

HELLENISTIC AND BIBLICAL GREEK

A GRADUATED READER



B. H. MCLEAN



Hellenistic and Biblical Greek

This Hellenistic Greek reader is designed for students who have completed one or more years of Greek and wish to improve their reading ability and gain a better appreciation for the diversity of the language. The seventy passages in this reader reflect different styles, genres, provenances, and purposes and are arranged into eight parts according to their level of difficulty. Grammatical support and vocabulary lists accompany each passage, and a cumulative glossary offers further assistance with translation. Students are led to a deeper understanding of Hellenistic Greek and a greater facility with the language.

- Includes canonical and non-canonical Christian texts, Septuagint (prose and poetry), Jewish pseudepigrapha, inscriptions, and Jewish and Hellenistic literary Greek.
- Includes a Web component with more than thirty additional readings for classroom and independent use.
- Offers a glimpse into the everyday life of Hellenistic Greeks, with themes such as sexuality, slavery, magic, apocalypticism, and Hellenistic philosophy.

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Hellenistic and Biblical Greek

A Graduated Reader

B. H. McLean

Knox College, University of Toronto



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Guide to Abbreviations and Grammar

I. Editorial Abbreviations

√	verbal root
>	alternative/variant/dialectical form of
abbrev.	abbreviation
acc.	accusative case
act.	active voice
adj.	adjective/adjectival
adv.	adverb/adverbial
Aeol.	Aeolic dialect
¹ aor.	first aorist
² aor.	second aorist
apoc.	apocopated
approx.	approximately
art. inf.	articular infinitive
assim.	assimilation
Att.	Attic dialect
attr. rel.	attraction of the relative pronoun (to the case of its antecedent)
1st attrib. pos.	modifier in first attributive position
2nd attrib. pos.	modifier in second attributive position
3rd attrib. pos.	modifier in third attributive position
BCE	before the Christian era = before Christ (BC)

btw.	between
ca.	<i>circa</i> (Lat.), about
CE	Christian era = <i>Anno Domini</i> (AD)
cf.	<i>confer</i> (Lat.), compare
cogn. acc.	cognate accusative (i.e., same root word as the verb governing it)
col.	column
conat. impf.	conative imperfect (expressing an action attempted in the past)
cond.	conditional
conj.	conjunction
contr.	contracted / contraction
cust. impf.	customary imperfect (expressing habitual action)
dat.	dative case
ὁ δέῃνα	“So-and-so”
dep.	deponent
dim.	diminutive
disc. syn.	discontinuous syntax
Dor.	Doric dialect
ed.pr.	<i>edition princeps</i> (Lat.), the first editor of a text
e.g.	<i>exempli gratia</i> (Lat.), for example
emph. fut. neg.	emphatic future negation
encl.	enclitic
Ep.	Epic dialect
epex. gen.	epexegetic/explanatory genitive
epith.	Epithet

esp.	especially
euphem.	Euphemism
fig.	figurative/figuratively
fm.	feminine gender
fr.	from
freq.	frequently
fut.	future tense
gen.	genitive case
gen. absol.	genitive absolute
gen. comp.	genitive of comparison
Heb.	Hebrew
HGr	Hellenistic Greek
hist. pres.	historic present
hort. subj.	hortatory subjunctive
i.e.	<i>id est</i> (Lat.), that is
impers.	impersonal
impf.	imperfect tense
impv.	imperative
incept. impf.	inceptive imperfect (expressing the beginning of a past action)
ind.	indicative mood
indecl.	indeclinable
inf.	infinitive
instr.	instrumental
intens.	intensive

interrog.	interrogative
intrans.	intransitive (refers to verb not taking a direct object)
Ion.	Ionic dialect
irreg.	irregular (heteroclite)
iter. impf.	iterative imperfect
κ.τ.λ.	καὶ τὰ λοιπὰ = <i>et cetera</i> (Lat.)
<i>l.</i> / <i>ll.</i>	line(s)
Lat.	Latin
lit.	literally
loanw.	loanword
LXX	Septuagint
m.	masculine gender
mid.	middle voice
mod.	modern-day
ms./mss.	manuscript(s)
MT	Masoretic text (of the Tanakh)
naut.	Nautical
n.b.	<i>nota bene</i> (Lat.), note well
neg.	negative
neol.	neologism
nom.	nominative case
nt.	neuter gender
NW	Northwest group of dialects
obj.	object

obj. gen.	objective genitive
obsol.	Obsolete
OG	Old Greek version
opt.	optative mood
pass.	passive voice
<i>passim</i>	very frequently attested
periph.	periphrastic construction
pers.	person
pf.	perfect tense
² pf.	second perfect (no κ)
pl.	plural
pleon.	pleonastic
plpf.	pluperfect tense
poet.	poetic
poss.	possession, possessive
postpos.	postpositive
pred. pos.	predicate position
prep.	preposition
pres.	present tense
prob.	probably
prog. impf.	progressive imperfect (expressing continuing past action)
prolep.	prolepsis (word brought forward for emphasis out of its normal syntactical order)
pron.	pronoun
ptc.	participle

rel.	relative pronoun
sc.	<i>scilicet</i> (Lat.), implied but not written
sg.	singular
subj.	subjunctive mood
superl.	superlative
trans.	translated; translation
uncontr.	uncontracted
v./vv.	verse/verses
var.	variant
voc.	vocative case
w.	with
w/o	without
Y ¹ hyp.	Y ¹ hyperbaton: [modifier] + intervening word(s) + [substantive]
Y ² hyp.	Y ² hyperbaton: [substantive] + intervening word(s) + [modifier]

II. Abbreviations of Texts Cited in the Glossary

Acts	Acts of the Apostles
Acts Andr.	Acts of Andrew
Acts Paul	Acts of Paul and Thekla
Acts Thom.	Acts of Thomas
Aesch.	Aeschylus
Amos	Amos
Apoc. Pet.	Apocalypse of Peter
Ar.	Aristophanes

Barn.	Epistle of Barnabas
1 Chr	1 Chronicles
2 Chr	2 Chronicles
CIJ	J. B. Frey (ed.), <i>Corpus Inscriptionum Iudaicarum: Recueil des inscriptions juivres qui vont du IIIe siècle avant J.-C</i> , 2 vols. (Rome: Pontificio istituto di archeologia Cristiana, 1936–1952)
Col	Colossians
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Dan ^{OG}	Book of Daniel, Old Greek version
Dan Th	Book of Daniel, Theodotion version
Dem.	Demosthenes
Deut	Deuteronomy
Did.	Didache
1 En.	1 Enoch
Eph	Ephesians
Epict. <i>Diatr.</i>	Epictetus, <i>Diatribai (Dissertationes)</i>
Epicurus, <i>Her.</i>	Epicurus, <i>Letter to Herodotus</i>
Epicurus, <i>Men.</i>	Epicurus, <i>Letter to Menoeceus</i>
1 Esd	1 Esdras
Esth	Esther
Eur. <i>Med.</i>	Euripides, <i>Medea</i>
Exod	Exodus
Ezek. Trag.	Ezekiel the Tragedian
Gal	Letter to the Galatians

GDI	H. Collitz and F. Bechtel (eds.), <i>Sammlung der griechischen Dialekt-Inschriften</i> , 4 vols (Göttingen, 1884–1915); rpt. Nendeln/Liechtenstein, 1973; II, 2. <i>Die delphischen Inschriften</i> (nos. 2087–2342), ed. J. Baunack, 1896
Gen	Genesis
Gos. Mary ¹	Gospel of Mary Magdalene (POxy 3525)
Gos. Mary ²	Gospel of Mary Magdalene (PRylands 463)
Gos. Pet.	Gospel of Peter
Gos. Thom.	Gospel of Thomas (POxy 654 / POxy 1 / POxy 655)
Heb	Epistle to the Hebrews
Herm.	Shepherd of Hermas
Herod. <i>Hist.</i>	Herodotus, <i>Histories</i>
Hos	Hosea
I Eph II	C. Bürker and R. Merkelbach (eds.), <i>Die Inschriften von Ephesos</i> , vol. II (nos. 101–599) (Bonn, 1979)
I Eph VI	R. Merkelbach and J. Nollé (eds.), <i>Die Inschriften von Ephesos</i> , vol. VI (nos. 2001–2958) (ed. Bonn, 1980).
IG II ²	Johannes Kirchner, ed. <i>Inscriptiones Atticae Euclidis anno posteriores</i> , 4 vols. (Berlin, 1913–40)
IG IV ² /1	F. Hiller von Gaertringen (ed.), <i>Inscriptiones Epidauri</i> (Berlin, 1913)
IG V/1	W. Kolbe (ed.), <i>Inscriptiones Laconiae et Messeniae</i> , pars 1 (Berlin, 1913)
IG IX/1 ²	G. Klaffenbach (ed.), <i>Inscriptiones Acarnaniae</i> , pars 1, fasc. 2 (Berlin, 1957)
IG X/2	C. Edson (ed.), <i>Inscriptiones Thessalonicae et viciniae</i> , pars 2, fasc. 2 (Berlin, 1972)
IG XI/4	P. Roussel (ed.), <i>Inscriptiones Deli: Decreta, foedera, catalogi., dedicationes, varia</i> (Berlin, 1914)
IG XII Suppl.	F. Hiller von Gaertringen (ed.), <i>Supplementum</i> (Berlin, 1939)

IG XIV	G. Kaibel (ed.), <i>Inscriptiones Siciliae et Italiae, additis Graeci Galliae, Hispaniae, Britanniae, Germaniae inscriptionibus</i> (Berlin, 1890)
IJudDonateurs	Baruch Lifshitz, <i>Donateurs et fondateurs dans les synagogues juivres. Répertoire des dédicaces grecques relatives à la construction et à la réflexion des synagogues</i> (Paris, 1967)
IMagn-Mai	O. Kern (ed.), <i>Die Inschriften von Magnesia am Maeander</i> (Berlin, 1900); rpt. Berlin, 1967
IMilet	A. Rehm (ed.), <i>Milet, Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1899: VI. Der Nordmarkt und der Hafen an der Louwenbucht</i> (nos. 187–192) (Berlin, 1922)
IPriene	F. F. Hiller von Gaertringen (ed.), <i>Inschriften von Priene</i> (Berlin, 1906); rpt. Berlin, 1968
Isa	Isaiah
Jer	Jeremiah
JMIB	E. Leigh Gibson, <i>The Jewish Manumission Inscriptions of the Bosporus Kingdom</i> (Tübingen, 1999)
Job	Book of Job
1 Kgdms	1 Kingdoms (1 Samuel)
1 Kgs	1 Kings
L.A.E.	Life of Adam and Eve (Apocalypse of Moses)
Lev	Leviticus
LiDonnici	Lynn R. LiDonnici, <i>The Epidaurian Miracle Inscriptions: Text, Translation and Commentary</i> (Atlanta, 1995)
LSCG	F. Sokolowski, <i>Lois sacrées des cités grecques</i> (Paris, 1969)
LSCG Suppl.	F. Sokolowski, <i>Lois sacrées des cités grecques: Supplément</i> (Paris, 1962)
Luke	Gospel of Luke
1 Macc	1 Maccabees
2 Macc	2 Maccabees

4 Macc	4 Maccabees
MAMA	W. M. Calder, E. Herzfeld, S. Guyer, and C. W. M. Cox (eds.), <i>Monumenta Asiae Minoris Antiqua</i> (London 1928–1993)
Mark	Gospel of Mark
Mart. Pol.	Martyrdom of Polycarp
Matt	Gospel of Matthew
NewDocs I–V	G. H. R. Horsley, <i>New Documents Illustrating Early Christianity</i> (North Ryde, Australia, 1981–1992)
NewDocs VI–IX	S. R. Llewelyn, <i>New Documents Illustrating Early Christianity</i> (North Ryde, Australia, 1992–2002)
Num	Numbers
PChBeatty 46	Papyrus Chester Beatty
PEnteuxeis	O. Guéraud (ed.), <i>ENTEUXIS: Requêtes et plaintes adressées au Roi d’Egypte au IIIe siècle avant J.-C</i> (Cairo, 1931)
1 Pet	1 Peter
PGL	G. Vitelli and M. Norsa (eds.), <i>Papiri greci e latini</i> (Florence, 1917)
PGM	Karl Preisendanz (ed.), <i>Papyri Graecae Magicae: Die Griechischen Zauberpapyri</i> (Leipzig/Berlin, 1928)
Philo, <i>Alleg. Interp.</i>	Philo of Alexandria, <i>Allegorical Interpretation</i>
Philostr. <i>VA</i>	Lucius Flavius Philostratos, <i>Vita Apollonii</i>
Phlm	Philemon
Pl. <i>Rep.</i>	Plato, <i>Republic</i>
PMich	A. E. R. Boak, <i>Papyri from Tebtunis</i> , Michigan Papyri, vols. II and V (Ann Arbor, 1933–1944)
Poim.	<i>Poimandres</i> , Hermetic Writings
Prot. Jas.	Protoevangelium of James
Ps	Psalms

Rev	Revelation of John
Rom	Paul's Letter to the Romans
SEG	<i>Supplementum Epigraphicum Graecum</i>
SIG ³	W. Dittenberger, <i>Sylloge inscriptionum graecarum</i> , 3rd ed., 4 vols. (Leipzig, 1915–1924)
Sir	Sirach (Ecclesiasticus)
Song	Song of Songs (Canticles)
Soph.	Sophocles
T. Levi	Testament of Levi
T. Reu.	Testament of Reuben
1 Thess	1 Thessalonians
2 Thess	2 Thessalonians
1 Tim	1 Timothy
Wis	Wisdom of Solomon

III. Abbreviations of Books, Articles, and Ancient Manuscripts

<i>AM</i>	<i>Mitteilungen des Deutschen Archäologischen Instituts: Athenische Abteilung</i>
<i>AnatSt</i>	<i>Anatolian Studies, Journal of the British Institute of Archaeology at Ankara</i>
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
<i>BCH</i>	<i>Bulletin de correspondance hellénique</i>
<i>BDAG</i>	W. Bauer, F. Wm. Danker, W. F. Arndt, and F. W. Gingrich, <i>A Greek–English Lexicon of the New Testament</i> , 3rd ed. (Chicago, 2000)
<i>BE</i>	<i>Bulletin épigraphique</i> (published in <i>REG</i> 1888–); issues of <i>BE</i> by J. and L. Robert published separately in 10 vols. (Paris, 1972–1987) with 5 vols. of indices (Paris, 1973–1983)

Bernhard	Andrew E. Bernhard, <i>Other Early Christian Gospels: A Critical Edition of the Surviving Greek Manuscripts</i> (London, 2006)
Buck	Carl Darling Buck, <i>Greek Dialects: Grammar, Selected Inscriptions, Glossary</i> (Chicago, 1955)
CIG	<i>Corpus Inscriptionum Graecarum</i> , 4 vols. (Berlin, 1828–1877); rpt. Hildesheim, 1977
CIJ	J. B. Frey, ed. <i>Corpus Inscriptionum Iudaicarum: Recueil des inscriptions juives qui vont du IIIe siècle avant J.-C.</i> , 2 vols. (Rome, 1936–1952)
CIRB	V. V. Struve et al. (eds.), <i>Corpus inscriptionum regni Bosporani</i> (Leningrad, 1965)
CMRDM	E. Lane, <i>Corpus monumentorum religionis dei Menis</i> , 4 vols. (Leiden, 1971–1978)
Comfort/Barrett	Philip W. Comfort and David P. Barrett (eds.), <i>The Text of the Earliest New Testament Greek Manuscripts: A Corrected, Enlarged Edition</i> (Wheaton, IL, 1999)
CR	<i>Classical Review</i>
DGE	E. Schwyzer (ed.), <i>Dialectorum Graecarum exempla epigraphica potiora</i> (Leipzig, 1923); rpt. Hildesheim, 1960
Ehrman	Bart Ehrman (ed.), <i>Apostolic Fathers</i> , 2 vols., LCL 24–25 (Cambridge, MA, 2003)
GDI	H. Collitz and F. Bechtel (eds.), <i>Sammlung der griechischen Dialekt-Inschriften</i> , 4 vols. (Göttingen, 1884–1915); rpt. Nendeln/Liechtenstein, 1973; II, 2. <i>Die delphischen Inschriften</i> (nos. 2087–2342), ed. J. Baunack, 1896
GRA	J. S. Kloppenborg and R. S. Ascough, <i>Greco-Roman Associations: Texts, Translations, and Commentary. I. Attica, Central Greek, Macedonia, Thrace</i> (Berlin, 2011)
GRBS	<i>Greek, Roman and Byzantine Studies</i>
HSCP	<i>Harvard Studies in Classical Philology</i>
HTR	<i>Harvard Theological Review</i>
IBM III/1	E. L. Hicks (ed.), <i>The Collection of Ancient Greek Inscriptions in the</i>

<i>IDelos</i>	<i>Inscriptions de Délos</i> , 7 vols. (Paris, 1926–1972)
<i>IEph II</i>	C. Bürker and R. Merkelbach (eds.), <i>Die Inschriften von Ephesos</i> , vol. II (nos. 101–599) (Bonn, 1979)
<i>IEph VI</i>	R. Merkelbach and J. Nollé (eds.), <i>Die Inschriften von Ephesos</i> , vol. VI (nos. 2001–2958) (Bonn, 1980)
<i>IG II²</i>	Johannes Kirchner (ed.), <i>Inscriptiones Atticae Euclidis anno posteriores</i> , 4 vols. (Berlin, 1913–1940)
<i>IG IV²/1</i>	F. Hiller von Gaertringen (ed.), <i>Inscriptiones Epidauri</i> (Berlin, 1913)
<i>IG V/1</i>	W. Kolbe (ed.), <i>Inscriptiones Laconiae et Messeniae</i> , pars 1 (Berlin, 1913).
<i>IG IX/2</i>	G. Klaffenbach (ed.), <i>Inscriptiones Thessaliae</i> (Berlin, 1972)
<i>IG IX/1²</i>	G. Klaffenbach (ed.), <i>Inscriptiones Acarnaniae</i> , pars 1, fasc. 2 (Berlin, 1957)
<i>IG X/2</i>	C. Edson, <i>Inscriptiones Thessalonicae et viciniae</i> , pars 2, fasc. 2 (Berlin, 1972)
<i>IG XI/4</i>	P. Roussel, <i>Inscriptiones Deli: Decreta, foedera, catalogi, dedicationes, varia</i> (Berlin, 1914)
<i>IG XII/5</i>	<i>Inscriptiones Cycladum</i> , 2 parts (Berlin, 1903/1909)
<i>IG XII Suppl.</i>	F. Hiller von Gaertringen, ed. <i>Supplementum</i> (Berlin, 1939)
<i>IG XIV</i>	G. Kaibel (ed.), <i>Inscriptiones Siciliae et Italiae, additis Graeci Galliae, Hispaniae, Britanniae, Germaniae inscriptionibus</i> (Berlin, 1890)
<i>IGE</i>	B. H. McLean, <i>An Introduction to the Study of Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great Down to the Reign of Constantine (323 BCE–337 CE)</i> (Ann Arbor, MI, 2002)
<i>IGRR I</i>	R. Cagnat, J. Toutain, and P. Jouguet (eds.), <i>Inscriptiones Graecae ad res Romanas pertinentes: I. Inscriptiones Europae (praeter Graeciam) et Africae</i> (Paris, 1906); rpt. Chicago, 1975
<i>IGUR</i>	L. Moretti <i>Inscriptiones Graecae Urbis Romae</i> (Rome, 1968–1991)
<i>IJO</i>	David Noy, Alexander Panayotov, and Hanswulf Bloedhorn (eds.),

- IJud* *Donateurs* Baruch Lifshitz, *Donateurs et fondateurs dans les synagogues juives. Répertoire des dédicaces grecques relatives à la construction et à la réfection des synagogues* (Paris, 1967)
- IKonya* B. H. McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum*, Regional Epigraphic Catalogues of Asia Minor, BAR International Series (London, 2002)
- IKos* *Herzog* Rudolph Herzog (ed.), *Heilige Gesetze von Kos* (Berlin, 1952)
- ILydia* *KP* J. Keil and A. von Premerstein (eds.), *Bericht über eine Reise in Lydien und der sünlichen Aiolis* (1910), DenkschrWien 53/2 (Vienna, 1908–1914)
- IMagn* *Mai* O. Kern (ed.), *Die Inschriften von Magnesia am Maeander* (Berlin, 1900); rpt. Berlin, 1967
- IMilet* A. Rehm (ed.), *Milet, Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1899: VI. Der Nordmarkt und der Hafen an der Ljouwenbucht* (nos. 187–192) (Berlin, 1922)
- IPriene* F. F. Hiller von Gaertringen (ed.), *Inschriften von Priene* (Berlin, 1906); rpt. Berlin, 1968
- ISard* *BR* W. H. Buckler and D. M. Robinson (eds.), *Sardis. VII/1. Greek and Latin Inscriptions* (Leiden, 1932)
- ISmyrna* G. Petzl (ed.), *Die Inschriften von Smyrna* (Bonn, 1982–1990)
- JbAc* *Jahrbuch für Antike und Christentum*
- JBL* *Journal of Biblical Literature*
- JHS* *Journal of Hellenic Studies*
- JRS* *Journal of Roman Studies*
- JSNT* *Journal for the Study of the New Testament*
- JTS* *Journal of Theological Studies*
- Klauck* Hans-Josef Klauck, *The Religious Context of Early Christianity: A Guide to Graeco-Roman Religions*, trans. Brian McNeil (Edinburgh, 2000)
- LiDonnici* Lynn R. LiDonnici, *The Epidaurian Miracle Inscriptions: Text,*

	<i>Translation and Commentary</i> (Atlanta, 1995)
<i>LSAM</i>	F. Sokolowski, <i>Lois sacrées de l'Asie Mineure</i> (Paris, 1955)
<i>LSCG</i>	F. Sokolowski, <i>Lois sacrées des cités grecques</i> (Paris, 1969)
<i>LSCG Suppl.</i>	F. Sokolowski, <i>Lois sacrées des cités grecques: Supplément</i> (Paris, 1962)
<i>LSJ</i>	<i>A Greek–English Lexicon with Revised Supplement</i> , comp. Henry George Liddell and Robert Scott, rev. and augmented by H. S. Jones and R. McKenzie (Oxford, 1996)
<i>MAMA</i>	W. M. Calder, E. Herzfeld, S. Guyer, and C. W. M. Cox (eds.), <i>Monumenta Asiae Minoris Antiqua</i> (London, 1928–1993)
<i>MBAH</i>	<i>Münsterliche Beiträge zur antiken Handelsgeschichte</i>
Michel	C. Michel (ed.), <i>Recueil d'inscriptions grecques</i> (Brussels, 1900); rpt. Hildesheim, 1976
<i>NETS</i>	Albert Pietermas and Benjamin G. Wright (eds.), <i>A New Translation of the Septuagint: A New Translation of the Greek into Contemporary English</i> (New York, 2007)
<i>NewDocs I–V</i>	G. H. R. Horsley, <i>New Documents Illustrating Early Christianity</i> (North Ryde, Australia, 1981–1992)
<i>NewDocs VI–IX</i>	S. R. Llewelyn, <i>New Documents Illustrating Early Christianity</i> (North Ryde, Australia, 1992–2002)
<i>NovT</i>	<i>Novum Testamentum</i>
OGI	W. Dittenberger (ed.), <i>Orientis graeci inscriptiones selectae</i> , 2 vols. (Leipzig, 1903–1905); rpt. Hildesheim, 1970
Pap 30	Papyrus 30 (Oxy 1598), Ghent University (in Andrew E. Bernhard, <i>Other Early Christian Gospels: A Critical Edition of the Surviving Greek Manuscripts</i> (London, 2006))
PChBeatty 46	Papyrus Chester Beatty II (ca. 200 CE); in Bernhard, 2006
PEnteuxeis	O. Guéraud (ed.), <i>ENTEUXIS: Requêtes et plaintes adressées au Roi d'Egypte au IIIe siècle avant J.-C.</i> (Cairo, 1931)
<i>PGL</i>	G. Vitelli and M. Norsa (eds.), <i>Papiri greci e latini</i> (Florence, 1917)
<i>PGM</i>	Karl Preisendanz (ed.), <i>Papyri Graecae Magicae: Die Griechischen</i>

	<i>Zauberpapyri</i> (Leipzig, 1928)
PMich	A. E. R. Boak, <i>Papyri from Tebtunis</i> , Michigan Papyri vols. II and V (Ann Arbor, 1933–1944)
POxy	B. P. Grenfell, A. S. Hund, et al. (eds.), <i>The Oxyrhynchus Papyri</i> (London, 1986–)
PRyl	<i>Rylands Papyrus</i>
RAC	<i>Reallexikon für Antike und Christentum</i> (Stuttgart, 1950–)
Rahlfs/Hanhart	Alfred Rahlfs and Robert Hanhart (eds.), <i>Septuaginta</i> , ed. altera (Stuttgart, 2006)
RE	[Pauly] <i>Realencyclopädie der classischen Altertumswissenschaft</i> , ed. K. Ziegler, rev. G. Wissowa (Stuttgart, 1894–1980)
REG	<i>Revue des études grecques</i>
RHR	<i>Revue de l’histoire des religions</i>
SEG	<i>Supplementum Epigraphicum Graecum</i>
SIG ³	W. Dittenberger, <i>Sylloge inscriptionum graecarum</i> , 3rd ed., 4 vols. (Leipzig, 1915–1924)
SIRIS	Ladislav Vidman (ed.), <i>Sylloge inscriptionum Religionis Isiacae et Sarapiacae</i> (Berlin, 1969)
Smyth	Herbert Weir Smyth, <i>Greek Grammar</i> , Rev. Gordon M. Messing (Cambridge, MA, 1956)
TAM V/II	P. Herrmann (ed.), <i>Tituli Asiae Minoris: V.2. Regio septentrionalis ad occidentem vergens</i> (Vienna, 1981–1989)
TLG	<i>Thesaurus Linguae Graecae</i> (www.tlg.uci.edu), Irvine, CA
White	John L. White, <i>Light from Ancient Letters</i> (Philadelphia, 1986)
ZNTW	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>

IV. Frequently Occurring Grammatical Constructions

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1. Adverbial Participles

Temporal Adverbial Participles

Many adverbial participles function temporally, which is to say, they specify the time of an action relative to the action of the main verb. Thus, the tense of a temporal participle is always *relative to the tense of the finite verb of the sentence*:

- 1.1 A present participle denotes an action occurring *at the same time* as the main verb. This *contemporaneous* action can be expressed by the use of helping words such as “while” or “when” (e.g., “*When the disciples arrived, Jesus was praying*”).
- 1.2 An aorist participle often denotes an action occurring *prior to* the action specified by the

main verb. This *antecedent* action can be expressed by the use of the helping word “after” (e.g., “*After the disciples arrived*, Jesus prayed”).

- 1.3 A perfect participle, like the perfect indicative, denotes a present state as a result of past actions.

Non-Temporal Use of Adverbial Participles

Even though adverbial participles often function temporally, especially in narratives, one should not overlook the fact that adverbial participles can have many other meanings, depending on the specific context. Here follow some typical non-temporal uses of adverbial participles:

1.4 Causal Adverbial Participle (“because”)

The cause of an action or event can be indicated by the use of a participle: for example, “*because he wanted* to justify himself, he said to Jesus” (Luke 10:29).

1.5 Concessive Adverbial Participle (“although”)

A participle can be used to concede, or admit, a point: for example, “for *although we are walking* in the flesh, we are not fighting according to the flesh” (2 Cor 10:3).

1.6 Instrumental Adverbial Particle Expressing Means (“by means of”)

A participle can be employed to specify the means or manner by which an action takes place: for example, “*by touching* the ear, he healed him” (Luke 22:51).

1.7 Expressing Adverbial Purpose (“in order to”)

A participle can specify the purpose of an action: for example, “Elijah is coming, *in order to* save him” (Matt 27:49).

1.8 Conditional Adverbial Participle (“if”)

A participle can be used to indicate the protasis (i.e., “if” clause) of a conditional sentence: for example, “*if you keep* yourselves from such things, you will do well” (Acts 15:29).

2. Articular Infinitive

When an infinitive is preceded by an article (always neuter), it is termed an “articular infinitive.” If the infinitive has an explicit subject, it will be in the accusative case. If there is an object, it will also be in the accusative case.

2.1 Prepositions with Articular Infinitive Expressing Purpose

Articular infinitives are often preceded by prepositions. Much of what you learned about the meaning of prepositions is applicable here, though there are important differences. The prepositions εἰς and πρός followed by the articular infinitive (with article in accusative case) express purpose:

- (a) εἰς + accusative article + infinitive (“in order to”)
- (b) πρός + accusative article + infinitive (“in order to”)

2.2 Prepositions with Articular Infinitive of Time

The articular infinitive in conjunction with various prepositions can express the time of an action:

- (a) $\pi\rho\acute{o}$ + genitive article + infinitive, “before” (antecedent time)
- (b) $\acute{\epsilon}\nu$ + dative article + infinitive, “when/while” (simultaneous time)
- (c) $\mu\epsilon\tau\acute{\alpha}$ + accusative article + infinitive, “after” (subsequent time)
- (d) $\xi\omega\varsigma$ + genitive article + infinitive, “until”

2.3 *Articular Infinitive of Cause*

$\delta\iota\acute{\alpha}$ + accusative article + infinitive, “because”

3. Attraction of the Relative

When the antecedent of the relative pronoun is in the genitive or dative case, the case of the relative pronoun is normally “attracted” to the case of its antecedent. In other words, it takes on the same case as its antecedent, *regardless of its grammatical function*. For example, if the antecedent is genitive or dative, the relative pronoun would conform to this case by becoming respectively genitive ($\omicron\tilde{\upsilon}$) or dative ($\tilde{\omega}$) regardless of its function in its own clause.

4. Attributive Adjectives

Attributive adjectives directly modify a noun. *An attributive adjective is always preceded by a definite article*. There are three possible configurations, with little difference in meaning:

4.1 *First Attributive Position*

In this case, the attributive adjective is found *between* the article and the noun, as it often is in English syntax. This is termed the “first attributive position”: $\acute{o} \text{ } \underline{\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma} \text{ } \acute{\alpha}\delta\epsilon\lambda\phi\acute{o}\varsigma$ (“the good brother”)

4.2 *Second Attributive Position*

In this case, the attributive adjective *follows* the noun and has its own article. This is termed the “second attributive position”: $\acute{o} \text{ } \acute{\alpha}\delta\epsilon\lambda\phi\acute{o}\varsigma \text{ } \acute{o} \text{ } \underline{\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma}$ (“the good brother”).

4.3 *Third Attributive Position*

In this case, the attributive adjective follows the noun and has its own article, but the noun lacks an article. This is more common with attributive participles than with adjectives. This is termed the “third attributive position”: for example, $\acute{\alpha}\delta\epsilon\lambda\phi\acute{o}\varsigma \text{ } \acute{o} \text{ } \underline{\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma}$ (“the good brother”). This construction is commonly used with proper names.

5. Case Endings Expressing Time

The case endings can be used, without prepositions, to express different meanings of time:

5.1 Accusative of *duration* of time: e.g., $\delta\acute{\upsilon}\omicron \text{ } \eta\mu\acute{\epsilon}\rho\alpha\varsigma$ (acc. pl.) (“for two days”).

5.2 Dative of time *when* something happens (i.e., often a specific point in time, e.g., $\tau\tilde{\eta} \text{ } \tau\rho\acute{\iota}\tau\eta$

ἡμέρᾱ (dat. sg.) (“on the third day”).

5.3 Genitive of time *within which* something happens (e.g., the thief comes *in* the night): “You must say that his disciples came *during* the night (gen., νυκτός) and stole him away while we were asleep” (Matt 28:13).

6. Counting the Days of the Month

The first day of the month was known as νουμηνία (first day of the lunar month/new moon). The days from 2 to 10 were counted as the “rising” (ἰσtamevnu) of the month (μηνός), using ordinal numbers (e.g., δευτέρα ἰσταμένου, τρίτη ἰσταμένου, τετράς ἰσταμένου, πέμπτη ἰσταμένου, etc.). The second decade (i.e., days 11–19) was counted either by continuing the previous count (i.e., 11th, 12th, 13th, ..., 19th) or by recommencing the count with 1 (i.e., 1st, 2nd, 3rd, ..., 9th) followed by the term μεσοῦντος (μηνός). The 20th day was known as εἰκάς or εἰκοστή. The third decade (days 21–29/30) was counted in terms of the “dying” or waning of the month (μηνὸς φθίνοντος/παυομένου/λήγοντος/ἀπιόντος/μετ᾽ εἰκάδας).

7. Deponent Verbs

A “deponent” verb is a verb that is middle, or passive, in form but *active* in meaning. The term “deponent” describes the *function* of a word, not its form. For this reason, it should not be used for the parsing of verbs, because parsing is an analysis of *morphology* (i.e., form), not function.

8. Emphatic Future Negation

The aorist subjunctive, preceded by οὐ μή, expresses a very strong denial: for example, “... unless your righteousness exceeds that of the scribes and Pharisees, you *will never* enter (οὐ μὴ εἰσέλθῃτε) the kingdom of God” (Matt 5:20).

9. Genitive Absolute

The genitive absolute is a special grammatical construction that has no equivalent in English grammar. If you fail to recognize this grammatical structure in the Greek text, you will find yourself unable to translate the sentence correctly. Therefore, you must fully master this construction. The genitive absolute has the following features: (1) a genitive participle is followed by a noun or pronoun in the genitive case, forming an adverbial phrase; (2) the subject of the participle is independent of the subject of the main verb of the sentence; (3) the genitive participle is translated as an adverbial participle (see 1.1–1.8): temporal, causal, concessive, and so on.

10. Genitive of Comparison

When two things are compared with one another, a comparative adjective or adverb is often used, followed by a noun in the genitive. This is termed the “genitive of comparison.” In translation, the word “than” must often be supplied (e.g., “more than,” “greater than”): for example, πλεῖον τῶν γραμματέων καὶ Φαρισαίων; Farisaivwn (Matt 5:20).

11. Historic Present

When reading the gospels, one often encounters the present tense in contexts where one would expect the past tense. It is used by authors to give a narrative greater vividness. Verbs in the “historic” present tense should be translated as *past tense* verbs (e.g., “Jesus said”).

12. Hortatory Subjunctive

The hortatory subjunctive is used to express an imperative in the first person plural: for example, “let us have (Ἐχόμεν) peace with God” (Rom 5:1).

13. Imperfect

13.1 *Progressive Imperfect*

The progressive imperfect describes an *ongoing* past action (e.g., “he was —ing”).

13.2 *Customary Imperfect*

The customary imperfect describes a regularly occurring action in the past over an extended period of time (e.g., “he used to ...”, “she continually ...”).

13.3 *Iterative Imperfect*

The iterative imperfect describes a *repeated* action in the past over a period of time (e.g., “he repeatedly ...”).

13.4 *Conative Imperfect*

The conative imperfect describes an action that was *attempted* but not completed (e.g., ‘he tried to ...’, ‘she attempted to ...’).

13.5 *Inceptive Imperfect*

The inceptive imperfect describes the beginning of an action (e.g., “he began to ...”).

13.6 *Imperfect with Verbs of “Saying”*

Verbs of “saying” (e.g., ἔλεγεν) often occur in the imperfect tense, especially if they introduce a speech of some length. In such cases, the emphasis is not on the fact that “such and such” a thing was said, but on the exposition of what was said. These imperfects can be translated as simple past tenses (“he said”).

13.7 *Imperfect in Indirect Discourse*

Indirect discourse in the Greek language preserves the original tense of direct discourse. In contrast, in English, when direct discourse is changed to indirect discourse, a present tense verb must be changed to a past tense verb, the tense also changes. For example, if John says: “I *am* going to the library,” and someone asks you what John said, you would reply, “John said that he *was* going to the library.” Notice how the present tense verb “am going” is changed to the past tense “was going” in English.

14. Impersonal Use of εἰμί

The third-person forms of εἰμί are sometimes used impersonally, without an implied real subject: ἐστὶ(ν), “there is”; εἰσὶ(ν), “there are.”

15. Infinitive with ὥστε to Express Result

When ὥστε is followed by an infinitive, the infinitive expresses the result of an action (“so that”): for example, ἡ πίστις ὑμῶν ἣ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι (“Your confidence toward God has gone out, *so that* we have no need to say anything” [1 Thess 1:8]).

16. *Iota*-adscript

In inscriptions of the Classical period and beyond, the *iota* of the so-called improper diphthongs was *never* written subscript (i.e., -η -α -ω). When written at all, it was written adscript, after the thematic vowel (i.e., -ηι -αι -ωι). Throughout the Hellenistic period, these diphthongs were gradually monophthongized in popular speech and consequently came to be written simply as (-η -α -ω) without an *iota*-adscript, because there was no longer any qualitative distinction in terms of pronunciation between these vowels and their corresponding simple vowels.

17. Objective Genitive

This can be explained as follows. As an example, we will use the phrase “blasphemy *of the Spirit*” (τοῦ πνεύματος βλασφημία) (Matt 12:31). Once again, imagine the *non-genitive* noun as a verbal idea. In the case of this example, “blasphemy” implies the verbal idea of “blaspheming.” Next, think of the noun in the genitive as the *recipient* (direct object) of this verbal action or that this verbal action is directed toward the term in the genitive. In the case of our example, “*of the Spirit*” implies blasphemy that is “directed toward the Spirit.” Thus, “of the Holy Spirit” is an *objective* genitive.

18. Periphrastic Constructions

The term “periphrastic” means a roundabout or indirect manner of doing something. In Greek, the so-called periphrastic construction is composed of an auxiliary verb, εἰμί, followed by a participle. In the formation of a periphrastic construction, no element may come between the auxiliary verb (εἰμί) and the participle, except for terms that complete or directly modify the participle itself. The

following three periphrastic tenses are formed with the *present* participle:

present periphrastic	pres. ind. of εἰμί	+	present participle
imperfect periphrastic	impf. ind. of εἰμί	+	present participle
future periphrastic	fut. ind. of εἰμί	+	present participle

The perfect, pluperfect, and future perfect are formed with the *perfect* participle:

perfect periphrastic	pres. ind. of εἰμί	+	perfect participle
pluperfect periphrastic	impf. ind. of εἰμί	+	perfect participle
future perfect periphrastic	fut. ind. of εἰμί	+	perfect participle

19. Predicate Adjectives

In this case, the adjective is *not* preceded by a definite article. As before, the adjective may come before or after the noun it modifies, with very little difference in meaning: (a) first predicate position: ἄγαθός ὁ ἀδελφός; (b) second predicate position: ὁ ἀδελφὸς ἄγαθός. Both of these phrases mean “the brother (is) good” or “the brother who is good.” Note that in *neither* case is the adjective preceded by an article.

20. Subjective Genitive

This use of the genitive case can be explained as follows. As an example, we will use the phrase “comfort of the Holy Spirit (τῇ παρακλήσει τοῦ ἁγίου πνεύματος)” (Acts 9:31). First, imagine the *non-genitive* noun as a verbal idea. In the case of our example, “comfort” implies the verbal idea of “comforting.” If the *genitive term* would better serve as the *subject* of the verbal action, in the sense of *initiating* this verbal action, then the genitive term is a *subjective genitive*. Thus, “comfort of the Holy Spirit” implies the comfort *given by* the Holy Spirit. Thus, “of the Holy Spirit” is a *subjective* genitive.

Introduction

This Hellenistic Greek reader is designed to meet the needs of those who have completed one or more years of Greek studies and now wish to improve their Greek reading ability and gain a better appreciation for the diversity of Hellenistic Greek. This goal can be accomplished only if one reads through a selection of Greek texts that reflect different styles, genres, provenances, and purposes.¹ The Greek passages in this reader have been arranged into eight parts on the basis of their *level of difficulty*. Each passage is accompanied by grammatical aids and vocabulary lists, as well as other aids to translation. The grammatical information is contained in the footnotes. The vocabulary lists are conveniently positioned below the Greek texts to which they refer.

The provision of these vocabulary lists relieves the translator of the time-consuming work of looking up every unfamiliar lexeme in a Greek lexicon. Of course, much of this vocabulary is not even listed in lexica dedicated solely to early Christian literature² or to the Septuagint³ and can be found only in the Greek lexicon of Liddell and Scott.⁴

Each vocabulary list makes a clear distinction between vocabulary for memorization, *which is printed in boldface type*, and supplementary vocabulary, which is not. The vocabulary lists in Part 1 have been designed on the assumption that the translator has previously learned only those Greek words (lexemes) occurring *fifty times or more* in the Greek New Testament.⁵ These high-frequency words are not listed in any of the vocabulary lists. However, they have all been included in the final glossary (§10). Thus, the vocabulary lists in Part 1 include *all* the vocabulary occurring in the translation passages themselves, except those words occurring fifty times or more in the Greek New Testament. Within Part 1, the vocabulary for memorization does not build from passage to passage; each vocabulary list in Part 1 is based on the same assumption, namely that the translator is familiar only with those New Testament lexemes occurring fifty times or more.⁶

However, since one of the primary purposes of this graduated reader is to assist the users of this book in expanding their knowledge of Greek vocabulary, they are required to undertake some memory work in order to proceed expeditiously. To help them with this task, the design of the vocabulary lists in Part 2 *does* assume that they have learned the bolded vocabulary in Part 1. The same assumption holds for subsequent parts of the book, with Part 3 assuming knowledge of the bolded vocabulary of Parts 1 and 2, and Part 4 assuming knowledge of the bolded vocabulary of Parts 1–3, and so forth. But if one happens to forget some of this vocabulary, there is always the option of consulting the cumulative glossary at the end of the book (§10).⁷ Thus, when a word in one part of this reader is a bolded word for memorization, it will *not* be listed a second time in the vocabulary lists in subsequent parts of the book. Instead, *all the definitions and grammatical forms* needed for subsequent uses of the same lexeme are provided in the *first* listing of that lexeme. By implication, one should endeavor to become familiar with all the definitions and grammatical forms of the bolded vocabulary, even if such information is not needed for the specific Greek passage in question.

Following the main entry of verbs in the vocabulary lists, additional verbal forms are sometimes listed, followed by a number from 1 to 6. These numbers refer to Greek principal parts (2 = future active/middle, 3 = aorist active/middle, etc.). By necessity, the number of words for memorization (printed in boldface type) in each passage are of variable length, owing to the nature of the passages themselves: some passages contain more high-frequency words than do others. The vocabulary lists in Part 1 tend to be the longest because this book assumes (rightly or wrongly) that the translator has acquired only a minimal Greek vocabulary base. This being said, most lists of words for memorization are limited to about twenty words each. The footnotes help identify frequently occurring grammatical forms (summarized in §IV of this introduction)⁸ and references to the tables of verb paradigms (§9), located at the back of the book, as well as limited textual commentary.

This reader also includes many *non-canonical* Jewish and Christian writings, which may be less familiar than canonical writings and, for this reason, are perhaps of greater interest and educational value. For example, Part 1 includes a representative sample of various gospel genres, including a “sayings gospel” (Gospel of Thomas, §1.4), a “nativity gospel” (Protoevangelium of James, §§1.8, 1.14), and a “passion gospel” (Gospel of Peter, §§1.9, 1.15), as well as the first vision of the Shepherd of Hermas (§1.6), which was one of the most beloved books in early Christian antiquity. Similarly, Part 5 includes selections from the Epistle of Barnabas (§5.6), the Apocalypse of Peter (§5.8), and the Acts of Paul and Thekla (§§5.9, 5.15).

But to refer to such writings as “non-canonical” is somewhat misleading, because many of these texts were indeed considered to be canonical at various times and places. For example, the Shepherd of Hermas was widely considered to be canonical scripture and was often bound with the New Testament. The Epistle of Barnabas is included in Codex Sinaiticus (fourth century) and Codex Hierosolymitanus (eleventh century). The Apocalypse of Peter (§5.8) appears in the canonical lists of the Muratorian Canon and Codex Claramontanus. Likewise, the Acts of Paul and Thekla was widely disseminated in early Christian antiquity and also appears in the canonical list of Codex Claramontanus.

The inclusion of these extra-canonical texts has distinct educational advantages: When one sets out to translate a text from the Greek New Testament, whose English translation is already known, *this familiarity tends to interfere with the translation process*. One may even be tempted to skip over textual difficulties in the Greek text because the English translation of the verse is known in advance, before the translation process begins. In such cases, it is hardly surprising that the translation one produces may be nearly identical with the published English translations of the New Testament. This raises the question, why bother reading the Greek text at all? Thus, the translation of non-canonical texts helps to circumvent this vicious hermeneutic circle.

But there is a second danger: experience suggests that when students are exposed only to passages from the Greek New Testament, they may become dependent upon computer software (e.g., *BibleWorks 9.0*, *Logos 4*), interlinear translations, and parsing guides,⁹ all of which can close down the reasoning processes that should accompany the act of translation. Once such unhealthy dependencies have been formed, it can be difficult to break them, rendering one unable to translate Greek texts without the aid of such supports. Thus, from an educational perspective, *the translation of non-canonical texts* (for which such academic resources are generally not available) *provides the most beneficial experience of translating Hellenistic Greek texts*. Indeed, this is the best way to

build one's translational skills and confidence over time. Indeed, the ability to translate non-canonical Greek passages is a better indicator of one's translational skills.

1. A Graduated Greek Reader

As previously noted, the passages for translation in this Hellenistic Greek reader have been grouped into eight parts primarily on the basis of level of difficulty rather than on the basis of date of composition, style, genre, provenance, or theme. In other words, this is a *graduated* reader. The Greek readings in this book become more difficult as one progresses from part to part. This being said, no Greek text is perfectly homogeneous in terms of level of difficulty. All texts possess certain peculiarities of form, syntax, and vocabulary, and characteristics of the localities in which their respective authors lived. As such, the issue of level of difficulty can perhaps be theorized more profitably if we recognize that different types of Greek texts pose different kinds of challenges. For example, the isometric translational Greek of the Septuagint in Part 2, the Greek inscriptions in Part 7, and the Atticizing and literary Greek texts in Part 8 each pose different kinds of translation challenges.¹⁰

The contents of the eight parts of this reader can be summarized as follows. Part 1 is comprised of early Christian texts whose Greek is characterized by relatively short sentences, limited vocabulary, minimal participial subordination, and a limited use of syntactical constructions (such as the genitive absolute, articular infinitive, adverbial participles, and periphrastic construction). The majority of extracts in Parts 2 and 3 are taken from the Septuagint.¹¹ The term “Septuagint” designates the Greek translation of the Tanakh (Hebrew Bible or “Old Testament”),¹² which was produced in Alexandria (Egypt) in the third to second century BCE.¹³ This translation is one of the undisputed centerpieces of Greco-Jewish literature of the Hellenistic period. It functioned as the liturgical text for innumerable synagogues in the Ptolemaic and Seleucid domains, and later as the “Scriptures” (or “Old Testament”) of emerging Christian churches.

The readings in Parts 2 and 3 have been chosen with two specific pedagogical aims. The first aim is to contrast the *translational* Greek of the Septuagint with the compositional Greek of the Christian texts in Part 1. (I use the term “compositional Greek” in reference to texts that were *originally composed* in Hellenistic Greek.) The second, related pedagogical aim is to contrast the *isometric* translational Greek of texts in Part 2 (which is characteristic of *most* of the books of the Septuagint) with the “recensional” Greek of texts in Part 3 (as found in such books as Job, Esther, Daniel, and 1 Esdras). “Isometric” translational Greek is characterized by a high degree of *linguistic interference* from the source language (i.e., Hebrew), resulting in an *almost word-for-word correspondence* between the Hebrew and Greek texts and a corresponding avoidance of the typical literary conventions of Hellenistic Greek. In contrast, the “recensional” translation Greek in Part 3 is characterized by greater assimilation to the standard literary conventions of Hellenistic Greek. These latter texts are more likely to employ typical Greek syntactical constructions, with correspondingly less interference from the Hebrew parent text.

Parts 4–6 take up the study of the compositional Greek of more challenging texts. As previously noted, compositional Greek employs a broad range of typical Greek syntactical constructions and vocabulary. Part 4 begins with the non-literary (so-called documentary) Greek of ancient papyrus

letters, introducing the student to the four primary types of ancient Greek letters: letters of introduction (§4.1), letters of petition (§4.2), family letters (§4.3), and memoranda (§4.4). This knowledge of the structure of ancient letters provides our point of departure for reading and interpreting the ancient letters of Paul (§§4.5–11, 4.12–16).¹⁴ For the Greek text of Paul's letters I have used (where possible) the Chester Beatty papyrus (PChBeatty 46), dating ca. 200 CE, which is the earliest extant manuscript of the ten Pauline letters (noting unexpected readings in the footnotes).¹⁵ In contrast to the edited text of the Greek New Testament published by the United Bible Society¹⁶ and Nestle-Aland (which is conjectural in character), the Chester Beatty papyrus is a real, physical, historical text that was actually used and read by churches in antiquity.

Part 5 introduces other early Christian texts that display higher literary aspirations, such as the Acts of the Apostles (§§5.1–3, 5.5, 5.12, 5.13) and the Epistle to the Hebrews (§5.14). Well more than a century ago, Joseph Lightfoot pioneered the study of the “apostolic fathers” in the field of New Testament studies.¹⁷ Drawing inspiration from Lightfoot's legacy, Part 5 introduces a variety of non-canonical texts, including the Epistle of Barnabas (§5.6), the Martyrdom of Polycarp (§5.7), the apocryphal Acts of Paul, Thomas, and Andrew (§§5.9, 5.10, 5.15, 5.16), and the Apocalypse of Peter (§5.8). The account of the burning of the magicians' handbooks in Acts 19:11–20 (§5.3) has been complemented with the remarkable magical handbook (§5.4, cf. §7.3) discovered among the famous Greek magical papyri in Egypt.¹⁸

Part 6 takes us into the world of Jewish *literary* Greek, as attested in the writings of 2 Maccabees (§§6.1, 6.2), 4 Maccabees (§6.3), and Philo of Alexandria (§6.4). Such Jewish (compositional) Greek is highly literary and makes use of the full expressive range of the Hellenistic Greek language, including discontinuous syntax.¹⁹ Also included in this part is the metrical Jewish tractate of Ezekiel the Tragedian (§6.6), which is remarkable for having been composed in iambic trimeter, which is to say, in the poetic style of ancient Greek tragedy. The imprint of Hellenization is also evident in the Jewish Testament of Reuben (§§6.5, 7), which reflects many ideas found in contemporaneous Stoic philosophical speculation.

Part 7 surveys a representative sample of the primary types of Greek inscriptions, including decrees, sacred laws of voluntary religious associations, healing testimonials, redemption (manumission) inscriptions, and so forth.²⁰ Louis Robert once described Greco-Roman civilization as “une civilisation d'épigraphie.” With such a great profusion of epigraphic writing in antiquity there is virtually no aspect of ancient life upon which epigraphy does not bear. Epigraphic monuments are especially valuable in reconstructing social and religious history of the ancient world, for they are primary witnesses to society's laws and institutions, its social structures, public cults, and private associations, its thoughts and values, and, of course, its language. As long ago as 1908, Adolf Deissmann recognized the immense importance of epigraphical and papyrological texts for the study of the New Testament.²¹ Such contemporary publications as *New Documents Illustrating Early Christianity* and the newly published *Greco-Roman Associations* build on this venerable tradition of biblical scholarship.²² As important as Greek inscriptions may be for understanding the New Testament, they also pose special challenges owing to their particular grammatical constructions, specific functions, and sometimes their dialectical features.

Part 8 brings together a small sample of literary authors of distinction, beginning with Flavius Philostratus, whose *Life of Apollonios of Tyana* (§§8.1, 8.5) is written in Atticizing Greek.

“Atticizing” Greek is a style of Hellenistic Greek that is modeled on the literary standards of the Classical Greek of the great Attic authors of the fourth and fifth centuries BCE. Part 8 also includes three samples of philosophical Greek, namely excerpts from Epicurus’s *Letter to Menoeceus* (§8.2), his *Letter to Herodotus* (§8.6), and an excerpt from the *Discourses* of the Stoic philosopher Epictetus (§8.3). The style and vocabulary of Epictetus are remarkably close to the Greek found in the New Testament. Part 8 concludes with *Poimandres*, the first part of the well-known Hermetic Corpus (§8.4).²³

With the contents and design of this reader having been summarized, a few additional comments are in order. First, in order to keep the book within publishable limits, it was necessary to exclude much of which might otherwise have been included, such as extensive bibliographies and detailed textual commentary. To compensate for this deficiency, the user of this book should foster the habit of making use of a university library to consult the chief authorities firsthand, instead of relying too implicitly on the limited information supplied by this textbook. It must also be stated that the texts included in this reader are not identical to the critical published editions. Minor editorial changes have been made to the texts in order to facilitate rapid reading. Therefore, when employing any of the texts in this book for research purposes, one should always consult the original publications first.

2. Pronouncing Hellenistic Greek: The “Historical” Greek Pronunciation System

The traditional system for the pronunciation of Hellenistic Greek is known as the “Erasmian” system, so-called because it was developed centuries ago by Desiderius Erasmus (1466/69–1536 CE). This system gives the same pronunciation values to Greek letters as their corresponding Latin “equivalents.” It is also based on the *non-linguistic* principle that each letter should be pronounced differently. As might be expected from its origins, this system of pronunciation is *entirely artificial and misleading*. It is merely “classroom” pronunciation that has *never been used by Greeks in any period of their history*. On the basis of thousands of papyri and inscriptions, we now know that this Latinized pronunciation *contradicts* how Greek was actually spoken in the Hellenistic period.

In retrospect, it is indeed surprising that this pronunciation system, invented by a Dutchman living five hundred years ago in northern Europe, who had no real contact with Greek culture, should still be in use in the modern Western university of the twenty-first century. But this is indeed the case. Nevertheless, in our own era, many scholars, following the lead of Chrys Caragounis, are now advocating a return to what he has termed the “historical Greek” pronunciation system (which is a Modern Greek pronunciation). Though I have explained this system in detail in my book *New Testament Greek: An Introduction*, it can be summarized as follows:²⁴

		Letter name	Pronunciation	Phonic value
A	α	alfa	father	[a]
B	β	vita	vat	[v]

Γ	γ	gh ama	y et / g o	[y] / [g] ²⁵
Δ	δ	dh elta	th e	[dh]
Ε	ε	ε psilon	b et	[e]
Ζ	ζ	z ita	z oo	[z]
Η	η	i ta	sk i	[i]
Θ	θ	th ita	<i>th</i> ink	[th]
Ι	ι	i ota	sk i	[i]
Κ	κ	k appa	k ee p	[k]
Λ	λ	l am d ha	l etter	[l]
Μ	μ	m i	m oon	[m]
Ν	ν	n i	n oon	[n]
Ξ	ξ	k si	o x	[ks]
Ο	ο	o mikron	d og	[o]
Π	π	p i	p ut	[p]
Ρ	ρ	r ho	r (trilled)	[r / rh when initial]
Σ	σ / ς	s igma	r ose	[s]
Τ	τ	t af	t op	[t]
Υ	υ	i psilon	sk i	[i]
Φ	φ	f i	f ind	[f]
Χ	χ	k hi	(Scottish) l och (German) B ach	[kh]
Ψ	ψ	p si	h ips	[ps]

(a) Pronouncing Vowels

α	[a]	ἄπό	(a-po)
ε	[e]	ἐλπίς	(el-pis)
ι	[i]	ἴσος	(i-sos)
ο	[o]	ὄνομα	(o-no-ma)
η	[i]	μή	(mi)
υ	[i]	κύριος	(ki-ri-os)
ω	[o]	φῶς	(fos)

(b) Pronouncing Double Vowels

	Pronunciation Phonic	value	
αι	bet	[e]	
ει, οι, υι	ski	[i]	
ου	look	[ou]	
αυ	av before vowels and β, γ, δ, ζ, λ, μ, ν, ρ	[av]	
	but af before all other consonants	[af]	
ευ	ev before vowels and β, γ, δ, ζ, λ, μ, ν, ρ	[ev]	
	but ef before all other consonants	[ef]	
ηυ	iv before vowels and β, γ, δ, ζ, λ, μ, ν, ρ	[iv]	
	but if before all other consonants	[if]	

(c) Pronouncing Stops and Fricatives

(i) Labials : π , β , φ

π like *p* in *page*: e.g., πόλις (**po**-lis)

β like *v* in *van*: e.g., βιβλίον (vi-**vli**-on)

φ like *f* in *fact*: e.g., φίλος (**fi**-los)

(ii) Dentals: τ , δ , θ

τ like *t* in *top*: e.g., τόπος (**to**-pos)

δ like *th* in *the* [dh]: e.g., δοῦλος (**dhou**-los)

θ like *th* *think* [th]: e.g., θάνατος (**tha**-na-tos)

(iii) Velars: κ , γ , χ

κ like *k* in *keen*: e.g., κύριος (**ki**-ri-os)

γ like *y* when followed by *e*- and *i*-sounds (namely, ε, η, ι, υ, αι, ει, οι, υι)

To be more precise:

γι / γη / γυ	yi	as in “yeast”	γινώσκω (yi- no -sko) / ὀργή (or- yi) / γυνή (yi- ni)
γε / γαι / γαι	ye	as in “yet”	γελῶ (ye- lo) / Αἰγαῖος (e- ye -os) / ὑγιαῖνος (i- ye -nos)
για / γεια	ya	as in “yard”	ἀγιάζω (a- ya -zo), ὄργια (or -ya), ἀγία (a- ya) / ἐνέργεια (e- ner -ya) ²⁶
γιο	yo	as in “yogurt”	ἄγιος (a -yos), λόγιον (lo -yon), πτερύγιον (pte- ri -yon), σφάγιον (sfa -yon)
γ	like <i>g</i> as in “go”		(but deeper, from the back of the throat: “gho”) before other vowels: e.g., γάμος (ga -mos), γάλα (ga -la), ἐγώ (e- go)
χ	like <i>ch</i> in Scottish		<i>loch</i> : e.g., χαρά (kha- ra), χάρις (kha -ris), χρόνος (khro -nos)

(iv) *Pronouncing Special Groups of Velar Consonants*

γγ / γκ finger [ng-g] ἄγγελος (**a**^{ng}-ge-los)

[ng-g] ἄγκάλη (a^{ng}-**ga**-li)

γχ [ng-kh] ἐλέγχω (e-**le**^{ng}-kho)

γξ banks [ng-ks] ἑλεγκσις (**e**-le^{ng}-ksis)

(v) *Pronouncing Other Consonant Clusters*

μπ [mb] as in “symbol” πέμπω (**pe****m**-bo)

ντ [nd] as in “end” ἀντί (an-**di**)

(d) *Aspiration*

Attic Greek *did* use aspiration at the beginning of certain words, though it did *not* use a “rough” breathing mark. However, such aspiration was used for only a relatively brief period, and then only erratically. The other main dialects of Greek, namely Ionic, Doric, and Aeolic, never employed aspiration. *All aspiration in Greek died out prior to the first century CE.*²⁷ Therefore, there is no good reason to continue using these breathing marks in modern editions of the Greek New Testament. The historical Greek pronunciation system ignores these rough breathing marks. Likewise, one should ignore them when pronouncing Hellenistic Greek words.

In contrast to the Erasmian system, the “historical Greek” (or Modern Greek) pronunciation is a *real*, euphonic system. Some scholars would argue that this pronunciation system does not make absolute phonetic distinctions, but it should be noted that no language limits itself to such rigid consistency. Moreover, the purported benefits of the Erasmian system of pronunciation shrink when one realizes that there is no consensus, even among those scholars who employ it: there are actually *several* Erasmian pronunciations according to whether one learns Hellenistic Greek in the United States, Germany, or Britain. In contrast, learning the historical Greek pronunciation system is not very difficult because it is entirely regular. This feature allows one to master it easily with a little patience and practice. On the basis of its advantages, I strongly encourage the users of this Hellenistic reader to consider adopting this pronunciation system in order to enrich their experience of Hellenistic Greek.



Fig. 1. The Hellenistic Greek world

1 This book draws its inspiration from Allen Wikgren's *Hellenistic Greek Texts* (Chicago: Chicago University Press, 1947).

2 E.g., W. F. Bauer, W. Danker, W. F. Arndt, and F. W. Gingrich, *A Greek–English Lexicon of the New Testament*, 3rd ed. (Chicago: University of Chicago Press, 2000); J. P. Louw and E. A. Nida, *Greek–English Lexicon of the New Testament based on Semantic Domans*, 2 vols. (New York: United Bible Societies, 1988).

3 E.g., Eynikel J. Lust and K. A. Hauspie, *A Greek–English Lexicon of the Septuagint*, 2 vols. (Stuttgart: Deutsche Bibelgesellschaft, 1992–1996); T. Muraoka, *A Greek–English Lexicon of the Septuagint* (Leuven: Peeters, 2009).

4 Henry George Liddell and Robert Scott, *A Greek–English Lexicon with Revised Supplement*, revised and augmented by H. S. Jones and R. McKenzie (Oxford: Oxford University Press, 1996).

- 5** For a list of these words consult Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* (Edinburgh: T & T Clarke, 1990).
- 6** The online material is not part of this schema. Thus, one need not necessarily learn any of the (bolded) vocabulary for memorization in the *online* Greek passages to progress from part to part in the printed version of this graduated reader. High-frequency words in the vocabulary lists of the online texts have been set in boldface type to help you build your vocabulary base.
- 7** The glossary includes all bolded words (including the bolded words in the vocabulary lists of the online passages), as well as all lexemes occurring fifty times or more in the Greek New Testament.
- 8** See “Editorial Abbreviations” (§I) for an explanation of all abbreviations. For detailed grammatical information see Herbert Weir Smyth, *Greek Grammar*, rev. Gordon M. Messing (Cambridge, MA: Harvard University Press, 1959); cf. F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. Robert W. Funk (Chicago: University of Chicago Press, 1961); Maximilian Zerwick, *Biblical Greek Illustrated by Example*, adapted from the Latin by Joseph Smith (Rome: Pontifici Instituti Biblici, 1963).
- 9** E.g., Maurice A. Robinson, *Analytical Lexicon of New Testament Greek*, rev. ed. (Peabody, MA: Hendrickson, 2012); Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Scottsdale, PA: Herald Press, 1971); Bernard A. Taylor, *The Analytical Lexicon to the Septuagint: A Complete Parsing Guide* (Peabody, MA: Hendrickson, 1994).
- 10** I.e., Hellenistic Greek composition that has modeled itself on the style and idiom of the Attic (Athenian) Greek of the fifth to fourth century BCE.
- 11** The dates for all Christian texts have been assigned on the basis of L. Michael White, *From Jesus to Christianity: How Four Generations of Visionaries & Storytellers Created the New Testament and Christian Faith* (San Francisco: HarperSanFrancisco, 2004).
- 12** Which is to say, the “Masoretic text,” as published by R. Kittel, K. Elliger, and W. Rudolph, (eds.), *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelstiftung, 1977).
- 13** Alfred Rahlfs and Robert Hanhart, (eds.), *Septuaginta*, ed. altera (Stuttgart: Deutsche Bibelgesellschaft, 2006).
- 14** Cf. William G. Doty, *Letters in Primitive Christianity* (Philadelphia: Fortress, 1973); Calvin Roetzel, *The Letters of Paul: Conversations in Context*, 4th ed. (Louisville: Westminster/John Knox,

1998); Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity* (Philadelphia: Westminster, 1986).

15 As published by Andrew E. Bernhard, *Other Early Christian Gospels: A Critical Edition of the Surviving Greek Manuscripts* (London: T & T Clark, 2006).

16 *The Greek New Testament*, 4th ed., rev. Barbara Aland, Kurt Aland, et al. (Stuttgart: Deutsche Bibelgesellschaft, 2001).

17 J. B. Lightfoot, *The Apostolic Fathers*, ed. and completed by J. R. Harmer (London: Macmillan and Co., 1891); cf. Bart Ehrman (ed.), *Apostolic Fathers*, 2 vols., LCL 24–25 (Cambridge, MA: Harvard University Press, 2003).

18 Hans Dieter Betz, (ed.), *The Greek Magical Papyri in Translation including the Demotic Spells*, 2nd ed. (Chicago: University of Chicago Press, 1992).

19 Discontinuous syntax, or “hyperbaton,” often takes the form of the interruption of syntax of the modification of substantives (such as nouns) by modifiers (e.g., adjectives, participles); cf. A. M. Divine and Laurence D. Stephens, *Discontinuous Syntax: Hyperbaton in Greek* (New York: Oxford University Press, 1999).

20 B. H. McLean, *An Introduction to the Study of Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great Down to the Reign of Constantine (323 BCE–337 CE)* (Ann Arbor: University of Michigan Press, 2002).

21 Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, 4th ed., trans. Lionel R. M. Strachan (New York: George H. Doran Co., 1927); cf. James H. Moulton and George Milligan, *The Vocabulary of the Greek New Testament Illustrated from the Papyri and Other Non-Literary Sources* (Grand Rapids, MI: Wm. B. Eerdmans, 1930).

22 G. H. R. Horsley, *New Documents Illustrating Early Christianity* (North Ryde, Australia, 1981–1992); S. R. Llewelyn, *New Documents Illustrating Early Christianity* (North Ryde, Australia, 1992–2002); J. S. Kloppenborg and R. S. Ascough, *Greco-Roman Associations: Texts, Translations, and Commentary. I. Attica, Central Greek, Macedonia, Thrace* (Berlin: De Gruyter, 2011), with vol. II forthcoming.

23 Brian P. Copenhaver, *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a*

New Translation (Cambridge: Cambridge University Press, 1992).

24 B. H. McLean, *New Testament Greek: An Introduction* (New York: Cambridge University Press, 2011), 1–18 (audio files provided online).

25 See (c) (iii).

26 Similarly -ιαι = *ya* (e.g., ὑγία, i-**yi**-*ya*).

27 This ancient aspiration leaves its mark in the language only in some forms of elision. Breathing marks were *never* written in the oldest New Testament manuscripts.

Part 1 Basic Level: Early Christian Texts

Part 1 consists of ten early Christian texts (§§1.1–10) and five more online (§§1.11–15) whose Greek is characterized by relatively short sentences, limited vocabulary, minimal participial subordination, and a limited use of more complex syntactical constructions.¹ Notably, this section also includes some non-canonical writings (or at least texts that are no longer canonical). These texts will be less familiar to many and yet may be of greater interest and educational value because, from a pedagogical perspective, the ability to translate such texts provides a better measure of one's translation ability.

In the vocabulary lists, the words for memorization are in boldface type. The vocabulary so designated for memorization does not build from reading to reading in this section. Instead, each of the vocabulary lists in Part 1 is compiled on the basis of the same assumption, namely that you have learned only those words occurring fifty times or more in the Greek New Testament.² These words, as well as all bolded words for memorization throughout the book, have been compiled in the final glossary (§10). (Non-bolded vocabulary is not listed in this cumulative index.) Nonetheless, you should strive to become familiar with as much of the bolded vocabulary as possible in the readings found in §§1.1–8 because this vocabulary will not be repeated in the remaining parts of the book.



Fig. 2. Carved figures of three men and a woman, in panel with pediment, Kuşça, Turkey (IKonya 130).

1.1. Didache: The Two Ways Doctrine

(Did 1:1–2, 3:1–10)

Provenance: Syria (or Alexandria). *Date:* 100–140 CE.

Text: Ehrman, I, 305–333; Aaron Milavec, *The Didache: Faith, Hope & Life of the Earliest Christian Communities, 50–70 CE* (New York: Newman Press, 2003).

The Didache, also known as “The Teaching of the Twelve Apostles,” preserves parts of the oldest surviving church catechism and church order. This ancient text was originally part of the Christian canon in some regions (being included in, e.g., Codex Hierosolymitanus). The first section of the Didache (Did 1–6) summarizes the basic character of Christian life in terms of a “two ways” doctrine: a way of life and a way of death.

Related Texts: The final section, Did 16:1–8, contains a brief apocalypse, which is available online (§1.11).

Διδαχῆ κυρίου διὰ τῶν δωδεκα Αποστόλων τοῖς ἔθνεσιν

1:1 Ὁδοὶ δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν. 2 ἡ μὲν οὖν¹ ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε, δεύτερον (ἀγαπήσεις) τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν² θελήσης μὴ γίνεσθαι σοι, καὶ σὺ ἄλλω μὴ ποίει. (text continues ...)

Vocabulary

δεύτερος, -α, -ον, second; secondary

διαφορά, ἡ, difference

διδασχῆ, ἡ, teaching, instruction

μεταξύ (w. gen.), between; next

πλησίον (w. gen.), near, nearby; ὁ πλησίον, neighbor; ἡ, female companion

σεαυτοῦ, -ῆς (reflexive pron.), yourself

3:1 Τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ. 2 μὴ γίνου³ ὀργίλος, ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον, μηδὲ⁴ ζηλωτῆς⁵ μηδὲ ἐριστικὸς μηδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννῶνται. 3 τέκνον μου, μὴ γίνου ἐπιθυμητής, ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν, μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεῖαι γεννῶνται. 4 Τέκνον μου, μὴ γίνου οἰωνοσκοπός, ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρίαν, μηδὲ ἐπαιδοδὸς μηδὲ μαθηματικὸς μηδὲ (ὁ) περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν μηδὲ

ἀκούειν· ἔκ γὰρ τούτων ἀπάντων εἰδωολολατρία γεννᾶται. 5 τέκνον μου, μὴ γίνου ψεύστης, ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν, μηδὲ φιλάργυρος μηδὲ κενόδοξος· ἔκ γὰρ τούτων ἀπάντων κλοπαὶ γεννῶνται.

Vocabulary

αἰσχρολόγος, ὁ, foul-mouthed person

αὐθάδης, -ες, stubborn

εἰδωολολατρία, -ας, ἡ, idolatry

ἐπαιδός (= ἐπωδός), ὁ, enchanter, one who uses magical spells and incantations⁶

ἐπιθυμητής, ὁ, one who is filled with desire

ἐριστικός, -ή, -όν, quarrelsome

θυμικός, -ή, -όν, quick-tempered

κενόδοξος, -ον, conceited, boastful

κλοπή, ἡ, theft, pl. acts of robbery

μαθηματικός, ὁ, astrologer

μαρτυρέω, bear witness, testify; speak favorably of; approve of somebody (dat.); pass. gain approval for something, be approved of by somebody

μοιχεία, ἡ, adultery

οἰωνοσκόπος, ὁ, one who obtains omens by interpreting the flight of birds

ὅμοιος, -α, -ον (w. dat.), like, similar to (w. dat. or gen.); subst. τὰ ὅμοια, the same things

ὀργίλος, -η, -ον, inclined to anger, quick-tempered; subst. hot temper, one of violent temper

περικαθαίρω, use purification rites of magic for personal gain

πορνεία, ἡ, unlawful sexual practice, sexual promiscuity/immorality

πρόβατον, **τό**, sheep

ταπεινός, -ή, -όν, humble, lowly, undistinguished

ὕψηλόφθαλμος, -ον, one who directs one's eyes lustfully

φεύγω, 2. φεύξομαι, 3. ἔφυγον: flee, escape; avoid, turn from

φιλάργυρος, -ον, avaricious, greedy; subst. a lover of money

φόνος, ὁ, murder

ψεῦσμα, -ματος, τό, lying

3:6 τέκνον μου, μὴ γίνου γόγγυσμος, ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν, μηδὲ αὐθάδης μηδὲ πονηρόφρων· ἔκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται. 7 Ἴσθι⁷ δὲ πρᾶύς, ἐπεὶ οἱ πρᾶεῖς κληρονομήσουσι τὴν γῆν. 8 γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς καὶ τρέμων τοὺς λόγους, οὓς ἤκουσας. 9 οὐχ ὑψώσεις⁸ σεαυτὸν οὐδὲ δώσεις⁹ τῇ ψυχῇ σου θράσος. οὐ κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν ἀναστραφήσῃ. 10 τὰ¹⁰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς¹¹ ὅτι ἄτερ θεοῦ οὐδὲν γίνεται.

Vocabulary

ἄκακος, -ον, innocent

ἀναστρέφω, 6. ἀνεστράφη, fut. pass. ἀναστραφήσομαι: overturn something; pass. behave/conduct oneself; associate with (gen.)

ἅπας, ἅπασα, ἅπαν, alternate form of πᾶς, πᾶσα, πᾶν

ἄτερ, without

βλασφημία, ἥ, slander, defamatory speech

γογγυσμός, ὁ, complainer; complaining

ἐλεήμων, -ον, -ονος (gen.), merciful, compassionate

ἐνέργημα, -ματος, τό, experience

ἐπεί, when, after; because, since, for

ἐπειδή, since, because, whereas, after

ἡσύχιος, -ον, quiet, well-ordered

θράσος, -ους, τό, arrogance, insolence

κληρονομέω, inherit, acquire possession of something

κολλάω, join with, associate with

μακρόθυμος, -ον, patient, forbearing

ὀδηγέω, to guide, lead; to lead to (w. πρός/εἰς)

πονηρόφρων, -ον, evil-minded

πραῦς, πραεῖα, πραῦ, mild, soft, gentle; meek, unassuming

προσδέχομαι, accept; receive, welcome; admit into membership; expect, wait for

συμβαίνω, 3. συνέβην, 4. συμβέβηκα, pf. ptc. συμβεβηκώς: happen; συμβαίνω τί τινι, something happens to somebody; subst. τὸ συμβεβηκός, a contingent attribute (“accident”) of something

ταπεινῶω, humble, humiliate; bring low, be made low

τρέμω: tremble at (w. acc.), shake in fear, be in awe of

ὕψηλός, -ή, -όν, tall, high; proud, haughty

ὕψῳ, lift up, raise; fig. to exalt

1 For example, constructions such as the genitive absolute, articular infinitive, adverbial participles, periphrastic construction, and discontinuous syntax. This is especially common in the case of the interruption of syntax of the modification of substantives by modifiers (e.g., adjectives).

2 For a list of these words see Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* (Edinburgh: T & T Clarke, 1990).

1 μὲν οὖν, “moreover.”

- 2 ἔάν > ἔαν.
- 3 Cf. table 9.2.4(a); ²aor. verbs in non-indicative moods have the same endings as the present tense of the same mood.
- 4 μηδέ...μηδέ...μηδέ....
- 5 In this context, “one who is jealous.”
- 6 Cf. PGM XIII, 230–334 (§5.4), PGM IV, 1496–1595, XXXVI, 320–332 (§7.3).
- 7 Cf. table 9.13.4.
- 8 Note the three successive fut. ind. verbs instead of the expected impv.
- 9 Cf. table 9.8.3(a).
- 10 τὰ...ἐνεργήματα.
- 11 table 9.5.4; the root of οἶδα originally began with a *digamma*, √ *Fιδ-*, √ *Fοιδ-* or √ *Fειδ(ε)-* (comparable to the Lat. word, *vid-eo*); *Fιδ-* became οἶδ- in the pf. ind., and εἶδ- in most other tenses, from which the plpf., ἥδεν is derived.

1.2. Gospel of Luke: Jesus' Trial by the Adversary

(Luke 4:1–15)

Provenance: Probably outside of Palestine. *Date:* 80–100 CE.

The story of Jesus' temptation in the wilderness introduces the character of an “adversary” (διάβολος) who tempts Jesus three times. It is significant that the Septuagintal version of the Book of Job opens with the story of Job's trials at the hands of this same “adversary” (Job 1:6–2:13, §3.4) rather than “Satan” (who is named in the Hebrew version).

Related Texts: Luke's story of Jesus' trial was probably included in the first section of the “Q Sayings Gospel.” Its original function may have been to validate Jesus' authority as a teacher of wisdom. This understanding of Jesus as a teacher of wisdom is comparable to the presentation of Jesus in the Gospel of Thomas (§1.4) and Mark 4:10–20 (§1.5), where he is similarly presented as a teacher of enigmatic proverbs and parables.

4:1 Ἰησοῦς δὲ (ὧν) πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν¹ τῇ ἐρήμῳ 2 ἡμέρας τεσσαράκοντα² πειραζόμενος ὑπὸ τοῦ διαβόλου.³ καὶ οὐκ ἔφαγεν⁴ οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεῖσιν⁵ αὐτῶν ἐπείνασεν. 3 εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ⁶ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται⁷ ἄρτος. 4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι Οὐκ ἔπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος (Deut 8:3). 5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν⁸ αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου 6 καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν,⁹ ὅτι ἐμοὶ παραδέδοται¹⁰ καὶ ἧ ἔαν¹¹ θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἔαν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις (Deut 6:13, 10:20).

Vocabulary

ἀνάγω, 3. ἀνήγαγον, 6. ἀνήχθην: lead up; mid. or pass. be brought to/up; be restored to an original condition; sail away, put out to sea

ἀποδίδωμι, ²aor. impv. ἀπόδος: give, give back, return; hand over; deliver a letter; pay, repay, reimburse, reward; ἀποδοῦναι λόγον, give account, render financial accounts; to grant; give off (smoke)

διάβολος, **ὁ**, slanderer, adversary (cf. Job 1:6–2:13, §3.4)

λατρεύω, serve somebody (dat.), worship

οἰκουμένη, **ἡ**, inhabited world

περίχωρος, **-ον**, neighboring, surrounding; τὸ περίχωρον, surrounding region

στιγμή, **ἡ**, point; an “instant” (of time)

4:9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἑντεῦθεν κάτω· 10 γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἑντελεῖται περὶ σοῦ τοῦ διαφυλάξαι¹² σε (Ps 91:11) 11 καὶ ὅτι Ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου (Ps 91:12). 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται·¹³ Οὐκ ἐκπειράσεις¹⁴ κύριον τὸν θεόν σου (Deut 6:16). 13 Καὶ συντελέσας¹⁵ πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ. 14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ’ ὅλης¹⁶ τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν¹⁷ ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.

Vocabulary

ἀφίστημι, ¹aor. ἀπέστησα/²aor. ἀπέστην, ²aor. subj. ἀποστῶ: cause to stand away; keep away from somebody (gen.); withdraw something; mid. go away, withdraw from, abandon; rebel, revolt

διαφυλάσσω, 3. διεφύλαξα: preserve from danger/harm

ἐκπειράζω, put to the test, tempt

ἐντέλλω/ομαι, 2. ἐντελοῦμαι, 3. ἐνετειλάμην, 5. ἐντέταλμαι: command somebody (dat.)

ἐντεῦθεν, from there/here (of place), from then (of time), from that (of cause);

ἐντεῦθεν...ἐντεῦθεν..., on this side ... on that side

κάτω, down (adv.)

μήποτε, that ... not, lest

πειρασμός, ὁ, period/process of tempting, trial, test

προσκόπτω, 2. προσκόψω, 3. προσέκοψα: hit against; offend

πτερύγιον, τό, parapet

συντελέω, ¹aor. pass. ptc. συντελεσθείς: bring to an end, finish; carry out, accomplish; arrange, agree upon; pay toward common expenses, contribute; pass. to end; be brought to perfection

ὑποστρέφω, return

φήμη, ἡ, good report, fame

1 ἐν for εἰς.

2 Acc. of time (cf. IV, 3.1).

3 ὁ διάβολος as “adversary,” cf. Job 1:6–7, 9, 12; 2:1, 2–4, 6–7 (LXX) (§3.4).

- 4 S.v. ἐσθίω/ἔσθω.
- 5 Gen. absol. (cf. IV, 9).
- 6 εἰ w. ind. introducing a real condition.
- 7 ἵνα + sub. (γένηται) for inf.
- 8 S.v. δείκνυμι/δεικνύω.
- 9 The antecedent of αὐτῶν is βασιλείας.
- 10 Cf. table 9.11.5(a).
- 11 ἐάν > ἄν.
- 12 Art. inf. expressing purpose (cf. IV, 2).
- 13 S.v. λέγω.
- 14 οὐ w. fut. (categorical prohibition).
- 15 Adv. aor. ptc.
- 16 Distributive κατὰ (of places viewed serially).
- 17 Iter. or incept. impf. (cf. IV, 13.3, 5).

1.3. Gospel of Luke: Jesus' Inaugural Sermon

(Luke 4:16–30)

In Jesus' inaugural sermon in Nazareth, the key themes of his later ministry (as presented in the Gospel of Luke) are summarized.

4:16 Καὶ (Ἰησοῦς) ἦλθεν εἰς Ναζαρά, οὗ¹ ἦν τεθραμμένος,² καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ³ ἐν τῇ ἡμέρᾳ τῶν σαββάτων⁴ εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον.⁵

Πνεῦμα κυρίου ἐπ' ἐμὲ⁶ 18
οὗ εἵνεκεν⁷ ἔχρισέν με
εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με
κηρύξαι αἰχμαλώτοις ἄφεσιν
καὶ τυφλοῖς ἀνάβλεψιν,
ἀποστεῖλαι (away) τεθραυσμένους ἐν⁸ ἄφεσει,
κηρύξαι ἑνιαυτὸν⁹ κυρίου δεκτόν. (Isa 61:1–2a) 19

4:20 Καὶ πτύξας τὸ βιβλίον ἀποδοῦς¹⁰ τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες¹¹ αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

Vocabulary

αἰχμάλωτος, ὁ, captive

ἀνάβλεψις, -εως, ἡ, restoration of sight

ἀναπτύσσω, 3. ἀνέπτυξα: unroll a scroll

ἀτενίζω, 2. ἀτενίσω: stare at, look intently at (w. dat./πρός)

ἄφεσις, -εως, ἡ, release (fr. captivity); the act of sending away, letting go; a pardon (fr. punishment)

διέρχομαι, go through; come/go toward a destination; cross over

εἰωθα (pf. tense takes the place of an obsol. pres. form, ἔθω), 2pf. ptc. εἰωθώς, -υῖα, -ός: be accustomed to; nt. 2pf. ptc. subst., τὸ εἰωθός, a custom

Ἑλισαῖος, ὁ, Elisha

ἔνεκα/ἔνεκεν (w. gen.), because of, for the sake of; in honor of; on account; for this reason

ἐνιαυτός, ὁ, year; κατὰ ἐνιαυτόν, annual, yearly

ἐπιδίδωμι, 6. ἐπεδόθην, pf. ptc. ἐπιδεδωκῶς: put into one's hands, give somebody one's hand; surrender, give up control; give back/return; increase, grow in size

θραύω, pf. pass. ptc. τεθραυσμένος, to break, pass. be oppressed, downtrodden

Καφαρναούμ, ἡ (indecl.), Capernaum, a city on Lake Gennesaret

λιμός, ὁ/ἡ, famine

οὖς, ὠτός, τό, ear; pl. τὰ ὠτα, hearing

πτύσσω, 3. ἔπτυξα, roll up (a scroll)

τρέφω, 3. ἔθρεψα, pf. pass. ptc. τεθραμμένος: rear/raise a child; feed

ὕπηρέτης, -ου, ὁ, assistant, attendant; helper

χρίω, 3. ἔχρισα, 4. κέκρικα, 5. κέχριμαι/κέκρισμαι: anoint (with), rub/smear (with)

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος¹² τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ¹³ οὗτος;¹⁴ 23 καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτέ¹⁵ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· (and you will say) ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' ἀληθείας¹⁶ δὲ λέγω ὑμῖν, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ¹⁷ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν¹⁸ αὐτῶν ἐπέμφθη Ἰησοῦς εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας (χώρας) πρὸς (τινὰ) γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ¹⁹ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν²⁰ ὁ Σύρος. 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ²¹ ἀκούοντες ταῦτα 29 καὶ ἀναστάντες²² ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν²³ ὥστε²⁴ κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

Vocabulary

δεκτός, -ή, -όν, acceptable, favorable

διέρχομαι, go through; come/go toward a destination; cross over

ἐκπορεύομαι, go away, to come out (of gods/evil spirits)

ἕξ, six

Ἰησοῦς, -ου, ὁ, Elijah

Ἰσαΐας, ου, ὁ, Isaiah

θαυμάζω, intrans. marvel, wonder, be amazed; trans. marvel/wonder at, admire

θεραπεύω, serve a god, perform a ritual for a god; heal

θυμός, ὁ, soul/spirit (as the principle of life); soul/heart (as revealed by one's feelings and passions); passion, desire; anger, rage

ἰατρός, ὁ, physician

καθαρίζω, purify, cleanse

κατακρημνίζω, throw down a precipice

κλείω, 6. ἔκλεισθην: close up, shut up
λεπρός, -ά, -όν, having a serious skin disease²⁵

μήν, μηνός, ὁ, month

οἰκοδομέω, pf. pass. ὠκοδόμημαι: build, construct; to form, fashion; fig. build up, encourage
ὄφρυς, -ύος, ἡ, eyebrow; (fig.) edge (of a cliff)

πάντως (adv.), certainly, doubtless; strictly

πατρίς, -ίδος, ἡ, homeland; hometown

πίμπλημι, 3. ἔπλησα, ¹aor. inf. πλάσαι, ¹aor. impv. πλῆσον, 6. ἐπλήσθην, fut. pass.
πλησθήσομαι: to fill, fulfill; pass. be filled with (w. gen.)

Σάρεπτα, τὰ, Zarephath, a city on the Phoenician coast between Tyre and Sidon (cf. 1 Kgs 17:9)

Σιδώνιος, -α, -ον, of Sidon, Sidonian (adj.)

Σύρος, ὁ, Syrian

χήρα, ἡ, widow

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1 οὔ, gen. of ὅς, is also an adv. of place (“where”).

2 Plpf. periphr. (cf. IV, 17); since the pf. of this verb is normally translated as a present tense, the plpf. should be translated as a simple past tense.

3 Dat. of poss.

4 The pl. form, τὰ σάββατα, is normally used to express a single Sabbath day.

5 Plpf. periphr. (IV, 18).

6 Nominal phrase (supply a form of εἰμί).

7 εἵνεκεν > ἔνεκεν.

- 8** ἐν, instr. (“by means of”).
- 9** ἐνιαυτὸν...δεκτόν.
- 10** Cf. table 9.12.4(a).
- 11** Impf. periphr. (IV, 18).
- 12** τῆς χάριτος, i.e., gracious, pleasing (words).
- 13** ἰωσήφ (indecl.), here gen.
- 14** οὐχί in questions anticipates the answer “yes” (i.e., “Isn’t this ... ?”).
- 15** S.v. λέγω.
- 16** ἐπὶ ἀληθείας, “in truth.”
- 17** ἐπὶ (w. acc.) expressing duration of time.
- 18** Antecedent is χῆραι.
- 19** ἐπὶ (w. gen.), “at the time of.”
- 20** Ναυμάν ὁ Συρος, Naaman, the Syrian commander, who was healed by Elisha.
- 21** πάντες...ἐν τῇ συναγωγῇ.
- 22** S.v. ἀνίστημι.
- 23** ἡ πόλις...αὐτῶν.

24 ὥστε + inf. (instead of ἵνα + subj.) (cf. IV, 15).

25 Leprosy, or Hansen's disease (as it is now known), originated in the Far East and was not present in the Mediterranean area during the Hellenistic period.

1.4. Gospel of Thomas: The Greek Fragments

(Gos. Thom. 1–7, 27–28, 30–32, 77b / 36–37, 39 and Synoptic Parallels)

Text: Bernhard, 56–78, §§2–23.

In 1897 and 1903, three Greek fragments of the Gospel of Thomas were discovered in an ancient garbage dump near the ancient city of Oxyrhynchus in Upper Egypt (POxy 654, POxy 1, POxy 655). These fragments were subsequently published in 1903. A complete Coptic version of the Gospel of Thomas was subsequently discovered in 1945 in the city of Nag Hammadi, shedding fresh light on the nature and significance of the three Greek fragments as all belonging to an ancient sayings gospel, comparable to the Q Sayings Gospel. Some of the sayings recorded in this document may preserve traditions that are independent of the Synoptic Gospels, though other sayings were added over time.¹ It is now recognized that some of the earliest sayings of Jesus, as recorded in the Gospel of Thomas, actually predate their parallel versions in the Synoptic tradition.

Date: These three papyrus fragments date from 130–250 CE.

Related Texts: The Gospel of Thomas is also representative of the “Thomas tradition” of early Syrian Christianity (in contrast to the Petrine and Pauline traditions). Many Syrian Christians, believing that Thomas was the twin brother of Jesus (Mark 6:3, cf. John 11:16, 20:24, 21:2), came to regard him as Jesus’ privileged spokesperson (contrasting the role of Peter in Mark 8:22–9:1, §1.13). This so-called Thomas Christianity was also responsible for the Gospel of Thomas, the Book of Thomas, and the Acts of Thomas (§5.10).

Prologue: Οὗτοι οἱ λόγοι οἱ ἀπόκρυφοι οὓς ἐλάλησεν Ἰησοῦς ὁ ζῶν² καὶ ἔγραψεν Ἰούδας ὁ καὶ³ Θωμᾶς.

1 καὶ (Jesus) εἶπεν· ὅστις ἂν τὴν ἐρμηνείαν τῶν λόγων τούτων εὕρῃσκη, θανάτου οὐ μὴ γεύσεται.⁴

2 λέγει Ἰησοῦς· μὴ παυσάσθω ὁ ζητῶν τοῦ ζητεῖν ἕως ἂν εὕρῃ, καὶ ὅταν εὕρῃ θαμβηθήσεται, καὶ θαμβηθεὶς βασιλεύσει, καὶ βασιλεύσας ἀναπαήσεται.

3 λέγει Ἰησοῦς· ἐὰν οἱ ἔλκοντες ὑμᾶς εἰπωσιν ὑμῖν· ἰδοὺ ἡ βασιλεία (is) ἐν οὐρανῷ, ὑμᾶς φθήσεται τὰ πετεινὰ τοῦ οὐρανοῦ· ἐὰν δ’ εἰπωσιν ὅτι ὑπὸ τὴν γῆν ἐστίν, εἰσελεύσονται οἱ ἰχθύες τῆς θαλάσσης προφθάσαντες ὑμᾶς· καὶ ἡ βασιλεία τοῦ πατρὸς ἐντὸς ὑμῶν ἐστὶ κἀκτός.⁵ ὅστις ἂν ἑαυτὸν γινῶ⁶ ταύτην εὕρήσει· καὶ ὅτε ὑμεῖς ἑαυτοὺς γνώσεσθε, εἴσεσθε⁷ ὅτι οἱ υἱοὶ ἐστε ὑμεῖς τοῦ πατρὸς τοῦ ζῶντος· εἰ δὲ μὴ γνώσεσθε ἑαυτοὺς, ἐν τῇ πτωχείᾳ ἐστὲ καὶ ὑμεῖς ἐστε ἡ πτωχεία.

Luke 17:20–21 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ (Jesus) ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,⁸ 21 οὐδὲ

ἔροῦσιν· ἰδοὺ ὧδε ἢ ἐκεῖ, ἰδοὺ, γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

Mark 13:21: (Jesus said) Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε.

Vocabulary

ἀναπαύω, ¹aor. mid. ἀνεπαυσάμην, ²fut. pass. ἀναπαήσομαι: cause to rest; to end, finish; mid. rest

ἀπόκρυφος, -ον, hidden, secret; τὰ ἀπόκρυφα, hidden things

γεύομαι, to taste/eat something (gen.); experience

ἐκτός (w. gen.), outside of, except

ἔλκω, ¹aor. εἴλκυσα: pull an object, attract somebody; stretch something; spin thread

ἐντός (w. gen.), within, among; within (a period of time); inside

ἐρμηνεία, ἡ, interpretation

θαμβέω, be astounded, amazed; pass. w. act. sense

ἰχθύς, -ύος, ὁ, fish

οὐαί (w. dat.), woe/alas (concerning, by reason of)

παρατήρησις, -εως, ἡ, close observation (Luke 17:20)

παύω, make to end, bring to an end; mid. cease/stop doing something

πετεινός, -ή, -όν, winged; τὸ πετεινόν, bird

προφθάνω, go before

πτωχεία, ἡ, poverty

φθάνω, 2. φθήσομαι, 3. ἔφθασα, 4. ἔφθακα: come/go before somebody, come/go first

4 λέγει Ἰησοῦς· οὐκ ἀποκνήσει ἄνθρωπος παλαιὸς ἡμερῶν⁹ ἐπερωτῆσαι παιδίον τῶν ἐπὶ αὐτῶν περὶ τοῦ τόπου τῆς ζωῆς, καὶ αὐτὸς ζήσεται· ὅτι πολλοὶ ἔσονται πρῶτοι ἔσχατοι¹⁰ καὶ οἱ ἔσχατοι πρῶτοι, καὶ εἰς ἓν καταστήσουσιν.

Mark 10:31 (Jesus said) Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

5 λέγει Ἰησοῦς· γινώθι¹¹ τὸ ὄν¹² ἔμπροσθεν τῆς ὀψέως σου, καὶ τὸ κεκαλυμμένον ἀπὸ σου ἀποκαλυφθήσεται σοι.¹³ οὐ γάρ ἐστιν¹⁴ (anything) κρυπτὸν¹⁵ ὃ οὐ φανερόν γενήσεται, καὶ τεθαμμένον¹⁶ ὃ οὐκ ἐγερθήσεται.

Mark 4:22 (Jesus said) Οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

6–7 ἐξετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ λέγουσιν· πῶς νηστεύσομεν; καὶ πῶς προσευξόμεθα; καὶ πῶς ἐλεημοσύνη ποιήσομεν καὶ τί παρατηρήσομεν περὶ τῶν βρωμάτων; 7 λέγει Ἰησοῦς· μὴ ψεύδεσθε καὶ ὅτι¹⁷ μισεῖτε μὴ ποιεῖτε (for all things will be full) τῆς ἀληθείας (before heaven). Οὐδὲν γάρ ἐστιν ἀποκεκρυμμένον ὃ οὐ φανερόν ἔσται. μακάριός ἐστιν ὁ λέων ὃν φάγεται ἄνθρωπος καὶ ὁ λέων ἔσται¹⁸ ἄνθρωπος· καὶ οὐαὶ τῷ ἀνθρώπῳ ὃν φάγεται λέων...

Luke 12:2 (Jesus said) Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν¹⁹ ὃ οὐκ ἀποκαλυφθήσεται καὶ

(nothing is) κρυπτόν ὃ οὐ γνωσθήσεται.

Vocabulary

ἀποκαλύπτω, 6. ἀπεκαλύφθην, reveal, disclose

ἀποκνέω, hesitate from

ἀπόκρυφος, -ον, hidden away; τὰ ἀπόκρυφα, hidden things

βρῶμα, -ματος, **τό**, food (sg. and pl.)

ἐλεημοσύνη, ἡ, giving alms/money to a needy person

ἔμπροσθεν (w. gen.), before, in front of; previously

ἐξετάζω, 2. ἐξετάσω, question somebody closely

θάπτω, 2. θάψω, 3. ἐτάφησα, ¹aor. inf. θάψαι, pf. pass. ptc. τεθαμμένος, ¹aor. pass.

ἐθάφθην/²aor. pass. ἐτάφην: bury somebody; provide a funeral for (πρὸς) somebody

καλύπτω, pf. pass. ptc. κεκαλυμμένος: cover, hide, conceal; pass. be hiding

καταντάω, reach (a goal); arrive at (εἰς) a place; attain something; come to (εἰς)

κρυπτός, -ής, -όν, hidden

λέων, -οντος, **ὁ**, / **λέαινα**, ἡ, lion, lioness

μισέω, hate, despise, disregard

νηστεύω, to fast, observe a fast (for)

ὄψις, -εως, ἡ, appearance, countenance, face; vision, apparition; pl. eyes; sight

παλαιός, -ά, -όν, old, former

παρατηρέω, carefully observe a custom or practice

φανερός, -ά, -όν, known, visible; evident, notable; (adv.) φανερώς, openly, publicly

φανερῶ, make known, show, manifest, reveal

συγκαλύπτω, pf. pass. ptc. συγκεκαλυμμένος, to veil, cover completely (Luke 12:2)

ψεύδομαι, lie, tell a falsehood

27 λέγει Ἰησοῦς· ἐὰν μὴ νηστεύσητε τὸν κόσμον,²⁰ οὐ μὴ εὔρητε²¹ τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα.

28 λέγει Ἰησοῦς· ἔστιν ἐν μέσῳ τοῦ κόσμου καὶ ἐν σαρκὶ ὥφθην²² αὐτοῖς καὶ εὔρον πάντας μεθύοντας καὶ οὐδένα εὔρον διψῶντα ἐν αὐτοῖς· καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ²³ τοῖς υἱοῖς τῶν ἀνθρώπων ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶν καὶ οὐ βλέπουσιν.

30 + 77b λέγει Ἰησοῦς· ὅπου ἐὰν²⁴ ὦσιν τρεῖς (people), εἰσὶν ἄθελτοι· καὶ ὅπου εἷς ἐστὶν μόνος, λέγω, ἐγὼ εἰμι μετ' αὐτοῦ. ἔγειρον τὸν λίθον καὶ κεῖ²⁵ εὐρήσεις με· σχίσον τὸ ξύλον καὶ γὰρ ἐκεῖ εἰμι.

31 λέγει Ἰησοῦς· οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς²⁶ τοὺς γινώσκοντας αὐτόν.

32 λέγει Ἰησοῦς· πόλις ὠκοδομημένη ἐπ' ἄκρον ὁρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι.

ἄθεος, -ον, without God

ἄκρον, τό, high point, top (of a mountain, a staff), extremity; a peel (of fruit)

δεκτός, -ή, -όν, acceptable, favorable

διψάω, be thirsty

θεραπεία, ἡ, worship of a god; pl. divine services; medical treatment, healing

ἱατρός, ὁ, physician

κρύπτω, impf. pass. ἐκρυβόμην, 3. ἔκρυψα, 6. ἐκρύβην, ²aor. pass. inf. κρυβῆναι, pf. pass. ptc. κεκρυμμένος: to cover, hide, conceal; pass. be hiding

μεθύω, be drunk, intoxicated

ξύλον, τό, wood, tree (collective, trees); cross

οἰκοδομέω, pf. pass. ὠκοδόμημαι: build/construct; form/fashion; (fig.) build up, encourage

ὅπου, where (non-interogative)

πονέω, engage in hard work for/on behalf of (ἐπί) somebody; be troubled

σαββατίζω, 2. σαββατιῶ: keep the Sabbath; σαββατίζω τὸ σάββατον, keep the Sabbath as the Sabbath

στηρίζω, set up; establish, strengthen

σχίζω, to split, divide

τυφλός, -ή, -όν, blind

36 λέγει Ἰησοῦς· μὴ μεριμνᾶτε ἀπὸ πρῶτῃ ἕως ὀψέ, μήτε ἀφ' ἐσπέρας ἕως πρωῒ, μήτε τῇ τροφῇ ὑμῶν τί φάγητε, μήτε τῇ στολῇ ὑμῶν τί ἐνδύσησθε. πολλῶν²⁷ κρείσσονές ἐστε τῶν κρίνων, ἅτινα²⁸ οὐ ξαίνει οὐδὲ νήθει μηδὲν ἔχοντα ἔνδυμα. τί ἐνδύσθε καὶ ὑμεῖς; τίς ἂν προσθεῖη²⁹ ἐπὶ τὴν ἡλικίαν ὑμῶν; αὐτὸς δώσει ὑμῖν τὸ ἔνδυμα ὑμῶν.

Luke 12:22–23 (Jesus) εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. 23 ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

37 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· πότε ἡμῖν ἐμφανῆς ἔσει,³⁰ καὶ πότε σε ὀψόμεθα; λέγει· ὅταν ἐκδύσησθε καὶ μὴ αἰσχυνοῦσθε...

39 λέγει Ἰησοῦς· οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ἔλαβον τὰς κλεῖδας τῆς γνώσεως καὶ ἔκρυψαν αὐτάς· οὔτε εἰσῆλθον οὔτε τοὺς εἰσερχομένους ἀφῆκαν εἰσελθεῖν. ὑμεῖς δὲ γίνεσθε φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

Luke 11:46 ὁ δὲ (Jesus) εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία³¹ δυσβάστακτα, καὶ αὐτοὶ³² ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσπαύετε τοῖς φορτίοις.

Luke 11:52 (Jesus said) Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους³³ ἐκωλύσατε.

αἰσχύνομαι (mid. and pass. dep. in GNT), mid. be ashamed

ἄκέραιος, -ον, innocent

ἀφίημι, impf. ἤφιον, 3. ἀφῆκα, 2aor. 2nd sg. impv. ἄφες, 6. ἀφέθην, fut. pass. ἀφεθήσομαι, 2aor. pl. pass. ptc. ἀφέντες: let, allow, permit; leave behind; forsake; forgive somebody (dat.); release (manumit) a slave to (ἐπί); acquit of (ἐπί) charges

γνῶσις, ἡ, knowledge, secret knowledge; personal acquaintance

δάκτυλος, ὁ, finger

δυσβάστακτος, -ον, hard to carry/bear

ἐκδύω, 6. ἐξεδύθην: strip, take off; mid. strip/undress oneself; pass. be stripped of one's clothing

ἐμφανής, -ές, visible, known

ἔνδυμα, -ματος, τό, clothing, garment

ἐνδύω, aor. inf. ἔνδυσαι: to dress, put on (clothing); mid. put on (oneself), wear

ἐσπέρα, ἡ, evening

ἡλικία, ἡ, life span, years of age; maturity; ἐπέρχομαι εἰς ἡλικία, come of age; παρὰ καιρὸν ἡλικίας, past the normal age

κλείς, κλειδός, ἡ, key (cf. Luke 11:52)

κρείσσων, -ον, gen. -ονος (comp. of ἄγαθος, Att. κρείττων), stronger, better than (+ gen.), of higher rank/value; subst. τὸ κρεῖσσον, something better

κρίνον, τό, lily

κωλύω, hinder, prevent; prohibit

μεριμνάω, be anxious to do something

νήθω, spin (wool)

νομικός, -ή, -όν, pertaining to the law; subst. lawyer

ξύω, to card (wool)

ὄφις, -εως, ὁ, snake, serpent

ὥς, adv., late, late in the evening; as prep. (w. gen.), late for something

περιστερά, ἡ, dove

πλεῖων (m./fm.), **πλείονα** (m./fm. acc.), **πλεῖον/πλέον** (nt.); pl. πλείονες (nom.), πλειόνων (gen.), πλείοσιν (dat.), πλείους (m. acc.): more; more (than + gen.); better/greater; ἐπὶ (τὸ) πλεῖον, all the more; ἐπὶ πλεῖον, at greater length; ἐπὶ πλείονα χρόνον, for a long time; adv. (nt. pl.), πλείονα, all the more; (superl.), πλεῖστος, -η, -ον, most; subst., πλείστοι, the majority

προστίθημι, aor. subj. προσθῶ, 2aor. inf. προσθεῖναι, aor. subj. προσθῶ: add to something; continue, repeat (an action)

προσψάύω, touch something (dat.)

πρωῖ (adv.), early, early in the morning

στολή, ἡ, robe, garment

τροφή, ἡ, food

φορτίζω, burden somebody with a load

φορτίον, τό (dim. of φόρτος), burden
φρόνιμος, -ον, prudent, wise; superl. φρονιμώτατος, wisest

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1 Included in the former category are Gos. Thom. 8 (Matt 5:14), 20 (Mark 4:30–32), 34 (Matt 13:47–50).

2 Modifier in 3rd attrib. pos. (cf. IV, 4.3).

3 ὁ καί, “also called,” “also known as.”

4 οὐ μὴ + aor. subj. (emph. fut. neg., cf. IV, 8).

5 κακτός > καὶ ἐκτός.

6 Cf. table 9.6.3.

7 S.v. οἶδα, which has two future forms, εἰδήσω and εἴσομαι.

8 I.e., in such a way that it can be observed.

9 Gen. of measure (“old in days”).

10 ἔσονται...ἔσχατοι.

- 11** Cf. table 9.6.5.
- 12** Nt. ptc., s.v. εἰμί.
- 13** Typically ἀποκαλύπτω is followed by the dat. (to reveal something *to* somebody), but here the gen. is used.
- 14** Impers. use of ἔστιν (cf. IV, 14).
- 15** Nt.
- 16** S.v. θάπτω.
- 17** S.v. ὅστις, ἥτις, ὅτι > ὅ τι.
- 18** ἔσται, here “become.”
- 19** Pf. periphr. (cf. IV, 18).
- 20** The phrase “fast from the world” (or “fast with respect to the world”), has not yet been satisfactorily explained. Perhaps it means “to abstain from the world” (BDAG 672).
- 21** οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).
- 22** S.v. ὁράω.
- 23** ἐπὶ, “on account of”
- 24** ἐάν > ἄν.
- 25** κακεῖ > καὶ ἐκεῖ.

- 26** εἰς (w. acc.), “for.”
- 27** S.v. πολύς.
- 28** S.v. ὅστις.
- 29** Opt. (table 9.13.3).
- 30** ἔσει > ἔση.
- 31** Cogn. acc. (i.e., same root word as the verb governing it).
- 32** αὐτοί intensifies the implied subject of προσπαύετε.
- 33** Conative (expressing an attempted action).

1.5. Gospel of Mark: Jesus' Secret and Controversial Teaching

(Mark 3:20–30, 4:10–20)

Provenance: Outside Palestine. *Date:* 70–75 CE.

According to Mark 3:20–30, the scribes charged Jesus with being in league with demons. This charge is reminiscent of a similar charge made against Apollonios of Tyana (Philostr. *VA* 8.7.7–9 [§8.1]), an itinerant healer who was also accused of being a sorcerer or magician. The understanding of Jesus as a teacher of secret wisdom (Mark 4:10–20) is also found in the Gospel of Thomas (§1.4) and the Q Sayings Gospel.

Jesus Is Charged with Being in League with Demons (Mark 3:20–30)

3:20 Καὶ (Jesus) ἔρχεται¹ εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε² μὴ δύνασθαι αὐτοὺς³ μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες (what had happened) οἱ παρ' αὐτοῦ⁴ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη. 22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων⁵ καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει⁶ καὶ ὅτι ἐν⁷ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς (Jesus) ἔλεγεν αὐτοῖς· Πῶς δύναται σατανᾶς⁸ σατανᾶν⁹ ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι¹⁰ ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι. 26 καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.¹¹ 27 ἀλλ' οὐ δύναται οὐδεὶς¹² εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ¹³ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ¹⁴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα¹⁵ ἄφεθήσεται¹⁶ τοῖς υἱοῖς τῶν ἀνθρώπων¹⁷ τὰ ἁμαρτήματα¹⁸ καὶ αἱ βλασφημίαι ὅσα ἐὰν¹⁹ βλασφημῇσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς²⁰ τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ **ἔνοχός** ἐστιν αἰωνίου ἁμαρτήματος.²¹ 30 (he said this) ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον (Jesus) ἔχει.

Vocabulary

ἀκάθαρτος, -ον, unclean, impure; τὰ ἀκάθαρτα, impurities, filth

ἄκανθα, ἡ, thorny plant

ἁμάρτημα, τό, sin, transgression

ἄρχων, -οντος, ὁ, prince, ruler, leader; archon (title of a city magistrate)

Βεελζεβούλ, ὁ, Beelzebul; in NT, the prince of the demons (making this charge in effect a charge of sorcery; cf. Beelzebub, 2 Kgs 1:2)

βλασφημέω, to slander, speak impiously; blaspheme

δέω, 3. ἔδησα, pf. pass. δέδεμαι, pf. pass. ptc. δεδεμένος: to bind/tie, put in chains; imprison; pass. be bound, be bound to somebody in marriage

διαρπάζω, to plunder

διωγμός, ὁ, persecution; persecution against (w. ἐπι)

εἴτα, then, next; and so, therefore

ἔνοχος (w. gen.), liable for, guilty of

ἐξίστημι, 2. ἐκστήσω/ομαι, 3. ἐξέστησα / ἐξέστην: amaze (trans.), be amazed/ astonished (intrans.); be out of one's mind

ἰσχυρός, -ά, -όν, strong, powerful; comp. ἰσχυρότερος, stronger

κρατέω, attain; conquer, to master, rule over (w. gen.), subdue; take possession of; take custody of (w. gen.); hold something (w. gen.)

μερίζω, Att. fut. μεριῶ, 6. ἐμερίσθην: divide; assign

προσκαλέω/έομαι (mostly mid.), 6. προσεκληθήν: summon; call to a special task; entreat; encourage

ρίζα, ἡ, root

σκεῦος, -ους, τό, vessel, container; instrument; τὰ σκευή, equipment, possessions, ship's tackle

συνέρχομαι, assemble, gather together

* * * * *

After Jesus tells the parable of the sower (Mark 4:1–9), he takes his disciples aside to explain the purpose of his parables. He speaks in parables in order to hide the meaning of his teaching from the outer group. Their meaning or solution is given only to the inner group, namely Jesus' disciples (Mark 4:33–34). This use of the word παραβολή to mean “a communication that disguises meaning” is very unusual. This passage is an example of the Markan literary device known as the “messianic secret.”

Jesus as a Teacher Is Secret Wisdom (Mark 4:10–20)

4:10 Καὶ ὅτε (Jesus) ἐγένετο κατὰ μόνας,²² ἡρώτων αὐτὸν οἱ²³ περὶ αὐτὸν σὺν τοῖς δώδεκα (about) τὰς παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω²⁴ ἐν παραβολαῖς τὰ πάντα γίνεται,

ἵνα²⁵ βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,²⁶ 12

καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,²⁷

μήποτε ἐπιστρέψωσιν καὶ (sin) ἀφεθῇ²⁸ αὐτοῖς. (Isa 6:9–10)

4:13 Καὶ (Jesus) λέγει αὐτοῖς· (if) οὐκ οἴδατε (the meaning of) τὴν παραβολὴν ταύτην, καὶ²⁹ πῶς πάσας τὰς παραβολὰς γνώσεσθε,³⁰ 14 ὁ σπείρων τὸν λόγον³¹ σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον³² εἰς αὐτούς. 16 καὶ (similarly) οὗτοι³³ εἰσιν οἱ ἐπὶ τὰ πετρώδη

σπειρόμενοι,³⁴ οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ (only) πρόσκαιροί εἰσιν, εἴτα³⁵ γενομένης θλίψεως³⁶ ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι³⁷ εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος (it) γίνεται. 20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,³⁸ οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται (it) καὶ καρποφοροῦσιν ἕν (seed) τριάκοντα (fold/times) καὶ ἕν (seed) ἑξήκοντα (fold/times) καὶ ἕν (seed) ἑκατόν (fold/times).

Vocabulary

ἄκαρπος, -ον, unfruitful; useless

ἀπάτη, ἡ, deception, deceitfulness

ἑκατόν, one hundred

ἑξήκοντα (indecl.), sixty

ἔξω, out, outside; (prep. w. gen.) out of, outside; ὁ ἔξω, outsider, unbeliever

ἐπιθυμία, ἡ, desire, longing; sexual desire, covetousness

ἐπιστρέφω, return; turn (in religious/moral sense), turn around/back; pass. (dep.), pay attention to, care about

ἔρωτάω, ask, request, beg

θλίψις, ἡ, distress, affliction

καρποφορέω, bear fruit

μέριμνα, ἡ, worry

μυστήριον, **τό**, mystery, secret knowledge; pl., secret rituals

παραδέχομαι, accept, receive

πετρώδης, -ες, stony; **τὰ πετρώδη**, rocky ground

πλοῦτος, ὁ, wealth

πρόσκαιρος, -ον, lasting a short while, temporary

σατανᾶς, -α (gen.), ὁ, adversary, Satan (w. article), enemy of God³⁹

σκανδαλίζω, cause to be caught/fall; pass. be led into sin

σπείρω, 3. ἔσπειρα, pf. pass. ptc. ἑσπαρμένος, 6. ἐσπάρην: sow (seed)

συμπνίγω, crowd out/choke out (plants)

συνίημι (fr. ἵημι), 2. συνήσω, 3. συνῆκα, ¹aor. subj. συνῶ, **ptc.** συνιείς, -εντος, pl. συνιέντες: understand something (gen.); subst. wise ones⁴⁰

τριᾶκοντα, thirty

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- 1 Hist. pres. (cf. IV, 11); ἔρχομαι εἰς οἶκον, “to go home.”
- 2 ὥστε w. inf. (cf. IV, 15).
- 3 I.e., Jesus and his twelve disciples.
- 4 οἱ παρ’ αὐτοῦ, “those who were close to him,” here, Jesus’ own family (contrasting οἱ περὶ αὐτόν in 4:10).
- 5 Ἱεροσολύμων > Ἱεροσόλυμα; in the NT, one always “goes up to” or “down from” Jerusalem, regardless of one’s geographical location.
- 6 ἔχω in this context has mng. “to be possessed (by a devil), taking Βεελζεβούλ (indecl.) as a dat.
- 7 Instr., “through,” “by.”
- 8 Subject of δύναται.
- 9 Obj. of inf.
- 10 Cf. table 12.3.3(f).
- 11 τέλος ἔχει, “to have an end,” “to be finished.”
- 12 οὐ ... οὐδεὶς, double negation strengthens negation.
- 13 Art. creates generic subst. (sc. ἀνθρώπου).
- 14 ἐὰν μή, “unless.”

- 15** πάντα...τὰ ἁμαρτήματα (disc. syn.).
- 16** 3 sg. fut. pass. ind. s.v. ἀφίημι, cf. table 9.15.
- 17** οἱ υἱοὶ τῶν ἀνθρώπων, i.e., “human beings.”
- 18** Subject of ἀφεθήσεται.
- 19** ὅσα ἐάν (> ἄν), “whatever”; take w. αἱ βλασφημίαι.
- 20** εἰς, “against.”
- 21** Here “slandering” the Holy Spirit means attributing the work of the Spirit in Jesus’ healings to the work of Satan.
- 22** κατὰ μόνας, “alone” (adv.).
- 23** “Those around him,” i.e., Jesus’ followers.
- 24** ἐκείνοις...τοῖς ἔξω (i.e., those beyond Jesus’ inner circle).
- 25** This ἵνα probably denotes purpose, indicating the belief that Jesus was fulfilling Isaiah’s prophecy.
- 26** Here εἶδον has the contextual meaning “to perceive.”
- 27** Cf. paradigm of ἵημι (table 9.15).
- 28** S.v. ἀφίημι, cf. paradigm of ἵημι (table 9.15).
- 29** καί (“then”) introduces a question.

- 30** Fut. of γινώσκω is mid.
- 31** Throughout this passage trans. λόγος as “message (of faith).”
- 32** τὸν λόγον τὸν ἐσπαρμένον, 2nd attrib. pos.
- 33** καὶ οὗτοί ... καὶ ἄλλοι (“and some ... and others,” Mark 4:18).
- 34** οἱ ... σπειρόμενοι.
- 35** εἴτα...ἢ... (“either ... or ...”).
- 36** Gen. absol. (cf. IV, 9).
- 37** αἱ ... ἐπιθυμίαι, with the modifier περὶ τὰ λοιπὰ (“for other things”) in 1st attrib pos. (cf. IV, 4.1).
- 38** οἱ ... σπαρέντες.
- 39** Note many proper names of Hebrew origin have -ᾱ as a gen. ending.
- 40** Do not confuse forms of συνίημι (fr. ἵημι, §9.15) with those of σύνναιμι (fr. εἶμι, §9.14) or with those of σύνναιμι (fr. εἶμι, §9.13).



Fig. 3. Carved face, theater, Antaleia (photo: author).

1.6. Shepherd of Hermas: The First Vision of Hermas

(Herm. 1:1–9)

Provenance: Written by a Christian and former slave, named Hermas (Ἑραμᾶς), who lived in Rome.

Date: 100–140 CE.

Text: Ehrman, II, 175–178.

The book known as the “Shepherd of Hermas” (Ποιμὴν τοῦ Ἑραμᾶ) was one of the most beloved Christian books in the second and third centuries CE. Indeed, it was widely considered to be canonical scripture and was often included in the Greek New Testament. The Shepherd of Hermas consists of a series of visions, precepts, and “similitudes” (parables), whose overall purpose is to exhort readers to repent of their sins. The book begins with Hermas being granted five visions, the first of which is given here.

1:1 Ὁ θεὸς με πέπρακέν με Ῥόδῃ τινὶ εἰς Ῥώμην· μετὰ πολλὰ ἔτη ταύτην ἀνεγνωρίσάμην καὶ ἠρξάμην αὐτὴν ἀγαπᾶν ὡς ἀδελφὴν. 2 μετὰ χρόνον τινὰ λουομένην εἰς τὸν παταμόν τὸν Τίβεριν εἶδον (her) καὶ ἐπέδωκα αὐτῇ τὴν χεῖρα καὶ ἐξήγαγον αὐτὴν ἐκ τοῦ ποταμοῦ. ταύτης οὖν ἰδὼν κάλλος διελογιζόμην ἐν τῇ καρδίᾳ μου λέγων· μακάριος ἦμην εἰ τοιαύτην γυναῖκα εἶχον καὶ τῷ κάλλει καὶ τῷ τρόπῳ. μόνον τοῦτο ἐβουλευσάμην, ἕτερον δὲ οὐδέν.

Vocabulary

ἀδελφή, ἡ, sister, fellow believer

ἀναγνωρίζω, become reacquainted with somebody (acc.); learn to recognize

βουλεύω, resolve, decide; be a member of the Council (βουλή)

διαλογίζομαι, consider, ponder

ἐκφέρω, 3. ἐξήνεγκον, 6. ἐξηνέχθην, aor. pass. subj. ἐξενέχθω: lead out, take out; produce; carry the dead for burial; declare one's opinion

ἐξάγω, lead out, bring

ἐπιδίδωμι, 6. ἐπεδόθην, pf. ptc. ἐπιδεδωκώς: give into one's hands; give somebody one's hand; surrender, give up control; give back/return; increase/grow in size

ἔτος, ἔτους, τό, year

κάλλος, -ους, τό, beauty

λούω/λόω, bathe, wash; mid. bathe oneself (the contr. impf. mid. forms, ἐλοῦμην and ἐλοῦτο, belong to λόω), bathe (as a baptism)

πιπράσκω, 3. πέπρακα, 6. ἐπράθησα: sell something

ποταμός, ὁ, river

Ῥώμη, ἡ, Rome

τρέφω, ¹aor. ἔθρεψα, pf. pass. ptc. τεθραμμένος: rear/raise a child

τρόπος, ὁ, way, manner; ὅν τρόπον, (just) as; καθ' ὃν τρόπον, in the manner that

1:3 μετὰ χρόνον τινὰ πορευομένου μου εἰς κώμας καὶ δοξάζοντος τὰς κτίσεις τοῦ θεοῦ, ὡς μεγάλαι καὶ ἐκπρεπεῖς καὶ δυναταί εἰσιν, περιπατῶν ἀφύπνωσα. καὶ πνεῦμα με ἔλαβεν καὶ ἀπήνεγκέν με δι' ἀνοδίας τινός, δι' ἧς ἄνθρωπος οὐκ ἐδύνατο ὁδεύσαι· ἦν δὲ ὁ τόπος κρημνώδης καὶ ἀπερρηγῶς ἀπὸ τῶν ὑδάτων. διαβάς οὖν τὸν ποταμὸν ἐκείνον ἦλθον εἰς τὰ ὀμαλά, καὶ τιθῶ τὰ γόνατα καὶ ἡρξάμην προσεύχεσθαι τῷ κυρίῳ καὶ ἐξομολογεῖσθαί μου τὰς ἁμαρτίας. 4 προσευχομένου δέ μου ἡνοίγη ὁ οὐρανός, καὶ βλέπω τὴν γυναῖκα ἐκείνην ἣν ἐπεθύμησα ἀσπραζομένην με ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἑρμᾶ, χαῖρε.

Vocabulary

ἀνοδία, ἡ, place with no roads

ἀπερρηγῶς, eroded (rare)

ἀποφέρω, ²aor. inf. ἀπενεγκεῖν, aor. mid. inf. ἀποφέρεσθαι: carry off/away; mid. win a prize; carry away from (ἀπό) somebody to (ἐπί) somebody

ἀφυπύω, to fall asleep

γόνυ, -νατος, τό, pl. γόνατα: knee

διαβαίνω, ²aor. ptc. διαβάς: cross over

δοξάζω, think, imagine; glorify; mid. display one's greatness; pass. supposed to be; be held in honor

δυνατός, -ή, -όν, strong, powerful; able, capable of; subst. ruler; δυνατώτερός, stronger

δύνω (also δύω), mid. δύομαι, 2. δύσομαι, ²aor. ἔδυν: go down, set (of the sun); mid. to sink/set (of the sun)

ἐκπρεπής, -ές, remarkable, splendid

ἐξομολογέομαι, confess, acknowledge

ἐπιθυμέω, to desire

κρημνώδης, -ες, steep, precipitous

κτίσις, -εως, ἡ, creation, that which is created; creature, created thing

κώμη, ἡ, village; pl. countryside

ὁδεύω, to travel

ὀμαλός, -ή, -όν, smooth, level; τὰ ὀμαλά, level ground

1:5 Βλέψας δὲ εἰς αὐτὴν λέγω αὐτῇ· Κυρία, τί σὺ ὧδε ποιεῖς; Ἡ δὲ ἀπεκρίθη μοι· Ἀνελήμφθην ἵνα σου τὰς ἁμαρτίας ἐλέγξω πρὸς τὸν κύριον. 6 Λέγω αὐτῇ· Νῦν σύ μου ἔλεγχος εἶ; οὐ, φησὶν, ἀλλὰ ἄκουσον τὰ ῥήματα ἃ σοι μέλλω λέγειν. ὁ θεὸς ὁ ἐν τοῖς οὐρανοῖς κατοικῶν καὶ κτίσας ἐκ τοῦ μὴ ὄντος τὰ ὄντα καὶ πληθύνας καὶ αὐξήσας ἕνεκεν τῆς ἀγίας ἐκκλησίας αὐτοῦ ὀργίζεται σοι ὅτι ἡμαρτες εἰς ἐμέ. 7 Ἀποκριθεὶς αὐτῇ λέγω· Εἰς σὲ ἡμαρτον; ποίῳ τρόπῳ; ἢ πότε σοι αἰσχρὸν ῥῆμα ἐλάλησα; οὐ πάντοτέ σε ὡς θεὰν ἡγησάμην; οὐ πάντοτέ σε ἐνετράπην ὡς ἀδελφήν; τί μου καταψεύδῃ, ὦ γύναι,¹ τὰ πονηρὰ ταῦτα καὶ

ἀκάθαρτα;

Vocabulary

αἰσχροῦς, -ά, -όν, socially or morally unacceptable, shameful, base

ἀκάθαρτος, -ον, unclean, impure; τὰ ἀκάθαρτα, impurities, filth

ἀμαρτάνω, ²aor. ἤμαρτον (but oft. ἀμαρῆς- in non-ind. moods), 4. ἡμάρτηκα: to sin, commit a sin

ἀναλαμβάνω, 6. ἀνελήφθην: take up, carry; resolve; take up (a discourse); take over, carry away

αὐξάνω/αύξω, 3. ἡύχανον: make grow/increase; pass. grow/increase in size/number/strength

ἔλεγχος, **ὅ**, proof, legal argument; accusation

ἐλέγχω, reprove, reproach

ἔνεκα/ἔνεκεν (w. gen.), because of, for the sake of, on account of; in honor of; for this reason; τίνοος ἔνεκα, why?

ἐντρέπω, ²aor. ἐνετράπην: show deference to, respect

ἡγέομαι (w. inf.), lead the way; consider, regard; regard as necessary; subst. ptc. leader, chief; pass. be led

θεά, ἡ, goddess

καταψεύδομαι, tell lies against somebody (gen.)

κατοικέω, settle, dwell in; subst. inhabitants

κτίζω, found, create, make; build; pass. be created, constructed

κυρία, ἡ, lady

ὀργίζω, pass. become angry

πάντοτε, always (adv.)

πληθύνω, multiply, increase, grow in number

πότε, when? (direct question); when (indirect question); ἕως πότε, how long?

τρόπος, **ὅ**, way, manner; ὅν τρόπον, (just) as; καθ' ὃν τρόπον, in the manner that

1:8 Γελάσασά μοι λέγει· ‘Ἐπὶ τὴν καρδίαν σου ἀνέβη² ἐπιθυμία τῆς πονηρίας. ἢ οὐ δοκεῖ σοι ἀνδρὶ δικαίῳ πονηρὸν πρᾶγμα εἶναι ἐὰν ἀναβῇ αὐτοῦ ἐπὶ τὴν καρδίαν ἡ πονηρὰ ἐπιθυμία; ἀμαρτία γέ ἐστιν καὶ μεγάλη, φησὶν. ὁ γὰρ δίκαιος ἀνὴρ δίκαια βουλεύεται (to do). ἐν τῷ οὖν δίκαια βουλεύεσθαι αὐτὸν κατορθοῦται ἢ δόξα αὐτοῦ ἐν τοῖς οὐρανοῖς καὶ (τὸν) εὐκατάλλακτον ἔχει τὸν κύριον ἐν παντὶ πράγματι αὐτοῦ. οἱ δὲ (to do) πονηρὰ βουλευόμενοι ἐν ταῖς καρδίαις αὐτῶν θάνατον καὶ αἰχμαλωτισμὸν ἑαυτοῖς ἐπισπῶνται, μάλιστα οἱ τὸν αἰῶνα τοῦτον περιποιούμενοι καὶ γαυριῶντες ἐν τῷ πλούτῳ αὐτῶν καὶ μὴ ἀντεχόμενοι τῶν ἀγαθῶν τῶν μελλόντων.

Vocabulary

αἰχμαλωτισμός, ὁ, captivity

ἀντέχομαι, cling to, be devoted to something (gen.)

βουλευόμαι, plan, resolve, decide; be a member of the city council (βουλή)

γαυρόω, be proud, pride oneself

γέ, even, at least, indeed (focuses attention on the previous word)

γελάω, to laugh

ἐπιθυμία, **ἡ**, desire for good things (longing); negative desire (lust, covetousness, craving)

ἐπισπάω, be responsible for bringing something on/making something happen; pull the foreskin over the head of the penis (in order to hide the marks of circumcision)

εὐκατάλλακτος, -ον, favorable; subst. favor

κατορθόω, set straight; pass. be established

μάλα, very; comp. **μᾶλλον**, more, all the more; instead of/rather than; by all means; **μᾶλλον ἢ**, more than; **μᾶλλον...ἢ...**; **πολλῷ μᾶλλον**, much more; superl. **μάλιστα**, most of all, above all, especially

περιποιέω, to gain possession of something, to gain for oneself

πλοῦτος, **ὁ**, wealth, riches

πρᾶγμα, **τό**, matter, event, affair; thing

1:9 μεταμελήσονται αἱ ψυχαὶ αὐτῶν, οἵτινες οὐκ ἔχουσιν ἐλπίδα, ἀλλὰ ἑαυτοὺς ἀπεγνώκασιν καὶ τὴν ζωὴν αὐτῶν. ἀλλὰ σὺ προσεύχου πρὸς τὸν θεόν, καὶ ἰάσεται τὰ ἁμαρτήματά σου καὶ ὅλου τοῦ οἴκου σου καὶ πάντων τῶν ἁγίων.

Vocabulary

ἁμάρτημα, **τό**, sin, transgression

ἀπογινώσκω, 4. ἀπέγνωνκα: give up hope, despair

ἰάομαι, 2. ἰάσομαι, 3. ἰασάμην, 6. ἰάθην: hear/cure; find a remedy

μεταμέλομαι, to regret, be sorry

προσευχή, **ἡ**, prayer; (Jewish) prayer house

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Osiek, Carolyn. *Shepherd of Hermas: A Commentary*. Hermeneia. Minneapolis: Fortress, 1999.

1 Voc. Case.

2 S.v. ἀναβαίνω.



Fig. 4. Carved relief of two women on limestone block, Konya (IKonya 95).

1.7. Gospel of Mary Magdalene: Mary’s Unique Relationship with Jesus

Provenance: Unknown.

Date: Mid-second century CE.

Text: The Gospel of Mary is preserved in full in a Coptic version, which was discovered in 1896 but not published until 1955. Older Greek fragments (POxy 3525, PRyl 463) of the same text were discovered in Oxyrhynchos, Upper Egypt, in an ancient garbage dump and published in 1903.¹

At the beginning of the extant Greek version (below), Peter addresses Mary as “sister” and invites her to tell the disciples about the secret teaching she had received from the risen savior in a vision. It seems that Peter had accepted that Mary was Jesus’ favorite *among women*. However, his attitude changes when Mary implies that Jesus actually loved her more than even the *male* disciples, including Peter himself. Peter responds angrily and is called “hot-tempered.” He resents the implication that he has been displaced by Mary and even accuses her of lying. Mary receives moral support from Levi, who defends her against Peter’s claim that the savior would not have chosen a mere woman to communicate such a secret teaching (cf. Gos. Thom. 114, §1.4).

From a historical perspective, the Gospel of Mary probably presupposes a second-century debate between those Christians who sought *gnosis* (new spiritual truths) through private visions (cf. 2 Cor 12:1–6 [§4.9], Apoc. Pet. [§5.8]) and other Christians, associated with the legacy of Peter, who lived according to rules of life derived from written traditions about Jesus. From this perspective, the Gospel of Mary re-enacts a debate between what may cautiously be termed “proto-gnostic” Christians and “Petrine” Christians. For their part, the “gnostic” Christians seem to have been critical of the many rules imposed by Petrine Christianity.² In any case, the fact that any early Christian group would attempt to validate its own Jesus tradition by claiming derivation from Mary Magdalene is remarkable indeed. In the canonical Gospels, Mary Magdalene is uniquely recorded as the witness of three key events in Jesus’ life: his crucifixion, burial, and empty tomb.³ No doubt, the tradition that Mary was a follower of Jesus and received an appearance of the risen Lord (John 20:14–18, Mark 16:9–11) accorded her special authority in some circles. The Gospel of Mary attempts to defend the theological legitimacy of ecstatic visions as legitimate sources of revelation by invoking this tradition.

Gos. Mary¹ (P^{Oxy} 3525)

(The lines above are missing)

1 Ταῦτα εἶπων ἐξῆλθεν. 2 οἱ δὲ λυπήθησαν δακροῦντες πολλὰ καὶ λέγοντες· Πῶς

πορευώμεθα πρὸς τὰ ἔθνη κηρύσσοντες τὸ εὐαγγέλιον τῆς βασιλείας τοῦ υἱοῦ τοῦ ἀνθρώπου. 3 εἰ γὰρ μηδ' ἐκείνου ἐφείσαντο πῶς ἡμῶν φείσονται; 4 τότε ἀνάστασα Μαριάμμη⁴ καὶ ἀσπαζόμενη αὐτοὺς κατεφίλησε πάντας λέγουσα τοῖς ἀδελφοῖς· Μὴ δακρύετε μὴ λύπεισθε μηδὲ δισταζέτε, ἡ χάρις γὰρ αὐτοῦ ἔσται μεθ' ὑμῶν σκέπουσα ὑμᾶς. 5 μᾶλλον εὐχαρίστῶμεν⁵ τῇ μεγαλειότητι αὐτοῦ ὅτι συνήρτηκεν ἡμᾶς καὶ ἀνθρώπους πεποίηκεν. 6 οὕτω λέγουσα Μαριάμμη μετέστρεψεν τὸν νοῦν αὐτῶν ἐπὶ⁶ ἁγαθόν. 7 καὶ ἤρξαν⁶ συνζήτειν περὶ τῶν ἀποφθεγμάτων τοῦ σωτῆρος. 8 λέγει Πέτρος πρὸς Μαριάμμη· Ἀδελφή, οἶδαμεν ὅτι πολλὰ ἀγαπᾶσαι⁷ ὑπὸ τοῦ σωτῆρος ὥς οὐκ ἄλλη γυνή. εἶπε οὖν ἡμῖν ὅσους⁸ σὺ γινώσκεις λόγους τοῦ σωτῆρος οὓς ἡμεῖς οὐκ ἠκούσαμεν. 9 ὑπέλαβε Μαριάμμη λέγουσα· Ὅσα ὑμᾶς λανθάνει καὶ ἀπομνημονεύω, ἀπαγγέλω ὑμῖν, καὶ ἦρχεν αὐτοῖς τούτων τῶν λόγων ἐμοί· ποτὲ ἐν ὁράματι ἰδούση τὸν κύριον καὶ εἰπούση κύριε, σήμερον... (incomplete line)

Vocabulary

ἀπαγγέλλω, tell, inform, proclaim

ἀπομνημονεύω, remember

ἀπόφθεγμα, -ματος, τό, terse, pointed saying, apophthegm

ἀσπάζομαι, greet/welcome somebody; take leave of

δακρύω, weep

διστάζω, to doubt, have doubts

δοκέω, 3. ἔδοξα, pf. mid. inf. δεδόχθαι: to think, suppose, consider; seem to (w. inf.), regard to be (something); δοκεῖ + inf., it seems (to somebody) that, he purportedly; εἰ δοκεῖ (w. dat.), if it pleases (somebody); ἔδοξε/δοκεῖ, it was/is resolved (by); seem good/appropriate/best; propose/make (a request); pass. be decided; pass. inf. δεδόχθαι, be it resolved that (re a motion)

εὐχαριστέω, do a favor for somebody (dat.); give thanks

καταφιλέω, kiss, caress; kiss somebody in greeting/farewell

λανθάνω, escape notice of somebody, be unknown to somebody (acc.); adv., secretly

λυπέω, cause pain/grief; pass. be sorrowful, distressed

μάλα, very; comp. **μᾶλλον**, more, all the more; instead of/rather; by all means; μᾶλλον ἢ, more than; μᾶλλον...ἢ...; πολλῶ μᾶλλον, much more; superl. **μάλιστα**, most of all, above all, especially

μεγαλειότης, -ητος, ἡ, greatness

μεταστρέφω, change, turn (somebody's mind) to; pervert something

νοῦς, (gen.) **νοός**, (dat.) **νοί/νῶ**, (acc.) **νοῦν**, **ὁ**, mind, understanding; κατὰ νοῦν, in one's mind

παράκειμαι, be ready; be available, have in stock

ποτέ (encl.), once, former/formerly; sometimes; ever; at last; ὅσον ποτέ, whatever; whenever ὄραμα, -ματος, τό, a vision

σήμερον, **τό**, today

σιγή, ἡ, silence, quiet

σκεπάζω, 3. ἐσκέπασα: protect, shelter

συζητέω (w. dat.), dispute, debate

συναρτάω, join together

σωτήρ, -ῆρος, ὁ, savior

ὑπολαμβάνω, reply; believe, assume, suppose; undertake to

φανερός, -ά, -όν, known, evident, notable; visible; **φανερῶς** (adv.), openly, publicly

φείδομαι, 3. ἐφεισάμην: refrain from; spare somebody (gen.) from something

Gos. Mary² (P^{Ryl} 463)

And Mary said:

1 ...τὸ λοιπὸν δρόμου καιροῦ, χρόνου, αἰῶνος, (I will find) ἀνάπausιν ἐν σιγῇ· ταῦτα εἶπουσα ἡ Μαριάμμη ἐσιώπησεν ὡς⁹ τοῦ σωτήρος μέχρι ὧδε εἰρηκότος.¹⁰ 2 Ἀνδρέας λέγει· Ἄδελφοι, τι ὑμῖν δοκεῖ περὶ τῶν λαληθέντων; ἐγὼ μὲν γὰρ οὐ πιστεύω ταῦτα τὸν σωτήρα εἰρηκέναι.¹¹ δοκεῖ γὰρ ἑτερογνωμόνειν τῇ ἐκείνου ἔννοια. 3 Πέτρος λέγει, Περὶ τοιοῦτων πρᾶγμα τῶν ἐξεταζόμενος· ὁ σωτήρ λάθρα γυναικὶ ἐλάλει καὶ οὐ φανερῶς ἵνα πάντες ἀκούσωμεν; (ἐστὶν αὕτη) μὴ ἀξιολογώτεραν ἡμῶν;¹² ... 4 Λευεῖς¹³ λέγει Πέτρῳ· Πέτρε, αἰεὶ σοὶ τὸ ὀργῖλον παράκειται καὶ ἄρτι οὕτως συζητεῖς¹⁴ τῇ γυναικὶ ὡς ἀντικείμενοι αὐτῇ. 5 εἰ ὁ σωτήρ ἀξίαν αὐτὴν ἡγήσατο, σὺ τις εἴ ἐξουθενῶν αὐτήν; 6 πάντως γὰρ ἐκεῖνος εἰδὼς¹⁵ αὐτὴν ἀσφαλῶς ἠγάπησεν. 7 Μᾶλλον αἰσχυνοῦμεν¹⁶ καὶ ἐνδυσάμενοι τὸν τέλειον ἄνθρωπον, ἐκεῖνο τὸ προσταχθὲν ἡμῖν ποιήσωμεν,¹⁷ κηρύξωμεν τὸ εὐαγγέλιον, μηδὲν ὀρίζοντες, μηδὲ νομοθετοῦντες, ὡς εἶπεν ὁ σωτήρ· 8 ταῦτα εἰπὼν ὁ Λευεῖς μὲν ἀπελθὼν ἤρχεν κήρυσσειν τὸ εὐαγγέλιον κατὰ Μαριάμμη.

Vocabulary

αἰεὶ, ever, always; eternal, eternally, constantly; at that time

ἀνάπαυσις, ἡ, relief, rest

ἀντίκειμαι (w. dat.), be opposed to somebody; subst. adversary **ἑτερογνωμονέω**, be of a different opinion, not be in agreement with

ἀξιόλογος, -ον, important, worthy; comp. **ἀξιολογώτερος**, more important/worthy

ἐξετάζω, scrutinize, examine; question

ἄξιος, -α, -ον, worthy, deserving; proper, fitting; **ἀξίως** (adv.), worthily

ἀσφαλής, -ές, safe; subst. (τὸ) **ἀσφαλές**, safeguard; **ἀσφαλῶς**, safely; for certain, beyond a doubt

δρόμος, ὁ, racing, running; the course of (one's) life, course of a season (**καιρός**)

ἐνδύω, ¹aor. inf. ἐνδύσαι: dress, put on (clothing); mid. clothe oneself, wear

ἐννοια, ἡ, thought

ἐξετάζω, look for, make a careful search for

ἐξουθενόω (= ἐξουθενέω), despise, treat with contempt

ἡγέομαι (w. inf.), lead the way; consider, regard it necessary, think; subst. ptc. leader, chief; pass. be led

λάθρα, secretly (adv.)

λοιπός, -ή, -όν, remaining, rest; (τὸ) λοιπόν, from now on, finally; (adv.); οἱ λοιποί/τὰ λοιπά the rest/others

νομοθετέω, enact laws, legislate

ὀρίζω, set limits; appoint, set; administer an oath; pass. be fixed/determined

ὀργίλος, -η, -ον, inclined to anger, quick-tempered; subst. hot temper; one of violent temper

οὕτω / οὕτως, in this way, so, in the same way; such

πάντως (adv.), certainly, doubtless; strictly

παρακαλέω, beg, urge, encourage; request, ask, appeal to; comfort

πρᾶγμα, τό, a matter, event, affair; thing

προστάσσω, pf. pass. ptc. προστεταγμένος: command, order; pass. be fixed, determined

σιωπάω, keep silent, say nothing; become quiet

τέλειος, -α, -ον, complete, perfect; mature, full-grown (of persons); superl. τελειότατος, -η, -ον, most perfect; τὰ τέλεια, mature animals

φανερός, -ά, -όν, known, visible; evident, notable; φανερώς (adv.), openly, publicly

1 The Coptic Gospel of Mary is part of Papyrus Berolinensis 8502; POxy 3525 = 9.5–10.14 of the Coptic version; PRyl 463 = 17.4–22, 18.5–19.3 of the Coptic version. These Greek fragments have been republished by Christopher Tuckett in *The Gospel of Mary* (Oxford: Oxford University Press, 2007), 108–115; cf. Antti Marjanen, *The Woman Jesus Loved: Mary Magdalene in the Nag Hammadi Library and Related Documents* (New York: Brill, 1996), 94–121.

2 Marjanen, *The Woman Jesus Loved*, 121.

3 Mark 15:40, 16:1, 9, Matt 27:56, 28:9, Luke 24:10, John 19:25, 20:1, 16.

4 Μαριάμμη > Μαρία.

5 Hort. subj.

6 ἄρχω: HGr often employs mid. forms of ἄρχω to express the initiation or beginning of an action or process, but Gos. Mary employs the active voice instead (cf. Gos. Mary¹ 9, Gos. Mary² 8).

7 Cf. table 9.4.

- 8** ὅσους...λόγους.
- 9** ὥς w. ptc. providing the reason for an action.
- 10** S.v. λέγω in gen. absol. construction (IV, 9).
- 11** S.v. λέγω; pf. inf., table 9.1.5(d).
- 12** Gen. of comp. (cf. IV, 10).
- 13** Λευί, Levi (indecl.).
- 14** συνζ > συζ.
- 15** S.v. οἶδα.
- 16** Hort. subj. (cf. IV, 12).
- 17** Hort. subj.

1.8. Protoevangelium of James: Verifying the Virginity of Mary

(Prot. Jas. 13–16, 19–20)

Date: 75–125 CE.

Text: Ronald F. Hock, *The Infancy Gospels of James and Thomas* (Santa Rosa, CA: Polebridge Press, 1995).

This text is a proto-gospel in the sense that it narrates the events leading up to Jesus' birth, with a special interest in Mary (Μαρία/Μαριάμμη) and her purity. Other texts concerned with the purity of women include IG II² 1366 (§7.2), IMilet VI, 22 (§7.14), LSCG 154 (§7.7), and IG XII Suppl. 126 (§7.16).

Related Readings: Prot. Jas. 8, 11–12 (§1.14).

Joseph accuses Mary

13:1 Καὶ ἐγένετο αὐτῇ ἕκτος μῆν,¹ καὶ ἰδοὺ ἦλθεν Ἰωσήφ ἀπὸ τῶν οἰκοδομῶν αὐτοῦ καὶ εἰσῆλθεν ἐν τῷ οἴκῳ καὶ εὗρεν αὐτὴν ὠγκωμένην. 2 καὶ ἔτυπεν τὸ πρόσωπον αὐτοῦ καὶ ἔρριπεν αὐτὸν χαμαὶ ἐπὶ τὸν σάκκον καὶ ἔκλαυσεν πικρῶς λέγων· Ποίω² προσώπῳ ἀτενίσω πρὸς κύριον τὸν θεόν; 3 τί ἄρα εὕξωμαι περὶ αὐτῆς ὅτι παρθένον παρέλαβον αὐτὴν ἐκ ναοῦ κυρίου τοῦ θεοῦ καὶ οὐκ ἐφύλαξα αὐτήν; 4 τίς ὁ θηρεύσας με; τίς τὸ πονηρὸν τοῦτο ἐποίησεν ἐν τῷ οἴκῳ μου; τίς ἠχμαλώτευσεν τὴν παρθένον ἅπ³ ἐμοῦ καὶ ἐμίανεν αὐτήν; 5 μήτι ἐν ἐμοὶ ἀνεκεφαλαιώθη ἡ ἱστορία τοῦ Ἀδάμ; ὥσπερ γὰρ Ἀδὰμ ἦν ἐν τῇ ὥρᾳ τῆς δοξολογίας αὐτοῦ καὶ ἦλθεν ὁ ὄφις καὶ εὗρεν τὴν Εὐάν μόνην καὶ ἐξηπάτησεν αὐτὴν καὶ ἐμίανεν αὐτήν, οὕτως καὶ ἐμοὶ³ συνέβη.

Vocabulary

αἰχμαλοτεῦω, take prisoner, lure away; pass. be taken prisoner

ἀνακεφαλαιόω, sum up, recapitulate

ἀτενίζω, 2. ἀτενίσω: stare at, look intently at (w. dat./πρός)

ἄρα, so, then

δοξολογία, ἡ, a prayer

ἕκτος, -η, -ον, sixth

ἐξαπατάω, deceive

εὕχομαι, 3. ηὕξάμην, ¹aor. mid. impv. εὕξαι: pray; vow

θηρεύω, set a trap for somebody (acc.)

ἱστορία, ἡ, story, account

μῆν, ὁ, μηνός, month

μήτι, used in questions anticipating a negative answer

μαίνω, 3. ἐμίανα, 5. μεμίαμμαι: defile, contaminate; mid. defile oneself

ναός, ὁ, temple, inner part of Jewish temple, sanctuary

ὀγκόω, pass. to swell (through pregnancy); be pregnant

οἰκοδομή, ἡ, building project, construction project

παραλαμβάνω, receive, accept; take, take charge of; take over/receive somebody as a prisoner; inherit sacred objects; succeed to an office

παρθένος, ἡ, virgin, unmarried girl

ποῖος, -α, -ον (interrog. pron.), what, which; what sort/kind of

ρίπτω, 3. ῥριψα, ¹aor. impv. ῥῖψον, 6. ῥρίφην: throw, cast away; lay/put something down

συλλαμβάνω, 3. συνέλαβον, inf. συλλαβεῖν, ²aor. mid. impv. συλλαβοῦ, 6. συνελήμφην: lay hold of, seize; comprehend; conceive a child; mid. take part in something with somebody

τύπτω, 3. ἔτυπα: beat, strike

φυλάσσω (Att. φυλάττω), keep; guard, protect; observe, follow; pass. be kept

χαμαί, on/to the ground

13:6 Καὶ ἀνέστη Ἰωσήφ ἀπὸ τοῦ σάκκου καὶ ἐκάλεσεν αὐτὴν καὶ εἶπεν αὐτῇ· Μεμελημένη θεῶ, τί τοῦτο ἐποίησας; 7 ἐπελάθου κυρίου τοῦ θεοῦ σου; τί ἐταπείνωσας τὴν ψυχὴν σου, ἡ ἀνατραφεῖσα εἰς τὰ ἅγια τῶν ἁγίων καὶ τροφὴν λαμβάνουσα ἐκ χειρὸς ἀγγέλου; 8 Ἡ δὲ ἔκλαυσεν πικρῶς λέγουσα ὅτι καθαρὰ εἰμι ἐγὼ καὶ ἄνδρα οὐ γινώσκω. 9 Καὶ εἶπεν αὐτῇ Ἰωσήφ· Πόθεν οὖν τοῦτό ἐστιν ἐν τῇ γαστρὶ σου; 10 Ἡ δὲ εἶπεν· (I swear, as) Ζῆ⁴ κύριος ὁ θεός μου καθότι οὐ γινώσκω πόθεν ἐστὶν ἐν ἐμοί.

Vocabulary

ἀνατρέφω, 3. ἀνέθρεψα, 6. ἀνετρέφην: are for, bring up, raise

γαστήρ, -τρος, ἡ, belly, stomach; womb

ἐπιλανθάνομαι (w. gen.), 2. ἐπιλήσομαι, 3. ἐπελαθόμην, pf. pass. ptc. ἐπειλημμένος: forget; to neglect, overlook

καθαρός, -ά, -όν, pure, clean, innocent; superl. καθαρώτατος, purest

καθότι, (for an oath) “I swear that (ὅτι)”; because (= διότι)

κλαίω, pres. ptc. κλάων, 3. ἔκλαυσα: weep (for), cry

μέλω, μέλει τινι, impers., it is a care/concern to somebody (dat.); pass. be a special interest to somebody (dat.)

πικρός, -ά, -όν, bitter, harsh; fierce (animal); πικρῶς, bitterly, fiercely

πόθεν (interrog. adv.), from where? how? in what way? why?

σάκκος, ὁ, sackcloth (course cloth made of goat or camel hair)

ταπεινῶω, to humble, humiliate; bring low

Joseph's vision

14:1 Καὶ ἐφοβήθη ὁ Ἰωσήφ σφόδρα καὶ ἠρέμησεν ἐξ αὐτῆς, διαλογιζόμενος (with) αὐτὴν τί

ποιήσῃ. 2 καὶ εἶπεν Ἰωσήφ ἐν ἑαυτῷ· Ἐὰν αὐτῆς κρύψω τὸ ἁμάρτημα,⁵ εὐρεθήσομαι μαχόμενος τῷ νόμῳ κυρίου· 3 καὶ ἐὰν αὐτὴν φανερώσω τοῖς υἱοῖς Ἰσραὴλ, φοβοῦμαι μήπως ἀγγελικόν ἐστὶν τὸ ἐν ἑαυτῇ, καὶ εὐρεθήσομαι παραδιδούς ἄθῳον αἷμα εἰς κρίσμα⁶ θανάτου. 4 τί οὖν (with) αὐτὴν ποιήσω; λάθρᾳ αὐτὴν ἀπολύσω ἅπ⁷ ἐμοῦ. 5 Καὶ κατέλαβεν αὐτὸν νύξ. καὶ ἰδοὺ ἄγγελος κυρίου φαίνεται αὐτῷ κατ⁸ ὄνειρον λέγων· Μὴ φοβηθῇς τὴν παῖδα ταύτην· τὸ γὰρ ἐν αὐτῇ ὄν ἐκ πνεύματός ἐστιν ἅγιον. 6 τέξεται δέ σοι υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἐκ τῶν ἁμαρτημάτων αὐτῶν. 7 καὶ ἀνέστη Ἰωσήφ ἀπὸ τοῦ ὕπνου καὶ ἐδόξασεν τὸν θεὸν τοῦ Ἰσραὴλ τὸν δόντα αὐτῷ τὴν χάριν ταύτην. 8 καὶ ἐφύλασσε τὴν παῖδα.

Vocabulary

ἀγγελικός, -ή, -όν, angelic, heaven-sent

ἄθῳος, -ον, innocent

ἁμάρτημα, τό, sin, transgression

διαλογίζομαι, consider, ponder

ἡρεμέω, be quiet; not speak with (ἐκ) somebody

καταλαμβάνω, obtain, attain, seize, overtake; catch up to somebody (acc.); understand; fall (of night)

κρίμα, -ματος, τό (= κρίσμα), legal case; legal judgment

κρύπτω, impf. pass. ἐκρυβόμην, 3. ἔκρυψα, 6. ἐκρύβην, ²aor. pass. inf. κρυβῆναι, pf. pass. ptc. κεκρυμμένος: cover, hide, conceal; pass. be hiding

λάθρᾳ, secretly (adv.)

μάχομαι, quarrel, dispute; fight; fight with (ἐν/dat.), be in conflict with; οἱ μαχόμενοι, those who fight, combatants

μήπως, that perhaps, lest somehow

ὄνειρος, ὁ, a dream; κατ⁹; ὄνειρον, in a dream

παῖς, παιδός, ὁ/ἡ, child (in relation to parents); slave/servant (in relation to a master/God); ἐκ παιδός, from (one's) childhood

σφόδρα, very (much), extremely, greatly (adv.)

τίκτω, 2. τέξομαι, 3. ἔτεκον, 4. τέτοκα, pf. pass. τέτεγμα, fm. pf. pass. ptc. τετοκυῖα, 6. ἐτέχθην: give birth (to)

ὕπνος, ὁ, sleep; καθ¹⁰ ὕπνον, in a dream

φαίνω, pres. pass. inf. φαίνεσθαι, 2. φανῶ/φανοῦμαι, 6. ἐφάνην, ²aor. fm. pass. ptc. φανείσα, aor. pass. impv. φάνηθι: shine, give light; mid. make one's appearance; pass. appear, appear to be, be seen, become visible; attend (a meeting)

φανερόω, make known, show, manifest, reveal

φυλάσσω (Att. φυλάττω), keep; guard, protect; observe, follow; pass. be kept

Mary and Joseph accused

15:1 Ἦλθεν δὲ Ἄννας ὁ γραμματεὺς πρὸς αὐτὸν καὶ εἶπεν αὐτῷ· Ἰωσήφ, διὰ τί⁷ οὐκ ἐφάνης τῇ συνόδῳ ἡμῶν; 2 Καὶ εἶπεν αὐτῷ· Ὅτι ἔκαμον ἐκ τῆς ὁδοῦ καὶ ἀνεπαυσάμην τὴν μίαν⁸

ἤμέραν. 3 Καὶ ἐστράφη Ἄννας καὶ εἶδεν τὴν Μαρίαν ὠγκωμένην. 4 Καὶ ἀπῆει δρομαῖος πρὸς τὸν ἀρχιερέα καὶ εἶπεν αὐτῷ· Ἴδου Ἰωσήφ, ὃ σὺ μαρτυρεῖς, ἠνόμησεν σφόδρα. 5 Καὶ εἶπεν ὁ ἀρχιερεύς· Τί τοῦτο; 6 Καὶ εἶπεν· Τὴν παρθένον ἣν Ἰησὴφ παρέλαβεν ἐκ ναοῦ κυρίου, ἐμίανεν αὐτὴν καὶ ἔκλεψεν τοὺς γάμους⁹ (with) αὐτῆς καὶ οὐκ ἐφάνέρωσεν τοῖς υἱοῖς Ἰσραὴλ. 7 Καὶ εἶπεν αὐτῷ ὁ ἀρχιερεύς· Ἰωσήφ ταῦτα ἐποίησεν; 8 Καὶ εἶπεν αὐτῷ· Ἀπόστειλον ὑπηρετάς καὶ εὗρήσεις τὴν παρθένον ὠγκωμένην. 9 καὶ ἀπῆλθον οἱ ὑπηρεταὶ καὶ εὔρον αὐτὴν καθὼς εἶπεν καὶ ἀπήγαγον αὐτὴν ἅμα τῷ Ἰωσήφ εἰς τὸ κριτήριον.

Vocabulary

ἅμα, together with (w. dat.): adv. at the same time, when, all at once

ἀναπαύω, ¹aor. mid. ἀνεπαυσάμην, fut. mid. ἀναπαήσομαι: to cause to rest; to end, finish; mid. to rest

ἀνομέω, to sin, act lawlessly

ἀπάγω, 3. ἀπήγαγον: lead away by force; bring before, bring by force to (εἰς / acc. of goal) somebody/something; lead somebody somewhere

ἄπειμι (fr. εἶμι, cf. paradigm, 9.14), ptc. ἀπιόντος, impf. ἀπήειν: leave, depart (for paradigm of εἶμι see table 9.14)

δρομαῖος, -α, -ον, running at full speed

κάμνω, ²aor. ἔκαμον: be worn out, tired

κριτήριον, τό, court

ὀγκόω, pass. to swell (through pregnancy); be pregnant

παραλαμβάνω, receive, accept; take, take charge of; take over/receive somebody as a prisoner; inherit sacred objects; succeed to an office

παρθένος, ἡ, virgin, unmarried girl

στρέφω, 6. ἐστράφην (dep.): to turn, turn around; change into (εἰς) something; make revolve, turn something around; pass (dep.), turn toward; mid. turn oneself around in circles

σύνοδος, ἡ, assembly, meeting

ὑπηρετής, -ου, ὁ, assistant, attendant; helper

15:10 Καὶ εἶπεν αὐτῇ ὁ ἀρχιερεύς· Μαρία, τί τοῦτο ἐποίησας; τί ἐταπείνωσας τὴν ψυχὴν σου; 11 ἐπελάθου¹⁰ κυρίου τοῦ θεοῦ σου, ἡ ἀνατραφεῖσα εἰς τὰ ἅγια τῶν ἁγίων καὶ λαβοῦσα τροφὴν ἐκ χειρὸς ἁγγέλων; 12 σὺ (of all people) ἡ ἀκούσασα τῶν ὕμνων αὐτῶν καὶ χορεύσασα ἐνώπιον αὐτῶν, τί τοῦτο ἐποίησας; 13 Ἡ δὲ ἔκλαυσεν πικρῶς λέγουσα· (I swear, as) Ζῆ κύριος ὁ θεὸς καθότι καθαρὰ εἰμι ἐνώπιον αὐτοῦ καὶ ἄνδρα οὐ γινώσκω. 14 Καὶ εἶπεν ὁ ἀρχιερεύς· Ἰωσήφ, τί τοῦτο ἐποίησας; 15 Εἶπεν δὲ Ἰωσήφ· (I swear, as) Ζῆ κύριος καθότι καθαρὸς εἰμι ἐξ αὐτῆς. 16 Καὶ εἶπεν ὁ ἀρχιερεύς· Μὴ ψευδομαρτύρει, ἀλλὰ λέγε τὰ ἀληθῆ· ἔκλεψας τοὺς γάμους σου καὶ οὐκ ἐφάνέρωσας τοῖς υἱοῖς Ἰσραὴλ, 17 καὶ οὐκ ἔκλινας τὴν κεφαλὴν σου ὑπὸ τὴν κραταιὰν χεῖραν (of God) ὅπως εὐλογηθῇ τὸ σπέρμα σου. 18 καὶ Ἰωσήφ ἐσίγησεν.

Vocabulary

ἀληθής (m. and fm.), **-ές** (nt.), true, truthful

ἀνατρέφω, 3. ἀνέθρεψα, 6. ἀνετρέφην: care for, bring up, raise

γάμος, ὁ (oft. in pl. w. no different in meaning), wedding; **πρὸς γάμον**, in marriage

ἐνώπιον (w. gen.), before, in the presence of

ἐπιλανθάνομαι (w. gen.), 2. ἐπιλήσομαι, 3. ἐπελαθόμην, pf. pass. ptc. ἐπειλημμένος: forget; to neglect, overlook

εὐλογέω, bless; (as a Heb. euphemism) to curse

καθότι, (in an oath) “I swear that (ὅτι),” because

κλέπτω, steal

κλίνω, 3. ἔκλινα: bend down; κλίνω τὴν κεφαλὴν, bow one’s head; κλίνω τὰ γόνατα, fall on one’s knees

κραταίος, -ά, -όν, powerful, mighty

σιγάω, be silent

σπέρμα, τό, seed, offspring, children; descendants

ταπεινός, to humble, humiliate; bring low, be made low

τροφή, ἡ, food

ὕμνος, ὁ, hymn

χορεύω, to dance in a chorus

ψευδομαρτυρέω, give false testimony, bear false witness

The drink test

16:1 Καὶ εἶπεν ὁ ἀρχιερεύς· Ἀπόδος τὴν παρθένον ἣν παρέλαβες ἐκ ναοῦ κυρίου. 2 Καὶ περιδάκρυτος γενόμενος ὁ Ἰωσήφ... 3 Καὶ εἶπεν ὁ ἀρχιερεύς· Ποτιῶ ὑμᾶς τὸ ὕδωρ τῆς ἐλέγξεως κυρίου, καὶ φανερώσει τὸ ἁμάρτημα ὑμῶν ἐν¹¹ ὀφθαλμοῖς ὑμῶν. 4 Καὶ λαβὼν ὁ ἀρχιερεὺς ἐπότισεν τὸν Ἰωσήφ καὶ ἔπεμψεν αὐτὸν εἰς τὴν ἔρημον, καὶ ἦλθεν ὀλόκληρος. 5 καὶ ἐπότισεν καὶ τὴν παῖδα καὶ ἔπεμψεν αὐτὴν εἰς τὴν ἐρεμίαν, καὶ κατέβη ὀλόκληρος. 6 Καὶ ἐθαύμασεν πᾶς ὁ λαὸς ὅτι οὐκ ἐφάνη ἡ ἁμαρτία αὐτῶν. 7 καὶ εἶπεν ὁ ἀρχιερεύς· Εἰ κύριος ὁ θεὸς οὐκ ἐφανέρωσεν τὸ ἁμάρτημα ὑμῶν, οὐδὲ ἐγὼ κρίνω ὑμᾶς. καὶ ἀπέλυσεν αὐτούς. 8 καὶ παρέλαβεν Ἰωσήφ τὴν Μαριάμ καὶ ἀπῆει ἐν τῷ οἴκῳ αὐτοῦ χαίρων καὶ δοξάζων τὸν θεὸν Ἰσραήλ.

Vocabulary

ἀποδίδωμι, 2aor. impv. ἀπόδος: give; give back, return; hand over; deliver a letter; pay; repay, reimburse, reward; ἀποδοῦναι λόγον, give account, render financial accounts; grant; to give off (smoke)

ἐλεγξίς, ἡ, pleading, test

ἐρημία, ἡ, desert

θαυμάζω, (intrans.) marvel, wonder, be amazed; (trans.) marvel, wonder at, admire

ὀλόκληρος, -ον, whole, unharmed

ὀφθαλμός, ὁ, eye

περιδάκρυτος, -ον, weeping bitterly

As the story continues, Joseph finds a cave and takes Mary inside and stations his sons to guard her. Next, he tells in his own words the story of what happened as he was walking along the road.

A child is born

19:1 Καὶ εἶδον γυναῖκα καταβαίνουσαν ἀπὸ τῆς ὄρεινῃς, καὶ εἶπέν μοι· Ἄνθρωπε,¹² ποῦ πορεύῃ; 2 Καὶ εἶπον· Μαῖαν ζητῶ Ἑβραῖαν. 3 Καὶ ἀποκριθεῖσα εἶπέν μοι· Ἐξ Ἰσραὴλ εἶ; 4 Καὶ εἶπον αὐτῇ· Ναί. 5 Ἡ δὲ εἶπεν· Καὶ τίς ἐστὶν ἡ γεννῶσα ἐν τῷ σπηλαίῳ; 6 Καὶ εἶπον ἐγώ· Ἡ μεμνηστευμένη μοι. 7 Καὶ εἶπέ μοι· Οὐκ ἔστι σου γυνή; 8 Καὶ εἶπον αὐτῇ· Μαρία ἐστίν, ἡ ἀνατραφεῖσα ἐν ναῷ κυρίου. καὶ ἐκληρωσάμην αὐτὴν (as) γυναῖκα, 9 καὶ οὐκ ἔστιν μου γυνή, ἀλλὰ σύλλημμα ἔχει ἐκ πνεύματος ἁγίου. 10 Καὶ εἶπεν ἡ μαῖα· Τοῦτο ἀληθές; 11 Καὶ εἶπεν αὐτῇ Ἰωσήφ· Δεῦρο καὶ ἵδε. 12 Καὶ ἀπῆει ἡ μαῖα μετ' αὐτοῦ. 13 καὶ ἔστησαν ἐν τῷ τόπῳ¹³ τοῦ σπηλαίου. καὶ ἦν νεφέλη σκοτεινὴ ἐπισκιάζουσα τὸ σπήλαιον.

Vocabulary

ἀνατρέφω, 3. ἀνέθρεψα, 6. ἀνετρέφην: care for, bring up, raise

δεῦρο (adv.), here; come here

Ἑβραῖος, -α, Hebrew-speaking

ἐπισκιάζω, to overshadow; to cover

κληρόω, obtain/appoint by lot; pass. be assigned

μαῖα, ἡ, midwife

μνηστεύω, betroth; pass. be betrothed, engaged to somebody (dat.)

ναός, ὁ, temple, inner part of Jewish temple, sanctuary

νεφέλη, ἡ, cloud

ὄρεινός, -ή, -όν, hilly, mountainous; subst. hill country

σπήλαιον, τό, cave (as a place of refuge, as a hideout)

σύλλημμα, -ματος, τό, unborn child

σκοτεινός, -ή, -όν, dark

19:14 καὶ εἶπεν ἡ μαῖα· Ἐμεγαλύνθη ἡ ψυχὴ μου σήμερον, ὅτι εἶδον οἱ ὀφθαλμοί μου παράδοξα σήμερον, ὅτι σωτηρία τῷ Ἰσραὴλ γεγένηται. 15 Καὶ παραχρῆμα ἡ νεφέλη ὑπεστέλλετο τοῦ σπηλαίου, καὶ ἐφάνη φῶς μέγα ἐν τῷ σπηλαίῳ ὥστε τοὺς ὀφθαλμοὺς μὴ φέρειν. 16 Καὶ πρὸς ὀλίγον¹⁴ τὸ φῶς ἐκείνο ὑπεστέλλετο, ἕως ἐφάνη βρέφος· καὶ ἦλθεν καὶ ἔλαβε μαστὸν ἐκ τῆς μητρὸς αὐτοῦ Μαρίας. 17 Καὶ ἀνεβόησεν ἡ μαῖα καὶ εἶπεν· Ὡς μεγάλη μοι ἡ σήμερον ἡμέρα, ὅτι εἶδον τὸ καινὸν θέαμα τοῦτο. 18 Καὶ ἐξῆλθεν ἐκ τοῦ σπηλαίου ἡ μαῖα, καὶ ἀπήντησεν ἡ μαῖα Σαλώμη. καὶ εἶπεν αὐτῇ· Σαλώμη Σαλώμη, καίνον σοι θέαμα ἔχω ἐξηγήσασθαι· παρθένος ἐγέννησεν ἃ οὐ χωρεῖ ἡ φύσις αὐτῆς. 19 καὶ εἶπεν Σαλώμη· (I swear as) Ζῆ κύριος ὁ θεός μου, ἐὰν μὴ βαλῶ¹⁵ τὸν δάκτυλόν μου καὶ ἐρευνήσω τὴν φύσιν αὐτῆς, οὐ μὴ πιστεύω¹⁶ ὅτι ἡ παρθένος ἐγέννησεν.

Vocabulary

ἀναβοάω, cry out

ἀπαντάω, 3. ἀπήντησα, ¹aor. inf. ἀπαντῆσαι: meet somebody (w. dat.); attend a meeting; go (somewhere) to meet somebody (dat.)

βρέφος, οὐς, τό, unborn child, fetus; infant

δάκτυλος, ὁ, finger

ἐξηγέομαι, tell (in detail), report

ἐρευνάω > ἐραυνάω, examine

θέαμα, -ματος, τό, a sight, spectacle

καινός, -ή, -όν, new; strange; comp. καινότερος

μαστός, ὁ, (woman's) breast; chest

μεγαλύνω, praise, glorify, exalt

ὀλίγος, -η, -ον, little, few; pl. δι' ὀλίγων, in a few (words), briefly; (πρὸς) ὀλίγον, a short while; μετ' ὀλίγον, after a brief (time)

παράδοξος, -ον, strange, wonderful; τὰ παράδοξα, wonderful things

σήμερον (adv.), today

σωτηρία, ἡ, deliverance, rescue, salvation

ὑποστέλλω, withdraw; mid. draw back, disappear

φύσις, ἡ, circumstance; the nature (of something), natural condition; substance; nature; natural being, creature; female genitalia

χωρέω, go forward, make progress; (of money) be spent; hold, contain something (gen.); subst. ptc. Payment

Salome's folly

20:1 Καὶ εἰσῆλθεν ἡ μαῖα καὶ εἶπεν· Μαρία, σχημάτισον σεαυτήν· οὐ γὰρ μικρὸς ἄγων πρόκειται περὶ σοῦ. 2 Καὶ ἡ Μαρία ἀκούσασα ταῦτα ἐσχημάτισεν αὐτήν. καὶ ἔβαλε Σαλώμη τὸν δάκτυλον αὐτῆς εἰς τὴν φύσιν αὐτῆς. 3 καὶ ἀνηλάλαξεν Σαλώμη καὶ εἶπεν· Οὐαὶ (to me) τῇ ἀνομίᾳ μου καὶ τῇ ἀπιστίᾳ μου, ὅτι ἐξεπείρασα θεὸν ζῶντα. 4 καὶ ἰδοὺ ἡ χεὶρ μου πυρὶ ἀποπίπτει ἅπῃ ἐμοῦ.¹⁷ 5 Καὶ ἔκλινεν τὰ γόνατα πρὸς τὸν δεσπότην Σαλώμη λέγουσα· Ὁ θεὸς τῶν πατέρων μου, μνήσθητί¹⁸ μου ὅτι σπέρμα εἰμὶ Ἀβραάμ¹⁹ καὶ Ἰσαὰκ καὶ Ἰακώβ. 6 μὴ παραδειγματίσης με τοῖς υἱοῖς Ἰσραὴλ, ἀλλὰ ἀπόδος με τοῖς πένησιν. 7 σὺ γὰρ οἶδας, δέσποτα, ὅτι ἐπὶ τῷ σῷ ὀνόματι τὰς θεραπείας ἐπετέλουν καὶ τὸν μισθὸν μου παρὰ σοῦ ἐλάμβανον.

Vocabulary

ἄγων, -ῶνος, ὁ, contest, game, race; struggle; legal trial, test; pl., athletic games

ἀναλαλάζω, cry out

ἀνομία, ἡ, lawless deed; lawlessness

ἀπιστία, ἡ, unbelief, incredibility

ἀποπίπτω, burn up

γόνα, -νατος, τό, pl. γόνατα: knee

δεσπότης, master, lord, ruler; owner.

ἐκπειράζω, to test

ἐπιτελέω, to complete, perform, accomplish; celebrate a birthday
θεραπεία, ἡ, worship of a god; pl. divine services; medical treatment, healing
κλίνω, 3. ἔκλινα: bend down; κλίνω τὴν κεφαλὴν, bow one's head; ἔκλινεν τὰ γόνατα, fall on one's knees
μικρός, -α, -ον, little, small, of little importance
μιμνήσκομαι (w. gen.) (also μνήσκομαι), 6. ἐμνήσθην, 2nd sg. aor. pass. imprv. μνήσθητι, 4. μέμνημαι: remember somebody (gen.), recollect; make mention of (w. gen.); pass. dep. be remembered, remember
μισθός, ὁ, wages, pay; reward; physician's fee
οὐαί (w. dat.), woe/alas; concerning, by reason of (dat.)
παραδειγματίζω, make an example of somebody (acc.)
πένης, -ητος, ὁ, poor person
πρόκειμαι, to face
σχηματίζω, to position (in this context it refers to Mary positioning her body to be probed to verify her virginity) (cf. Prot. Jas. 20:2)

20:8 Καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη λέγων πρὸς αὐτήν· Σαλώμη Σαλώμη, ἐπήκουσεν ὁ πάντων δεσπότης τῆς δεήσεώς σου. 9 προσένεγκε²⁰ τὴν χεῖρά σου τῷ παιδίῳ καὶ βάστασον αὐτό, καὶ ἔσται σοι σωτηρία καὶ χαρὰ. 10 Καὶ προσῆλθε Σαλώμη τῷ παιδίῳ καὶ ἐβάστασεν αὐτὸ λέγουσα· Προσκυνήσω αὐτῷ, ὅτι οὗτος ἐγεννήθη βασιλεὺς τῷ Ἰσραήλ. 11 καὶ παραχρῆμα ἰάθη Σαλώμη καὶ ἐξῆλθεν ἐκ τοῦ σπηλαίου δεδικαιωμένη. 12 Καὶ ἰδοὺ φωνὴ λέγουσα· Σαλώμη Σαλώμα, μὴ ἀναγγείλης ὅσα εἶδες παράδοξα ἕως ἔλθῃ ὁ παῖς εἰς Ἱεροσόλημα.

Vocabulary

ἀναγγέλλω, tell, proclaim; report, inform
βαστάζω, pick up; carry a burden, bear a burden; remove, take away
δέησις, -εως, ἡ, prayer
δικαιόω, declare somebody to be justified; pass. be acquitted
ἐπακούω, hear, listen to; heed
ἰάομαι, 2. ἰάσομαι, 3. ἰασάμην, 6. ἰάθην: heal/cure; find a remedy
παῖς, παιδός, ὁ/ἡ, child (in relation to parents); slave/servant (in relation to a master/God); ἐκ παιδός, from childhood
παράδοξος, -ον, strange, wonderful
παραχρῆμα, immediately, instantly; recently
προσφέρω, 3. προσήνεγκον: bring to somebody; offer something as a sacrifice; offer/reach out one's hand

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1 Of pregnancy.

2 Dat., “with what sort of ...”.

3 καὶ ἐμοί.

4 Note that the root of ζῶ (-άω) is actually √ ζη (not √ ζα). The present active paradigm of ζῶ is: 1st ζῶ, 2nd ζῆς, 3rd ζῇ / pl. 1st ζῶμεν, 2nd ζῆτε, 3rd ζῶσι(ν).

5 αὐτῆς...τὸ ἁμάρτημα.

6 κρίσμα > κρίμα.

7 διὰ τί, “why?”

8 I.e., “first.”

9 κλέπτω τοὺς γάμους, “to secretly consummate marriage” (i.e., without the blessing of the community).

10 S.v. ἐπιλανθάνομαι.

11 ἐν, “before.”

12 ἄνθρωπε in voc. oft. means “sir.”

- 13** ἐν τῷ τόπῳ, i.e., “in front of.”
- 14** πρὸς ὀλίγον, “a little later.”
- 15** βάλλω meaning “to insert” (cf. Prot. Jas. 20:2).
- 16** οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).
- 17** ἀπό, “before.”
- 18** S.v. μιμνήσκομαι.
- 19** Ἀβραάμ, Ἰσαάκ, Ἰακώβ (indecl.) are all gen.
- 20** S.v. προσφέρω.

1.9. Gospel of Peter: The Crucifixion of Jesus

(Gos. Pet. 2–7)

Provenance: Syria. The Gospel of Peter (Akhmim Fragment, P^{Cair} 10759) was discovered, along with the Apocalypse of Peter (§5.8), in the tomb of a Christian monk in Akhmim, north of Nag Hammadi, in 1887.

Date: Early layers may date to the late first century CE, with later layers added from 125 to 150 CE.

Text: Paul Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary* (Leiden: Brill, 2010), 179–195; Bernhard: 56–78 (§§2–23).

Special Features: This is the only gospel that explicitly narrates the resurrection of Jesus (Gos. Pet. 10). It is also notable for exonerating Pontius Pilate for the crucifixion of Jesus and ascribing the responsibility to Herod Antipas (1:1–2). This gospel has many other notable features. For example, Jesus’ cry of dereliction on the cross has been changed to “My power, my power, you have forsaken me” (Gos. Pet. 5:15–20; cf. Mark 15:34, Matt 27:46, Ps 21:2 [LXX = Ps 22:1 MT]). This text also includes many supernatural embellishments.

Related Readings: Gos. Pet. 8–13 (§1.15).

2:3 Εἰστήκει δὲ ἐκεῖ Ἰωσήφ, ὁ φίλος Πειλάτου καὶ τοῦ κυρίου, καὶ εἰδὼς¹ ὅτι σταυρίσκειν² αὐτὸν μέλλουσιν³ ἦλθεν πρὸς τὸν Πειλᾶτον καὶ ἤτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφὴν. 4 καὶ ὁ Πειλᾶτος πέμψας (a messenger) πρὸς Ἡρώδην ἤτησεν αὐτοῦ τὸ σῶμα. 5 καὶ ὁ Ἡρώδης ἔφη· Ἀδελφε Πειλᾶτε, εἰ καὶ μή τις αὐτὸν ἡτήκει, ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ καὶ σάββατον ἐπιφώσκει. γέγραπται γὰρ ἐν τῷ νόμῳ ἥλιον μὴ δύναι⁴ ἐπὶ πεφονευμένῳ. καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸ μιᾶς⁵ τῶν ἁζύμων, τῆς ἑορτῆς αὐτῶν.

Vocabulary

ἁζύμα, τᾶ, Festival of Unleavened Bread (i.e., Passover)

ἐπιφώσκω, to become daylight, to dawn; draw near

ἑορτή, ἡ, festival, feast

ἥλιος, ὁ, sun; Ἡλιος, ὁ, Helios (sun god)

ταφή, ἡ, burial, burial place

φίλος, -η, -ον, beloved, pleasant; popular; subst. friend

3:6 Οἱ δὲ λαβόντες τὸν κύριον⁶ ὤθουν αὐτὸν⁷ τρέχοντες καὶ ἔλεγον· σύρωμεν⁸ τὸν υἱὸν τοῦ θεοῦ ἐξουσίαν αὐτοῦ ἐσχηκότες.⁹ 7 καὶ πορφύραν αὐτὸν περιέβαλον καὶ ἐκάθισαν αὐτὸν ἐπὶ

καθέδραν κρίσεως, λέγοντες· Δικαίως κρίνε, βασιλεῦ τοῦ Ἰσραήλ. 8 καὶ τὶς αὐτῶν ἐνεγκῶν¹⁰ στέφανον ἀκάνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου, 9 καὶ ἕτεροι ἐστῶτες¹¹ ἐνέπτυνον αὐτοῦ ταῖς ὀψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν ἕτεροι καλάμῳ ἔνυσσον αὐτὸν καὶ τινες αὐτὸν ἐμάστιζον λέγοντες· Ταύτη τῇ τιμῇ τιμήσωμεν¹² τὸν υἱὸν τοῦ θεοῦ.

Vocabulary

ἀκάνθινος, -η, -ον, thorny, of thorns

ἐμπτύω, impf. ἐνέπτυνον: spit on

καθέδρα, ἡ, chair, seat

καθίζω, (intrans) sit down, take one's seat; stay; (trans.) cause to sit, set

κάλαμος, ὁ, reed, stalk, staff

κρίσις, -εως, ἡ, judgment, judging; condemnation

μαστιζω, strike with a whip, scourge

νύσσω, to prick, stab

ὄψις, -εως, ἡ, appearance, countenance, face; vision, apparition

περιβάλλω, ²aor. περιέβαλον, pf. ptc. περιβεβλημένος: lay something around, put around, clothe with something; mid. throw around oneself; to embrace, clothe oneself; pass. be clothed

πορφύρα, ἡ, purple cloth

ῥαπίζω, to strike, slap

σιαγών, -όνος, ἡ, cheek

στέφανος, ὁ, wreath, crown; crowning

σύρω, to drag, pull

τιμάω, ¹aor. ἐτίμησα, ¹aor. ptc. τιμάς: to honor

τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.), at a price of

τρέχω, 2. δραμοῦμαι, 3. ἔδραμον: run; exert oneself

ὠθέω, push, shove somebody

4:10 καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον· αὐτὸς δὲ ἐσιώπα ὡς μηδένα πόνον ἔχων. 11 καὶ ὅτε ὤρθωσαν τὸν σταυρόν, ἐπέγραψαν ὅτι οὗτός ἐστιν ὁ βασιλεὺς τοῦ Ἰσραήλ. 12 καὶ τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διμερίσαντο, καὶ λαχμὸν ἔβαλον ἐπ' αὐτοῖς. 13 εἷς δὲ τὶς τῶν κακούργων ἐκείνων ὠνείδισεν αὐτοὺς λέγων· Ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν οὕτω¹³ πεπόνθαμεν,¹⁴ οὕτως δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ὑμᾶς; 14 καὶ ἀγανακτήσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῇ ὅπως βασανιζόμενος ἀποθάνῃ.

Vocabulary

ἀγανακτέω, become indignant/angry at (ἐπὶ) somebody (regarding an assumed wrong)

ἀγωνιάω, be anxious

ἀδικέω, do wrong; pass. be wronged by somebody

ἀνά, each, apiece; ἀνὰ μέσον, between, within (w. gen.)

βασανίζω, to torture, torment; pass. be in torment/great pain

διαμερίζω, to divide, distribute

ἔμπροσθεν (w. gen.), before, in front of; previously

ἔνδυμα, τό, clothing; garment

ἐπιγράφω, write on/in; inscribe on

κακοῦργος, -ον, criminal, evildoer

καταλείπω / καταλιμπάνω, ²aor. κατέλιπον, ²aor. ptc. καταλι(μ)πών, 6. κατελείφθην, aor. pass. inf. κατελείφθηναι: leave behind, abandon, forsake; have remaining; leave alone

κελεύω, to command, order (w. dat.)

κεράννυμι, ¹aor. ἐκέρασα: mix (oft. of water w. wine)

λαχμός, λαχμόν βάλλειν, throw lots for (ἐπί) something

μηδείς, μηδεμία, μηδέν (w. non-ind.), no one, nothing; **μηδέν** (adv.), not at all, in no way

ὄξος, -ους, τό, vinegar

ὀνειδίζω, mock, insult, heap insults upon

ὀρθόω, set upright; pass. be erected

πάσχω, 2. πείσομαι, 3. ἔπαθον, 4. πέπονθα: suffer, endure; experience

πόνος, ὁ, hard labor, pain, affliction

σιωπάω, keep silent, say nothing, become quiet

σκελοκοπέω, break the legs of somebody

σταυρόω, crucify

χολή, ἡ, gall, bile

5:15 ἦν δὲ μεσημβρία, καὶ σκότος κατέσχευεν πᾶσαν τὴν Ἰουδαίαν· καὶ ἐθορυβοῦντο καὶ ἡγωνίων μήποτε ὁ ἥλιος ἔδω ἐπειδὴ ἔτι ἔζη· γέγραπται γὰρ αὐτοῖς¹⁵ ἥλιον μὴ δῦναι¹⁶ ἐπὶ πεφονευμένῳ. 16 καὶ τὶς αὐτῶν εἶπεν· Ποτίσατε αὐτὸν χολὴν μετὰ ὄξους· καὶ κέρασαντες ἐπότισαν. 17 καὶ ἐπλήρωσαν πάντα καὶ ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἁμαρτήματα. 18 περιήρχοντα δὲ πολλοὶ μετὰ λύχνων νομίζοντες ὅτι νύξ ἐστὶν ἔπесάν τε.¹⁷ 19 καὶ ὁ κύριος ἀνεβόησε λέγων· Ἡ δυνάμις μου, ἡ δύναμις, κατέλειψάς με¹⁸ καὶ εἰπὼν ἀνελήφθη. 20 καὶ αὐτῆς ὥρας¹⁹ διεράγη τὸ καταπέτασμα τοῦ ναοῦ τῆς Ἱερουσαλὴμ εἰς δύο.

Vocabulary

ἁμάρτημα, τό, sin, transgression

ἀναβοάω, cry out

ἀναλαμβάνω, 6. ἀνελήφθην: take up, carry; resolve; take up (a discourse); take over, carry away

διαρρήγνυμι/διαρῆσσω, 3. διέρρηξα, 6. διεράγην: tear something, tear something to pieces; to break (shackles)

δύνω (also δύω), mid. δύομαι, 2. δύσομαι, ²aor. ἔδυν: go down, set (of the sun); sink; mid. to sink/set (of the sun)

ἐπειδὴ, since, because; after

ἡγεμῶν, -όνο, ὁ, leader; imperial governor (of a Roman province)

ἥλιος, ὁ, sun

θορυβέω, trouble/bother somebody; create a disturbance, clamor for somebody (acc.); pass. be troubled, distressed

Ἰουδαῖος, -α, -ον, Jewish/Judean (adj.); Jew/Judean (noun)

καταπέτασμα, curtain; here, the curtain in the Jerusalem temple that separated the Holy of Holies (inner sanctuary) from the sanctuary

κατέχω, ²aor. κατέσχον, aor. pass. ptc. κατασχεθείς: possess, occupy, take into one's possession; hold (a ship on a certain course); hold back, bind, confine; understand that (ὅτι)

λύχνος, lamp (of metal or clay)

μεσημβρία, ἡ, midday, noon

μήποτε, that ... not, lest

ναός, ὁ, temple, inner part of Jewish temple, sanctuary

νομίζω, think, suppose, assume; institute a custom; pass. ptc. customary; nt. pl. ptc., customary things

περιέρχομαι, wander about (from place to place)

ποτίζω, 2. ποτιῶ, 3. ἐπότισα: give somebody a drink

σκότος, -ους, τό, darkness; sin, evil

τελειόω, fulfill, bring to full measure; pass. be accomplished (of promises, prophecies); become mature, perfect

φονεύω, to murder; to execute, put to death

6:21 καὶ τότε ἀπέσπασαν τοὺς ἥλους ἀπὸ τῶν χειρῶν τοῦ κυρίου καὶ ἔθηκαν αὐτὸν ἐπὶ τῆς γῆς· καὶ ἡ γῆ πᾶσα ἐσείσθη καὶ φόβος μέγας ἐγένετο. 22 τότε ὁ ἥλιος ἔλαμψε καὶ εὐρέθη ὥρα ἐνάτη. 23 ἐχάρησαν δὲ οἱ Ἰουδαῖοι καὶ ἔδωκαν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ ἵνα αὐτὸ θάψῃ, ἐπειδὴ θεασάμενος ἦν²⁰ ὅσα ἀγαθὰ (Jesus) ἐποίησεν. 24 λαβὼν δὲ τὸν κύριον ἔλουσε καὶ ἐνεῖλησε (ἐν) σινδόνι καὶ εἰσήγαγεν εἰς ἴδιον τάφον καλούμενον Κῆπον Ἰωσήφ.²¹

Vocabulary

ἀποσπάω, pull out

εἶλω/εἰλέω, 3. εἶλησα: wrap in something; roll up something

εἰσάγω, lead in, bring in; introduce

ἐνατος, -η, -ον, ninth

ἥλος, ὁ, nail

θεάομαι, see, look at, notice, observe

κῆπος, ὁ, garden

κρύπτω, impf. pass. ἐκρυβόμην, 3. ἔκρυψα, 6. ἐκρύβην, ²aor. pass. inf. κρυβῆναι, pf. pass. ptc. κεκρυμμένος: cover, hide, conceal; pass. be hiding

λάμπω, 3. ἔλαμψα: shine, shine forth; shine upon somebody (dat.)

λοῦω (contract form λόω), bathe, wash

νηστεύω, to fast, observe a fast

οἷος, -α, -ον, what kind (of), such as; οἷον + inf. (implying fitness, possibility), it is possible

οὐαί (w. dat.), woe/alas; concerning, by reason of (dat.)

σειώ, to shake

σινδών, -όνος, ἡ, linen cloth

τάφος, grave, tomb

τέλος, -ους, **τό**, end; outcome, resolution, conclusion

φόβος, **ὁ**, fear, fright

7:25 τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς γνόντες οἷον κακὸν ἑαυτοῖς ἐποίησαν, ἤρξαντο κόπτεσθαι καὶ λέγειν· Οὐαὶ ταῖς ἁμαρτίαις ἡμῶν· ἤγγισεν ἡ κρίσις καὶ τὸ τέλος Ἰερουσαλήμ.²² 26 ἐγὼ δὲ μετὰ τῶν ἐταῖρων μου ἐλυπούμην καὶ τετρωμένοι²³ κατὰ διάνοιαν ἐκρυβόμεθα. ἐζητούμεθα γὰρ ὑπὲρ²⁴ αὐτῶν ὥς²⁴ (we were) κακοῦργοι καὶ ὥς τὸν ναὸν θέλοντες ἐμπρῆσαι. 27 ἐπὶ²⁵ δὲ τούτοις πᾶσιν ἐνηστεύομεν καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς²⁶ καὶ ἡμέρας ἕως τοῦ σαββάτου.

Vocabulary

διάνοια, ἡ, understanding, mind, thoughts

ἐγγίζω, approach, come near (in either a spatial or temporal sense)

ἐμπί(μ)πρημι, ¹aor. inf. ἐμπρῆσαι, set on fire, burn

ἐταῖρος, **ὁ**, companion, friend; **ἐταῖρα**, ἡ, prostitute

ἱερέως, -έως, **ὁ**, pl. ἱερεῖς, priest; ἐπὶ ἱρέως, during the priesthood of so-and-so

καθέζομαι, ¹aor pass. ptc. καθεσθείς, καθεσθεῖσα: sit, sit down; + ἐπί, sit by; sit as a suppliant (in a sacred service)

κακοῦργος, -ον, criminal, evildoer

κλαίω, pres. ptc. κλάων, 3. ἔκλαυσα: weep (for), cry

κόπτω, 3. ἔκοψα: to cut, beat (one's breast); strike somebody; mid. to mourn

λυπέω, cause pain or grief; pass. be sorrowful, distressed

πενθέω, be sad, grieve, mourn; **πενθῶ ἐπί**, mourn over

τιτρώσκω, pf. τέτρωμαι: inflict a wound, injure

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1 Temp. adv. ptc. (cf. IV, 1); since the pf. of this verb functions as a pres. tense, the ptc. should be trans. using the helping word “when.”

- 2** σταυρίσκω = σταυρόω.
- 3** μέλλω takes a complementary inf.
- 4** Impv. inf.
- 5** Sc. ἡμέρας, i.e., “day one,” “the first day.”
- 6** I.e., the body of the Lord.
- 7** Perhaps on a cart.
- 8** Hort. subj. (cf. IV, 12).
- 9** S.v. ἔχω; causal adv. ptc. (“because”) (cf. IV, 1.4).
- 10** S.v. φέρω.
- 11** Cf. table 9.12.
- 12** Hort. subj. (IV, 12)
- 13** οὕτω > οὕτως.
- 14** S.v. πάσχω.
- 15** “For them.”
- 16** Impv. inf.
- 17** S.v. πίπτω, 3. ἔπεσον / ἔπεσα (¹aor ending on ²aor stem); in this context, “to stumble, fall down.”

- 18** Cf. Ps 21:2 (LXX): Ὁ θεὸς, ὁ θεὸς μου ... ἵνα τί ἐγκατέλιπές με; (cf. Mark 15:34; Matt 27:46).
- 19** Gen. of time (cf. IV, 5.3).
- 20** Periphr. cstr. (IV, 17), but oddly here w. aor. ptc. instead of the expected pf. ptc.
- 21** Gen. (indecl.).
- 22** Gen. (indecl.).
- 23** S.v. τιτρώσκω.
- 24** ὥς, “as if.”
- 25** ἐπί + dat. (“because of”).
- 26** Gen. of time (cf. IV, 5.3).



Fig. 5. Emperor Domitian, Ephesos (Selçuk Archaeological Museum) (photo: author).

1.10. Revelation: The Whore of Babylon and the Beast

(Rev 17:1–18)

Provenance: The author of the Book of Revelation is identified simply as the prophet “John.” He lived on the island of Patmos, off the western coast of Asia Minor. It was here, on this island, that he received his first vision (Rev 1:9–11) and prophesied to the seven churches in Asia Minor (Rev 1:10–13).¹

Date: This apocalypse was composed near the end of Domitian’s reign (ca. 95–96 CE).

Special Features: The Greek syntax of Revelation is sometimes awkward and ungrammatical, and the text contains numerous Semitisms, suggesting that the mother tongue of its author was Aramaic. The socio-rhetorical context of Revelation is one of persecution, suffering, and injustice. The visions, which make up the bulk of this book (Rev 4:1–22:5), present alternating visions of hope and visions of conflict. In Rev 17, the prophet is taken into the wilderness to behold “the great whore ... with whom the kings of the earth have committed fornication” (Rev 17:2). This “whore” is called “Babylon,” a code name for the Roman Empire (cf. Rev 17:18), which, like ancient Babylon, was opposed to God. The “seven mountains” upon which the “whore of Babylon” sits (Rev 17:9) correspond to the seven hills of Rome.

This passage is part of a larger vision of despair and oppression (Rev 17:1–18:24). It is sandwiched between two visions of hope (the martyrs worshipping God [Rev 15:2–8] and worship in heaven [Rev 19:1–16]). The overall purpose of these visions was to inspire Christians to remain steadfast in the face of persecution.

The prophet John speaks:

17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων· δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,² 2 μεθ’ ἧς ἐπόρνευσαν οἱ βασιλεῖς³ τῆς γῆς καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. 3 καὶ ἀπήνεγκέν⁴ με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων⁵ κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. 4 καὶ ἡ γυνὴ ἦν περιβεβλημένη⁶ πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

Vocabulary

ἀναφέρω, 2. ἀνοίσω, 3. ἀνήνεγκον: take up, carry away; offer up; bring back; w. ἐπί, refer to **γέμω** (w. gen.), nt. pres. ptc. γέμον: be full of something

κόκκινος, -η, -ον, scarlet, red; τὸ κόκκινον, scarlet cloth

μαργαρίτης, ὁ, pearl

μέτωπον, τό, forehead

πόρνη, ἡ, prostitute, whore

πορφυροῦς, -ᾶ, -οῦν, purple; purple garment

ποτήριον, τό, cup

τίμιος, -α, -ον, precious, valuable; superl. τιμιώτερος, -α, -ον, more precious

χρυσόω, to gild, adorn with (dat.)

17:6 Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. 7 Καὶ εἶπέν μοι ὁ ἄγγελος· διὰ τί ⁷ ἐθαύμασας; ἐγὼ ἐρῶ ⁸ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ⁹ ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν ¹⁰ οὐ γέγραπται τὸ ὄνομα ¹¹ ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων ¹² τὸ θηρίον, ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται. ¹³ 9 Ὡς (calls for) ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλὰ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν. ¹⁴ 10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ¹⁵ ὁ ἄλλος οὐπω ἦλθεν, ¹⁶ καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μέναι. 11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν καὶ αὐτὸς ὀγδοὸς ἔστιν καὶ (one) ἐκ τῶν ἑπτὰ ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. ¹⁷ 12 Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν ¹⁸ λαμβάνουσιν μετὰ τοῦ θηρίου. 13 οὗτοι μίαν γνώμην ἔχουσιν καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν. 14 οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσιν καὶ τὸ ἄρνιον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων καὶ οἱ μετ' αὐτοῦ (are the) κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ λέγει μοι· τὰ ὕδατα ἃ εἶδες οὗ ¹⁹ ἡ πόρνη κάθηται λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. 16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν καὶ τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν κατακαύσουσιν ²⁰ ἐν πυρί. ²¹ 17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ ²² καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι ²³ τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Vocabulary

ἄβυσσος, ἡ, abyss (i.e., Sheol)

ἄρνιον, τό, lamb, here the Lamb ²⁴

ἐρημόω, pf. pass. dep. ptc. ἡρημωμένος: make uninhabitable, make desolate

θαῦμα, τό, a wonder/marvel

καταβολή, ἡ, beginning, creation

μάρτυς, -υρος, ὁ, witness; martyr

νικάω, to defeat, triumph

ὀγδοός, -η, -ον, eighth

οὐπω, not yet

πολεμέω, wage war, go to war with

ὑπάγω, bring under one's power, induce somebody to do something; bring before a court of law; go away, depart

1 The seven churches of Asia are Ephesos, Smyrna, Pergamon, Thyatira, Sardis, Philadelphia, and Laodikea.

2 An allusion to the Tiber River (cf. Rev 17:15)

3 I.e., the Roman emperors.

4 S.v. ἀναφέρω.

5 ἔχων, m. here for nt.

6 Plpf. periphr. (cf. IV, 17).

7 διὰ τί, “why?”

8 S.v. λέγω.

9 In other words, the beast (Rome) existed in the past and then waned (becoming almost extinct), but will be revived in the future.

10 ὃν...τὸ ὄνομα, “whose name.”

11 Nt. sg. for nt. pl.

12 Agreeing w. ὃν, instead of οἱ κατοικοῦντες (similar to a gen. absol. cstr., “when the ...”).

13 Cf. Rev 20:2, where Satan is about to be thrown into this same bottomless pit.

14 The “seven kings” are like the Roman emperors up to the time of the fall of Jerusalem in 70 CE. Though there were actually ten emperors during this period (Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, and Vespasian), Galba, Otho, and Vitellius each ruled less than a year, leaving seven emperors.

15 “One is,” i.e., Nero, who persecuted Christians from 64 to 68 CE.

16 Probably a reference to Domitian, who succeeded Titus.

17 Perhaps a reference to an eschatological Antichrist (cf. Rev 13).

18 Acc. of duration of time (“for”) (cf. IV, 5).

19 οὗ, “where.”

20 S.v. κατακαίω.

21 This verse seems to indicate that the ten kings (emperors) will not be united in purpose, but rather will be in conflict with one another in their quest for power, thus causing the downfall of Rome.

22 ποιῆσαι τὴν γνώμην αὐτοῦ, “to carry out his purpose.”

23 S.v. δίδωμι.

24 I.e., the lion-like Lamb (“slain but standing”), the resurrected Christ (Rev 5:1–7), who has twelve apostles (Rev 21:14).

1.11. Didache: Christ's Triumphant Return

(Did. 16:1–8)

Text: Ehrman, I, 305–333. *Date:* Late first or early second century CE.

Related Texts: Did 1:1-2, 3:1-10 (§ 1.1)

The Didache preserves parts of the oldest surviving written catechism and church order. The reading here is taken from the final section, which is a brief apocalypse.

16:1 Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἕτοιμοι· οὐ γὰρ οἶδατε τὴν ὥραν, ἐν ᾗ ὁ κύριος ἡμῶν ἔρχεται. 2 πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν· οὐ γὰρ ὠφελήσει ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν, ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῇτε. 3 ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς, καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος·

Vocabulary

ἀνήκω, impers. be proper, fitting

γρηγορέω, wake up, be alert, watchful; γρηγορέω ἐπί, watch (over)

ἐκλύω, take off one's belt; pass. be unbelted, ungirded

λύκος, ὁ, wolf

μῖσος, -ους, τό, hatred

πληθύνω, multiply, increase, grow in number

ὀσφύς, -ύος, ἡ, waist

πυκνῶς (adv.), frequently

σβέννυμι, aor. inf. σβέσαι, aor. pass. impv. σβέσθητι: extinguish, put out (a fire); pass. be extinguished

φθορεύς, -έως, ὁ, corrupter

ψευδοπροφήτης, false prophet

ὠφελέω, to gain, profit, achieve something; help, benefit

16:4 αὐξανούσης γὰρ τῆς ἀνομίας¹ μισήσουσιν ἀλλήλους καὶ διώξουσιν καὶ παραδώσουσιν, καὶ τότε φανήσεται ὁ κοσμοπλανῆς ὡς υἱὸς θεοῦ καὶ ποιήσῃ σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσῃ τὰ ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. 5 τότε ἦξει² ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας, καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολούνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπὲρ αὐτοῦ τοῦ καταθέματος. 6 καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν

οὐρανῷ, εἶτα σημείον φωνῆς σάλπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν. 7 οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη.³ ἤξει ὁ κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ (Zech 14:5). 8 τότε ὅψεται ὁ κόσμος τὸν κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ ...

Vocabulary

ἄθέμιτον, -ον, forbidden, disgusting

ἀνάστασις, -εως, ἡ, resurrection (of the dead); the erection (of a building)

δοκιμασία, ἡ, a testing (for genuineness)

ἐκπέτασις, -εως, ἡ, opening

ἦκω, pres. inf. ἥκειν, 2. ἤξω: to have come, be present

καταθέμα, -ματος, τό, an accursed thing (= ἀνάθεμα)

κοσμοπλανήης, ὁ, deceiver of the world

κτίσις, -εως, ἡ, creation, that which is created

οὐδέποτε, never

πύρωσις, -εως, ἡ, burning ordeal

σάλπιγξ, -ιγγος, ἡ, trumpet

σημεῖον, τό, a sign, token; marking (on approved sacrificial animals); pl. stripes

τέρας, -ατος, τό, portentous sign, wonder

ὑπομένω, remain, await, endure

φαίνω, pres. pass. inf. φαίνεσθαι, 2. φανῶ/φανοῦμαι, 6. ἐφάνην, ²aor. fm. pass. ptc.

φανείσα, aor. pass. impv. φάνηθι: shine, give light; mid. make one's appearance; pass. appear, appear to be, be seen, become visible; attend (a meeting)

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¹ Gen. absol. (cf. IV, 9).

² S.v. ἦκω.

³ S.v. λέγω.

1.12. Gospel of Mark: Three Healing Stories

(Mark 1:32–39, 7:31–37, 8:22–26)

In contrast to the healings of Jesus, the healing testimonials from Epidauros (Lidonnici §7.9, cf. §7.21) arise from an institutional setting, namely that of the Asklepieion, where the god Asklepios would heal those who sought his help. The functionaries associated with the Asklepieion viewed with suspicion itinerant healers such as Apollonios of Tyana (§8.1) and Jesus of Nazareth, who healed outside of institutional settings.

(a) Jesus Heals the Sick and Those Possessed by Demons (Mark 1:32–39)

After Jesus healed a possessed man and a sick woman in Capernaum (Mark 1:21–31), night fell, and he performed more healings of demon-possessed persons. The story here is one of many instances in Mark's gospel in which Jesus requires that the demons keep his identity a secret. Such texts are examples of a Markan literary device known as the “messianic secret.” The demon's confession acts as a stage whisper to the reader concerning Jesus' true identity. Thus Jesus silences the demons, not because they say the wrong thing about him, but precisely because they say the right thing, namely that Jesus is the Son of God.

1:32 Ὁψίας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος, (the crowd) ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. 34 καὶ (Ἰησοῦς) ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν. 35 Καὶ πρῶτ' ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκεῖ προσηύχετο. 36 καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, 37 καὶ εὔρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε. 38 καὶ λέγει αὐτοῖς· Ἄγωμεν ἄλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

Vocabulary

ἄλλαχοῦ, elsewhere

ἀφίημι, impf. ἤφιον, 3. ἀφῆκα, 2^{aor.} 2nd pers. sg. impv. ἄφες, 6. ἀφέθην, fut. pass. ἀφεθήσομαι, 2^{aor.} pl. pass. ptc. ἀφέντες: to let, allow, permit; to leave behind; to forsake; to forgive somebody (dat.)

δαιμονίζομαι, be possessed by a demon/hostile spirit

δύνω (also δύω), mid. δύομαι, 2. δύσομαι, 2^{aor.} ἔδυν: go down/set (of the sun); mid. set (of

the sun); sink

ἐννυχος, -ον, at night; when it is still dark; acc. nt. pl. as adv.

ἐπισυνάγω, gather; pass. be gathered

θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); ἐπὶ θύραις, lit. “at the doors” (i.e., impending)

κακῶς, wrongly, wickedly; idiom, κακῶς ἔχειν, be sick/ill

καταδιώκω, hunt down, seek out

κωμόπολις, ἡ, market town

λίαν, very, exceedingly

νόσος, ἡ, disease, illness

ὥσις, ἡ, evening

ποικίλος, -η, -ον, various, various kinds

πρωῖ (adv.), early, early in the morning

(b) Jesus Heals a Deaf Man with Spittle (Mark 7:31–37)

Jesus’ use of a foreign word to heal in Mark 7:34 is suggestive of the use of such words in magical spells, as witnessed by the Greek magical papyri in PGM XIII, 230–334 (§5.4), PGM IV, 1496–1595 and PGM XXXVI, 320–332 (§7.3).

7:31 Καὶ πάλιν (Ἰησοῦς) ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.¹ 32 Καὶ φέρουσιν² αὐτῷ κωφὸν καὶ μογιῶλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ³ αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν⁴ (Ἰησοῦς) ἔβαλεν⁵ τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἦψατο τῆς γλώσσης αὐτοῦ (with the saliva on his fingers), 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ· ΕΦΦΑΘΑ,⁶ ὃ ἐστίν, διανοίχθητι. 35 καὶ εὐθέως ἠνοίγησαν αὐτοῦ αἱ ἰσθμοί, καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν.⁷ ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον⁸ περισσότερον ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν (Isa 35:5–6).⁹

Vocabulary

ἀκοή, ἡ, (faculty of) hearing; act of hearing; account, report; obedience; αἱ ἰσθμοί, ears; chamber where the voice of the god Asklepios is heard

ἄλαλος, -ον, unable to speak

ἀνὰ, each, apiece; ἀνὰ μέσον, between, within, through (w. gen.)

ἀναβλέπω, look up/above at (w. acc.); regain sight (cf. Mark 8:24)

ἀπολαμβάνω, receive something; regain, recover; mid. take away/aside; receive

ἄπτομαι (w. gen.), 3. ἥψάμην, ¹aor. mid. impv. ἅψαι: touch, take hold of; attack

Δεκάπολις, ἡ, Decapolis, a federation of ten cities lying east of the Jordan River

δεσμός, ὁ, pl. δεσμά: pl. shackles, chains, sandal straps; fig. hindrance (that deafens or physically handicaps)

διανοίγω, 6. διηνοίχθην: to open; explain, interpret

διαστέλλω, impf. διεστελλόμην, 3. διεστειλάμην: mid. give orders

ἐκπλήσσω, impf. ἐξεπλησσόμην, 6. ἐξεπλάγην, ²aor. pass. ptc. πλαγείς: amaze; pass. be amazed

κωφός, -ή, -όν, deaf, unable to speak

μογιῶλος, -ον, speaking with difficulty, speaking in a hollow manner

ὀρθός, -ή, -όν, upright, erect; straight, true, correct; ὀρθῶς, correctly, rightly, strictly; normally, in good order; duly

ὄριον, τό, boundary; τὰ ὅρια, region, district

οὖς, τό, ὠτός (gen.), ὠτί (dat.) / pl. τὰ ὠτα: dim. ὠτίον: ear, hearing

παρακαλέω, beg, request; urge, encourage; console, comfort; appeal to

περισσός, -ή, -όν, abundant, profuse; comp. περισσότερος, -α, -ον, abundantly, still more

πτύω, to spit

Σιδών, -ῶνος, ἡ, Sidon, a former Phoenicia city in the province of Syria, west of Damascus

στενάζω, to groan, sigh

Τύρος, ἡ, Tyre, ancient Phoenician city

ὑπερπερισσῶς, beyond all measure

(c) Jesus Heals a Blind Man with Spittle (Mark 8:22–26)

The blind man is symbolic of the disciples, who are blind to Jesus' true identity as the Son of God. When the blind man is healed, he “sees everything clearly” (Mark 8:26). Immediately following this healing, Peter is similarly healed of his spiritual blindness and sees the true identity of Jesus as the Christ (Mark 8:29, §1.13).

8:22 Καὶ (Jesus and his disciples) ἔρχονται εἰς Βηθσαϊδάν.¹⁰ Καὶ (the townspeople) φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν¹¹ αὐτὸν ἔξω τῆς κώμης καὶ **πτύσας** εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἴ¹² τι βλέπεις; 24 καὶ ἀναβλέψας¹³ (τυφλός) ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι¹⁴ ὡς δένδρα ὁρῶ περιπατοῦντας. 25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ (τυφλός) διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ (Ἰησοῦς) ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μηδὲ εἰς τὴν κώμην εἰσεέλθῃς.

Vocabulary

ἀναβλέπω, look up/above at (w. acc.); regain sight

ἀποκαθίστημι, ¹aor. ἀπεκατέστησα / ²aor. ἀπεκατέστην: re-establish, restore, cure; intrans. be cured

δένδρον, τό, tree

διαβλέπω, see clearly, look intently, open one's eyes (wide)

ἐκφέρω, 3. ἐξήνεγκον, 6. ἐξηνέχθην, aor. pass. subj. ἐξενέχθω: lead out, take out; produce; carry the dead for burial; declare one's opinion

ἐμβλέπω, impf. ἐνεβλέπον: look at (w. dat.), gaze on; consider

ἐπεὶ, when, after; because, since

ἐπιλαμβάνω, 5. ἐπέλθωμαι: take hold of something; overtake, seize; pass. be imprisoned

ἐπιτίθημι, ²aor. ptc. ἐπιθείς: lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)

κώμη, ἡ, village; pl. countryside

ὄμμα, -ματος, τό, eye

πτύω, to spit

τηλαγῶς, distinctly, clearly

τυφλός, -ή, όν, blind, unable to see

1 I.e., Jesus traveled through largely Gentile territory.

2 Hist. pres. (cf. IV, 11).

3 S.v. ἐπιτίθημι, cf. table 9.12.1(c).

4 κατ' ἰδίαν, “privately.”

5 In HGr βάλλω oft. has meaning “to put.”

6 ΕΦΦΑΘΑ, contr. Aramaic word (’*eppattah*, meaning “be opened”) is displayed here in capital letters to indicate a magical word (cf. PGM, §5.4, §7.3), which may not have been understood by the intended readers of Mark’s gospel (hence the need for a translation).

7 Another example of the “messianic secret” in Mark.

8 ὅσον (“as much as ...”) is coordinated with μᾶλλον (“the more ...”).

9 This is a quotation from a longer poem concerning the restoration of Zion (Isa 35:1–10). Its citation here implies that the expected Kingdom of God is already in some way present in Jesus’ healings.

10 Bethsaida is located at the north end of Lake Gennesaret.

11 S.v. φέρω.

12 εἰ here introduces a direct question (leave untranslated).

13 Incept. aor.

14 ὅτι, declarative “that” preceeding an explanation (“for,” “since”).

1.13. Gospel of Mark: Peter's Confession

(Mark 8:27–35)

In the Synoptic Gospels, Peter is accorded the distinction of being the first disciple to understand Jesus' true identity. He is also known for being the first to misunderstand the nature of Jesus' true mission.¹ This tradition can be contrasted with textual traditions that accord the authority to Mary Magdalene (§1.7) and to the disciple Thomas (§§1.4, 5.10).

8:27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου·² καὶ ἐν τῇ ὁδῷ (Jesus) ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων³ αὐτοῖς· τίνα⁴ με⁵ λέγουσιν οἱ ἄνθρωποι⁶ εἶναι; 28 οἱ δὲ εἶπαν⁷ αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἰηλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. 30 καὶ (Jesus) ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν⁸ καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι⁹ καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου,¹⁰ σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ¹¹ ἀλλὰ τὰ τῶν ἀνθρώπων. 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω¹² τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει¹³ αὐτήν· ὃς δ' ἂν¹⁴ ἀπολέσει τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ¹⁵ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ δοῖ¹⁶ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν¹⁷ ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι¹⁸ καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

Vocabulary

ἁμαρτωλός, -όν, sinful; subst. sinner

ἀντάλλαγμα τινος, an exchange for something (w. gen.)

ἀπαρνέομαι, deny somebody; **ἀπαρνέομαι ἑαυτόν**, deny oneself (i.e., be without regard for one's own advantage)

ἀποδοκιμάζω, reject

ἀπόλλυμι, 2. ἀπολέσω, ²aor. ἀπώλεσα/²aor. ἀπωλόμην, aor. inf. ἀπολεῖν, aor. mid. inf. ἀπολέσθαι, 4. ἀπόλωλα, ²plpf. ἀπωλώλειν: destroy, kill; lose; mid. perish, be ruined; die, be

lost; be destroyed

ἀρχιερεύς, -έως, ὁ, high priest

βαπτιστής, ὁ, Baptist, baptizer (term for John)

ἐπαισχύνομαι, be ashamed

ἐπιτιμάω, warn, speak seriously to (w. dat.); rebuke

ζημιόω, fine somebody an amount (dat.); pass. suffer a loss, forfeit

Ἠλίας, ου, ὁ, Elijah

κερδαίνω, 3. ἐκέρδησα/ἐκέρδανα: gain; spare oneself, avoid

μοιχαλίζ, -ίδος, ἡ, adulteress; as adj., unfaithful/adulterous

παρρησία, ἡ, confidence, boldness, courage; **παρρησίᾳ** (adv.), freely, openly, plainly

προσλαμβάνω, mid. take somebody aside; partake of food

φρονέω, think, have in mind, set one's mind on, be concerned about

ὠφελέω, gain, profit, achieve something; help, benefit

1 In Matt 16:17–19, this tradition is expanded, with Peter being given the “keys to the kingdom of heaven.”

2 This is a reference to the villages around the city of Caesarea Philippi, which were located at the foot of Mt. Hermon, east of Tyre and north of Bethsaida.

3 λέγων, pleon. after ἐπηρώτα.

4 Do not confuse the interrog. pron. τίνα with the indef. pron. τινά (encl. τινα).

5 Subject of inf.

6 οἱ ἄνθρωποι, i.e., “the people (in general).”

7 εἶπαν > εἶπον.

8 S.v. πάσχω.

9 S.v. ἀποκτείνω.

- 10** ὕπαγε ὀπίσω μου, “get out of my sight!”
- 11** τὰ τοῦ θεοῦ, i.e., the things that pertain to God, the concerns of God.
- 12** S.v. ἄρῳ.
- 13** Fut. in place of subj.
- 14** ἄν w. fut. ind. (instead of the expected aor. subj.).
- 15** καί, Semitic coordinate conjunction for subordinate, “if he loses ...” (i.e., at the price of himself).
- 16** δοῖ, HGr for δῶ (s.v. δίδωμι), cf. table 9.12.1(b).
- 17** ὅς...ἕάν (“whoever”).
- 18** Adj. in 2nd attrib. pos. (cf. IV, 4.2).

1.14. Protoevangelium of James: The Childhood of Mary

(Prot. Jas. 8, 11–12)

Joachim and Anna, the parents of Mary (Μαρία/Μαριάμμη), took her to the Jerusalem Temple at the age of three years and then returned home. Mary then remained in the Temple precincts until she reached the age of puberty.

Text: Ronald F. Hock, *The Infancy Gospels of James and Thomas* (Santa Rosa, California: Polebridge Press, 1995); ET: *NTA*, I, 378–81.

Related Texts: Prot. Jas. 13–16, 19–20 (§1.8).

8:1 Καὶ κατέβησαν οἱ γονεῖς αὐτῆς θαυμάζοντες καὶ ἐπαινοῦντες καὶ δοξάζοντες τὸν δεσπότην θεὸν ὅτι οὐκ ἀπεστράφη ἡ παῖς¹ ἐπὶ² αὐτούς. 2 ἦν δὲ Μαρία ἐν ναῷ κυρίου ὥσει περιστερὰ νεομένη καὶ ἐλάμβανε τροφὴν ἐκ χειρὸς ἀγγέλου. 3 Γενομένης δὲ αὐτῆς² δωδεκαετοῦς, συμβούλιον ἐγένετο τῶν ἱερέων λεγόντων· ἰδοὺ Μαρία γέγονεν δωδεκαετῆς ἐν τῷ ναῷ κυρίου. 4 τί οὖν αὐτὴν ποιήσωμεν, μήπως μίανῃ τὸ ἅγιασμα κυρίου τοῦ θεοῦ ἡμῶν; 5 καὶ εἶπον αὐτῷ οἱ ἱερεῖς· σὺ ἕστηκας ἐπὶ τὸ θυσιαστήριον κυρίου. εἴσελθε καὶ πρόσευξαι περὶ αὐτῆς· καὶ ὃ ἐὰν φανερώσῃ σοι κύριος ὁ θεός, τοῦτο ποιήσομεν. 6 Καὶ εἰσῆλθεν ὁ ἀρχιερεὺς λαβὼν τὸν δωδεκακῶδωνα εἰς τὰ ἅγια τῶν ἁγίων καὶ ἠΰξατο περὶ αὐτῆς. 7 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη λέγων· Ζαχαρία Ζαχαρία, ἔξελθε καὶ ἐκκλησιάσον τοὺς χηρεύοντας τοῦ λαοῦ, καὶ ἐνεγκάτωσαν³ ἀνὰ ῥάβδον, 8 καὶ ὧ ἐὰν ἐπιδείξῃ κύριος ὁ θεὸς σημεῖον, τούτῳ ἔσται γυνή. 9 ἔξηλθον δὲ οἱ κήρυκες καὶ³ ὅλης τῆς περιχώρου τῆς Ἰουδαίας, καὶ ἤχησεν ἡ σάλπιγξ κυρίου, καὶ ἰδοὺ ἔδραμον ἅπαντες.

Vocabulary

ἅγιασμα, -ματος, τό, sanctuary

ἀνά, each, apiece; **ἀνὰ μέσον**, between, within (w. gen.)

ἀποστρέφω, ²aor. pass. **ἀπεστράφην** (dep.): look back at (ἐπί) somebody, look away; refrain from, turn back from; revoke

γονεῦς, ὁ, pl. γονεῖς, parent

δεσπότης, ὁ, master, lord, ruler; owner

δωδεκαετής, -ες, twelve years (old)

δωδεκακῶδων, -ωνος, ὁ, high priest's vestment with twelve small bells

ἐκκλησιάζω, ¹aor. impv. **ἐκκλησίασον**: hold an assembly, gather

ἐπαινέω, commend, praise; approve (statutes)

ἐπιδείκνυμι/ἐπιδεικνύω, pres. mid. inf. ἐπιδείκνυσθαι, 3. **ἐπέδειξα**, ¹aor mid. **ἐπεδειξάμην**: show, point out; discuss; prove that (ὅτι)

ἐφίστημι, pres. mid. ἐφίσταμαι, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκα: stand on/near, stand beside (παρά); approach; come upon, attack; mid. (intrans.), come upon somebody (w. dat.), overtake somebody

ἤχέω, to sound (a brass instrument)

θυσιαστήριον, τό, altar of burnt offerings (in the forecourt of the Jerusalem Temple)

κῆρυξ, -υκος, ὁ, herald, public messenger; trumpet shell (a seashell with sharp edges used in torture)

μήπως, that perhaps ... not, lest somehow

μιαίνω, 3. ἐμίανα, 5. μεμίαμμαι: defile, contaminate; mid. defile oneself

νέμω, feed, graze (of birds and cattle)

ῥάβδος, ἡ, rod, staff

ρίπτω, 3. ῥριψα, ¹aor. impv. ῥῖψον, 6. ἐρρίφην: throw, cast away; lay/put something down

σάλπιγξ, -ιγος, ἡ, trumpet

σημεῖον, τό, a sign, token; a marking (on approved sacrificial animals); pl. stripes

συμβούλιον, τό, meeting, council session

χηρεύω, be a widower

ὥσεί, like, as; about, approximately

* * * * *

After Mary was betrothed to Joseph, the following event occurred:

11:1 Καὶ ἔλαβεν τὴν κάλπιν καὶ ἐξῆλθεν γεμίσαι ὕδωρ· 2 καὶ ἰδοὺ φωνὴ λέγουσα αὐτῇ· χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. 3 καὶ περιεβλέπετο τὰ δεξιὰ καὶ τὰ ἄριστερά Μαρία πόθεν αὕτη εἶη⁴ ἡ φωνή. 4 καὶ ἔντρομος γενομένη εἰσῆει εἰς τὸν οἶκον αὐτῆς καὶ ἀναπαύσασα τὴν κάλπιν ἔλαβεν τὴν πορφύραν καὶ ἐκάθισεν ἐπὶ τοῦ θρόνου καὶ εἶλκεν αὐτήν. 5 Καὶ ἰδοὺ ἔστη ἄγγελος ἐνώπιον αὐτῆς λέγων· μὴ φοβοῦ, Μαρία· εὗρες γὰρ χάριν ἐνώπιον τοῦ πάντων δεσπότη. συλλήψει⁵ ἐκ λόγου αὐτοῦ. 6 Ἡ δὲ ἀκούσασα Μαρία διεκρίθη ἐν ἑαυτῇ λέγουσα· εἰ ἐγὼ συλλήψομαι ἀπὸ κυρίου θεοῦ ζῶντος, καὶ γεννήσω ὥς πᾶσα γυνὴ γεννᾷ; 7 Καὶ εἶπεν ὁ ἄγγελος κυρίου· οὐκ οὕτως, Μαρία· δύναμις γὰρ θεοῦ ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον (will be) ἅγιον κληθήσεται υἱὸς ὑψίστου. 8 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἐκ τῶν ἁμαρτιῶν αὐτῶν. 9 Καὶ εἶπε Μαρία· ἰδοὺ ἡ δούλη κυρίου κατενώπιον αὐτοῦ. γένοιτό⁶ μοι κατὰ τὸ ῥῆμά σου.

Vocabulary

ἀριστερός, -ά, -όν, best; euphem. for “left” (like εὐώνυμος); on the left; ἀριστερά, ἡ, left hand; τὰ ἀριστερά (sc. μέρη), on the left side

γεμίζω, fill with (w. acc.)

δεξιός, -ά, -όν, on the right; δεξιὰ, ἡ, right hand, authority; τὰ δεξιὰ (sc. μέρη), on the right side

διακρίνω, judge, decide; pass., bring an issue to decision; to doubt

εἴσειμι (fr. εἶμι), impf. εἰσῆειν, inf. εἰσιέναι: enter; come before, enter before⁷
ἔντρομος, -ον, trembling
ἐπισκιάζω, overshadow (w. dat.); to cover
θρόνος, ὁ, chair, seat, throne
κάλπις, -ιδος, ἡ, water jar
κατενώπιον (w. gen.), before
περιβλέπω, look around
πόθεν, from where; why (interrog. adv.)
πορφύρα, ἡ, purple dye; purple cloth; purple stripe
συλλαμβάνω, 3. συνέλαβον, inf. συλλαβεῖν, ²aor. mid. impv. συλλαβοῦ, 6. συνελήμφθην: lay hold of, seize; comprehend; conceive a child; mid. take part in something with somebody
ὑψιστος, -η, -ον, highest; ὁ ὑψιστος, the Most High (God)
χαριτόω, bestow favor upon somebody

12:1 Καὶ ἐποίησεν τὴν πορφύραν καὶ τὸ κόκκινον, καὶ ἀνήνεγκεν⁸ (them) τῷ ἀρχιερεῖ. 2 καὶ λαβῶν (the cloths) ὁ ἀρχιερεὺς εὐλόγησεν αὐτὴν καὶ εἶπεν· Μαρία, ἐμεγάλυνεν κύριος ὁ θεὸς τὸ ὄνομά σου, καὶ ἔση εὐλογημένη ἐν πάσαις ταῖς γενεαῖς τῆς γῆς. 3 Χαρὰν δὲ λαβοῦσα⁹ Μαρία ἀπῆει πρὸς τὴν συγγενίδα αὐτῆς Ἑλισάβεδ. 4 καὶ ἔκρουσεν πρὸς τὴν θύραν, καὶ ἀκούσασα ἡ Ἑλισάβεδ ἔρριψεν τὸ κόκκινον καὶ ἔδραμεν πρὸς τὴν θύραν καὶ ἤνοιξεν αὐτῇ καὶ εὐλόγησεν αὐτὴν καὶ εἶπεν· 5 πόθεν (happening) μοι (is) τοῦτο ἵνα¹⁰ ἡ μήτηρ τοῦ κυρίου μου ἔλθῃ πρὸς ἐμέ; ἰδοὺ γὰρ τὸ ἐν ἐμοὶ ἐσκίρτησεν καὶ εὐλόγησέν σε. 6 Ἡ δὲ Μαρία ἐπελάθετο τῶν μυστηρίων ᾧν¹¹ ἐλάλησεν Γαβριὴλ ὁ ἄγγελος. καὶ ἠτένισεν εἰς τὸν οὐρανὸν καὶ εἶπεν· τίς εἰμι ἐγὼ, κύριε, ὅτι ἰδοὺ πᾶσαι αἱ γενεαὶ τῆς γῆς μακαριοῦσίν με; 7 Καὶ ἐποίησεν τρεῖς μῆνας πρὸς¹² τὴν Ἑλλισάβεδ. 8 καὶ ἡμέρα ἅφ' ἡμέρας ἡ γαστήρ αὐτῆς ὠγοῦτο. καὶ φοβηθεῖσα ἡ Μαρία ἦλθεν ἐν τῷ οἴκῳ αὐτῆς καὶ ἔκρυπτεν αὐτὴν ἀπὸ τῶν υἱῶν Ἰσραὴλ. 9 Ἦν δὲ ἐτῶν δέκα ἕξ ὅτε ταῦτα τὰ μυστήρια ἐγένετο αὐτῇ.

Vocabulary

ἀναφέρω, 2. ἀνοίσω, 3. ἀνήνεγκον: take up, carry away; offer up; bring back; + ἐπί, refer to
ἄπειμι (fr. εἶμι), ptc. ἀπιδόντος, impf. ἀπῆειν: leave, depart (for paradigm of εἶμι see table 9.14)
ἀρχιερεύς, -έως, ὁ, high priest
γαστήρ, -τρος, ἡ, belly, stomach; womb
ἐπιλανθάνομαι (w. gen.), 2. ἐπιλήσομαι, 3. ἐπελαθόμην, pf. mid./pass. ptc. ἐπειλημμένος: forget; neglect, overlook
εὐλογέω, bless
κόκκινος, -η, -ον, scarlet, red; τὸ κόκκινον, scarlet cloth
κρούω, knock on (πρὸς) a door
μακαρίζω, 2. μακαριῶ: to call/consider blessed; pronounce blessed for (w. gen.)
μεγαλύνω, to praise, glorify
ὀγκόω, pass. to swell (through pregnancy); be pregnant

πορφύρα, ἡ, purple cloth
σκιρτάω, leap up (as a sign of joy)
συγγενίς, -ίδος, ἡ, relative, kinswoman

- 1 I.e., Mary.
- 2 Gen. absol. (cf. IV, 9).
- 3 S.v. φέρω.
- 4 For opt. paradigm of εἰμί cf. table 9.13.
- 5 συλλήψει > συλλήψη.
- 6 S.v. γίνομαι.
- 7 For paradigm of εἶμι cf. table 9.14.
- 8 S.v. ἀναφέρω.
- 9 λαμβάνω χαράν, “to rejoice.”
- 10 Epex. ἵνα (“that”).
- 11 Rel. pron.
- 12 ποιέω (time) πρὸς, “to spend (time) with somebody.”

1.15. Gospel of Peter: The Empty Tomb

(Gos. Pet. 8–13)

Text: Paul Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary* (Leiden: Brill, 2010), 179–195; Bernhard: 56–78 (§§ 2–23); ET: NTA, I, 185–87.

Related Texts: Gos. Pet. 2–7 (§1.9).

8:28 Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὰ στήθη λέγοντες ὅτι, εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν. 29 ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἦλθον πρὸς Πειλᾶτον δεόμενοι αὐτοῦ καὶ λέγοντες· 30 παράδος¹ ἡμῖν στρατιώτας, ἵνα φυλάξω τὸ μνημα αὐτοῦ ἐπὶ τρεῖς ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ ποιήσωσιν ἡμῖν κακά. 31 ὁ δὲ Πειλᾶτος παρέδωκεν αὐτοῖς Πετρῶνιον² τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνημα. 32 καὶ κυλίσαντες λίθον μέγαν κατὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῦ πάντες οἱ ὄντες ἐκεῖ ἔθηκαν (it) ἐπὶ τῇ θύρᾳ τοῦ μνηματος. 33 καὶ ἐπέχρισαν ἐπτὰ σφραγίδας καὶ σκηνὴν ἐκεῖ πῆξαντες³ ἐφύλαξαν.

9:34 πρωΐας δὲ ἐπιφώσκοντος τοῦ σαβάτου ἦλθεν ὄχλος ἀπὸ Ἱερουσαλὴμ καὶ τῆς περιχώρου ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον. 35 τῇ δὲ νυκτὶ⁴ ἡ ἐπέφωσκεν ἡ κυριακή,⁵ φυλασσόντων τῶν στρατιωτῶν⁶ ἀνὰ δύο δύο⁷ κατὰ φρουράν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ. 36 καὶ εἶδον ἀνοιχθέντες τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθε πολὺ φέγγος ἔχοντας καὶ ἐγγίσαντας τῷ τάφῳ. 37 ὁ δὲ λίθος ἐκεῖνος ὁ βεβλημένος⁸ ἐπὶ τῇ θύρᾳ ἀφ' αὐτοῦ⁹ κυλισθεὶς ἐπεχώρησε παρὰ μέρος·¹⁰ καὶ ὁ τάφος ἠνοιγῆ καὶ ἀμφοτέροι οἱ νεανίσκοι εἰσῆλθον.

Vocabulary

ἀμφοτέροι, -αι, -α, both, all

γογγύζω, complain

γραμματεὺς, ὁ, secretary (of an association, civic council, etc.); expert in the Torah, scribe

ἐπιφώσκω, become daylight, dawn

ἐπιχρίω, ¹aor. **ἐπέχρισα:** a viscous substance, spread on, anoint

ἐπιχωρέω, move over/toward; grant somebody permission to do something

θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); **ἐπὶ θύραις,** lit. “at the doors” (i.e., impending)

κεντυρίων, -ωνος, ὁ, centurion (Lat. loanw., cf. ἑκατοντάρχης)

κόπτω, 3. **ἔκοψα:** to cut; mid. mourn

κυλίω, roll something up/down; mid. roll oneself upon something; pour down

κυριακός, -ή, -όν, belonging to the Lord, the Lord's
μέγιστος, -η, -ον (superl. of μέγας, μεγάλη, μέγα): best; topmost, foremost; mighty
μνήμα, -ματος, τό, grave, tomb
μνημεῖον, τό, grave; sepulchre
νεανίσκος, ὁ, a youth, young man; servant
ὁμοῦ (adv.), in the same place/time, together
πήγνυμι, 3. ἔπηξα, ¹aor. ptc. πήξας, 6. ἐπάγην: pitch a tent; pass. become stiff, congealed
πόσος, -η, -ον, how great? how much/many?
πρωΐα, ἡ, early morning
σημεῖον, τό, a sign, token; a marking (on approved sacrificial animals); pl. stripes
στῆθος, -ους, τό (uncontr. -εος), breast (of both sexes)
σφραγίζω, to seal (for a security), to seal by impressing a seal with a signet ring
σφραγίς, -ίδος, ἡ, (wax) seal
φέγγος, -ους, τό, light, radiance, flash
φρουρά, ἡ, guard duty, watch; κατὰ φρουράν, “in every watch”
φυλάσσω (Att. φυλάττω), to keep; guard, protect; observe, follow; pass. being kept

10:38 ἰδόντες οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυτέρους·
 παρῆσαν γὰρ καὶ αὐτοὶ φυλάσσοντες. 39 καὶ ἐξηγουμένων αὐτῶν¹¹ ἃ εἶδον πάλιν ὁρῶσιν
 ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας καὶ τοὺς δύο τὸν ἕνα ὑπορθοῦντας καὶ σταυρὸν
 ἀκολουθοῦντα αὐτοῖς· 40 καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ, τοῦ δὲ
 χειραγωγουμένου ὑπὲρ αὐτῶν (τὴν κεφαλὴν) ὑπερβαίνουσιν τοὺς οὐρανοὺς. 41 καὶ φωνῆς¹²
 ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· ἐκήρυξας τοῖς κοιμωμένοις; 42 καὶ ὑπακοὴ ἠκούετο ἀπὸ
 τοῦ σταυροῦ ὅτι ναί.

11:43 συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐνφάνισαι¹³ ταῦτα τῷ Πειλάτῳ. 44
 καὶ ἔτι διανοομένων αὐτῶν¹⁴ φαίνονται πάλιν ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἄνθρωπός τις
 κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνήμα. 45 ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν
 πρὸς Πειλᾶτον ἀφέντες τὸν τάφον ὃν ἐφύλασσαν καὶ ἐξηγήσαντο πάντα ἅπερ εἶδον
 ἀγωνιῶντες μεγάλως καὶ λέγοντες· ἀληθῶς υἱὸς ἦν θεοῦ. 46 ἀποκριθεὶς ὁ Πειλᾶτος ἔφη· ἐγὼ
 καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ ἡμῖν δὲ τοῦτο ἔδοξεν. 47 εἶτα προσελθόντες πάντες
 ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν ἃ
 εἶδον· 48 συμφέρει γὰρ, φάσιν, ἡμῖν ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ καὶ μὴ
 ἔμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι. 49 ἐκέλευσεν οὖν ὁ Πειλᾶτος τῶν
 κεντυρίων καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

Vocabulary

ἀγωνίζομαι, to fight; struggle, strive
δέομαι, ¹aor. pass. ptc. δεηθείς (dep.): ask for (w. gen.), plead for something (w. gen.), beg of
 somebody
ἐμπίπτω, ²aor. ἐνέπεσον, aor. inf. ἐμπεσεῖν: fall into (a state/condition); intrude on/among

ἔμπροσθεν (w. gen.), before, in front of; previously
ἐμφανίζω, inform, make a report; present evidence, show plainly
ἐξηγέομαι, tell in detail, report
ἐξυπνίσω, wake up, arouse somebody
διανέομαι, consider
καθάπερ, just as, in the same way; in accordance with
καθαρεύω, be pure/clean, be free from
κοιμάομαι, aor. pass. ptc. κοιμηθείς (pass. dep.): fall asleep, sleep; subst. one who has fallen asleep; (fig.) to die
λιθάζω, ¹aor. ptc. λίθασας: stone somebody (as a means of execution)
μεγάλως, greatly, very much
ὅσπερ, **ὄνπερ** (acc.) / **ἥπερ** (fm.) / **ὅπερ** (nt.), **ἅπερ** (nt. pl.): the very man/woman/thing; which indeed/exactly; **ὄνπερ** τρόπον, in the same way
ὀφλισκάνω, 3. ὤφλησα: become liable for, become a debtor for
πάντα ἅπερ (s.v. ὅσπερ), whatever
πάρειμι (fr. εἰμί), ptc. παρών, -ούσα, -όν, impf. παρῆν, opt. παρείην: be present, be here; impers. come to/upon, arrive; **πάρειμι** + inf., be possible to do something; subst. ptc., the present, bystander
σπεύδω, 3. ἔσπευσα: hurry; take an interest somebody
συμφέρω, nt. ptc. συμφέρον: help, be advantageous; this verb is often used impersonally meaning “it is useful/good/best” (esp. as a nt. ptc.); bring together, collect; nt. ptc. τὸ συμφέρον, welfare
συσκέπτομαι, impf. συνεσκεπτόμην: contemplate/decide together
ὕπακοή, ἡ, obedience; answer
ὑπερβαίνω, go beyond, reach beyond
ὑπορῥόω, assist in standing upright, support
φαίνω, pres. pass. inf. φαίνεσθαι, 2. φανῶ/οὔμαι, 6. ἐφάνην, ²aor. fm. pass. ptc. φανείσα, aor. pass. impv. φάνηθι: shine, give light; mid. make one’s appearance; pass. appear, appear to be, be seen, become visible; attend (a meeting)
χειραγωγέω, take/lead by the hand
χωρέω, go forward, make progress; (of money) be spent; subst. ptc. payment; to hold, contain something (gen.)

12:50 ὁρθροῦ δὲ τῆς κυριακῆς (ἡμέρας) Μαριὰμ ἡ Μαγδαληνὴ μαθήτρια τοῦ κυρίου φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν ποιεῖν αἱ γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπωμένοις αὐταῖς. 51 λαβοῦσα μεθ’ ἑαυτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθείς. 52 καὶ ἐφοβοῦντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι καὶ ἔλεγον· εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἥ ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. 53 τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα; 54 μέγας γὰρ ἦν ὁ λίθος.

καὶ φοβούμεθα μή τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ δυνάμεθα, καὶ ἂν¹⁵ ἐπὶ τῆς θύρας βάλωμεν¹⁶ ἃ φέρομεν εἰς μνημοσύνην αὐτοῦ, κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν.

13:55 καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἠνεωγμένον καὶ προσελθοῦσαι παρέκυσαν ἐκεῖ καὶ ὁρῶσιν ἐκεῖ τινα νεανίσκον καθεζόμενον μέσῳ τοῦ τάφου ὠραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην ὅστις ἔφη αὐταῖς· 56 ὅτι ἦλθατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκεῖνον;¹⁷ ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ ἴδατε τὸν τόπον ἔνθα ἔκει ὅτι οὐκ ἔστιν (here): ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπεστάλη. 57 τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον.

Vocabulary

ἀποκυλίω, roll away (a stone)

ἐνθα (adv.), there; where

λαμπρός, -ά, -όν, bright, shining; superl. λαμπροτάτος, -η, -ον, brightness, splendor; most excellent (w. titulature)

μαθήτρια, (female) disciple

μνημοσύνη, ἡ, memory; legacy ὄρθρος, ὁ, early morning, dawn

ὅθεν, from where, from which (adv. of place); for which reason

ὀφείλω (and -έω), 2. ὀφειλήσω, 3. ὠφείλησα: owe somebody something, be indebted to; must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), incur sin against

παρακαθέζομαι, sit beside (w. dat.)

παρακύπτω, bend over and take a look

φλέγω, burn with fire; pass. be on fire; be filled with (intense emotion)

ὠραῖος, -α, -ον, beautiful; gracious

¹ S.v. παραδίδωμι.

² Petronius.

³ S.v. πῆγνυμι.

⁴ Dat. of time.

⁵ S.v. ἡμέρα.

⁶ Gen. absol.

7 ἀνὰ δύο δύο, “two by two.”

8 S.v. βάλλω.

9 ἀφ’ ἑαυτου, “by itself.”

10 παρὰ μέρος, “partially.”

11 Gen. absol.

12 In Classical Greek, when a gen. form follows the verb ἀκούω, it indicates the person or source of the sound, whereas the acc. denotes the object or thing that is heard. However, in HGr these distinctions were often not observed.

13 ἐνφ- > ἐμφ-.

14 Gen. absol.

15 καὶ > καὶ ἔάν, “if only,” “at least.”

16 Hort. subj.

17 μή w. question anticipates the answer “no” (“surely ... not ...”).

Part 2 Basic Level: The Isometric Translational Greek of the Septuagint

Part 2 takes up the study of the “translation” Greek of the Septuagint, with three prose readings (§§2.1–3) and three poetic readings (§§2.4–6), as well as three additional texts online (§§2.7–9).¹ Most Septuagintal translations of the Tanakh avoid the standard literary conventions of Hellenistic Greek. Instead, they render the original Hebrew source text in a literal, or what is termed an “isometric,” manner in which there is an almost word-for-word correspondence between the Hebrew parent text and the Greek translation. This “translational” Greek is characterized by linguistic interference from the source language, Hebrew.² On the basis of this phenomenon, one might surmise that the translators of the Septuagint understood their primary role to be that of conserving the formal syntactical and lexemic properties of the Hebrew parent text rather than rendering the Hebrew text into contemporary Hellenistic Greek. Indeed, the original Septuagintal translators may have even understood their Greek translation to be a kind of “interlinear” text that was dependent on, and meant to be read in conjunction with, its Hebrew exemplar.

The Septuagint has recently been retranslated into English, with many helpful notes, as *The New English Translation of the Septuagint*.³ You should use this translation, rather than standard English translations of the Hebrew (Masoretic) text, to check your own translation work. Each of the vocabulary lists in Part 2 is compiled on the assumption that you have memorized the (bolded) words listed for memorization in Part 1 (only §§1.1–10).⁴ But since all vocabulary for memorization is listed in the glossary (§10), there is no need to flip back to Part 1.

2.1. Book of Genesis: The First Sin and Its Punishment

(Gen 3:1–24)

Text: Rahlfs/Hanhart, I, 4-5; ET: *NETS*, 7-8.

The Book of Genesis begins with two creation narratives, told from different perspectives. In the first narrative (Gen 1:1–2:4a), the Lord creates male and female human beings simultaneously (Gen 1:26–27). But in the second version, the Lord creates man (Adam) first, with the first woman (Eve, or “Zoe” in LXX) being created secondarily as Adam’s helper in paradise (Gen 2:4b–25, §2.7). The narrative in this section follows this story, telling of Adam and Eve’s disobedience and banishment from the garden of delights (Gen 3:1–24).

The style of the translational Greek of Genesis is “isometric.” It is characterized by an almost word-for-word correspondence between the Hebrew exemplar and the Greek translation, resulting in linguistic interference from the source language, Hebrew. Significant instances of this interference are discussed in the footnotes.

Related Readings: This narrative inspired the Life of Adam and Eve (§3.9–10) and various Christian theological responses, including Rom 5 (§4.11), the story of Maximilla in the Acts of Andrew (§5.16), not to mention 2 Cor 11:3 and 1 Tim 2:13–15.

3:1 Ὁ δὲ ὄφις¹ ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὃς² ἐποίησεν κύριος ὁ θεός, καὶ εἶπεν ὁ ὄφις τῇ γυναικί· τί (is it) ὅτι εἶπεν ὁ θεός Οὐ μὴ φάγητε³ ἀπὸ παντὸς ξύλου⁴ τοῦ ἐν τῷ παραδείσῳ; 2 Καὶ εἶπεν ἡ γυνὴ τῷ ὄφει· ἀπὸ καρποῦ ξύλου τοῦ παραδείσου φαγόμεθα, 3 ἀπὸ δὲ καρποῦ τοῦ ξύλου, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, εἶπεν ὁ θεός Οὐ φάγεσθε ἀπὸ⁴ αὐτοῦ οὐδὲ μὴ ἄψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε. 4 καὶ εἶπεν ὁ ὄφις τῇ γυναικί· οὐ θανάτῳ⁵ ἀποθανεῖσθε, 5 ἥδει⁶ γὰρ ὁ θεὸς ὅτι ἐν ᾧ ἡμεῖς φάγητε ἀπ’ αὐτοῦ, διανοιχθήσονται⁷ ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν. 6 καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν καὶ ὅτι (it was) ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὡραῖόν ἐστιν τοῦ κατανοῆσαι,⁸ καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν, καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ’ αὐτῆς, καὶ ἔφαγον.

Vocabulary

ἄπτομαι, 3. ἡψάμην, ¹aor. mid. impv. ἄψαι: touch, take hold of (w. gen.); strike, attack

ἀρεστός, -ή, -όν, pleasing to, acceptable to

βρῶσις, -εως, ἡ, eating/consumption; food

διανοίγω, 6. διηνοίχθην: to open; explain, interpret

θηρίον, τό, θηρσί (dat. pl.), wild animal⁹

κατανοέω, come to, arrive at; contemplate

παράδεισος, -ου, ὁ, a garden, orchard (in Eden), a place of blessedness above the earth, paradise

ὡραῖος, -α, -ον, beautiful; gracious

7 καὶ διηνοιχθησαν οἱ ὀφθαλμοὶ τῶν δύο, καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν, καὶ ἔρραψαν φύλλα συκῆς καὶ ἐποίησαν ἑαυτοῖς περιζώματα. 8 Καὶ ἤκουσαν¹⁰ τὴν φωνὴν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν, καὶ ἐκρύβησαν¹¹ ὃ τε¹² Ἀδαμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου. 9 Καὶ ἐκάλεσεν κύριος ὁ θεὸς τὸν Ἀδαμ καὶ εἶπεν αὐτῷ Ἀδαμ· ποῦ εἶ; 10 Καὶ εἶπεν αὐτῷ· τὴν φωνὴν σου ἤκουσα περιπατοῦντος ἐν τῷ παραδείσῳ καὶ ἐφοβήθην, ὅτι γυμνός εἰμι, καὶ ἐκρύβην. 11 Καὶ εἶπεν αὐτῷ· τίς ἀνήγγειλέν σοι ὅτι γυμνός εἶ; μὴ¹³ ἀπὸ τοῦ ξύλου, οὗ¹⁴ ἐνετείλαμην¹⁵ σοι τούτου¹⁶ μόνου μὴ φαγεῖν ἀπ' αὐτοῦ, ἔφαγες; 12 Καὶ εἶπεν ὁ Ἀδαμ· ἡ γυνή, ἣν ἔδωκας (to be) μετ' ἐμοῦ, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. 13 Καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί· τί τοῦτο ἐποίησας; Καὶ εἶπεν ἡ γυνή· ὁ ὄφεις ἠπάτησέν με, καὶ ἔφαγον.

Vocabulary

ἀπατάω, deceive, cheat

γυμνός, -ή, -όν, naked

δειλινός, -ή, -όν, of the evening; (τὸ) δειλινόν, adv. in the evening

περίζωμα, -ματος, τό, apron, skirt

ποῦ, where?

ῥάπτω, 3. ἔρραψα: sew/alter (a garment)

συκῆ, ἡ, fig tree

Καὶ εἶπεν κύριος ὁ θεὸς τῷ ὄφει 3:14

Ὅτι ἐποίησας τοῦτο, ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς, ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ καὶ γῆν φάγῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου.

καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς, αὐτός¹⁷ σου¹⁸ τηρήσει¹⁹ κεφαλὴν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν. 15

Καὶ τῇ γυναικὶ εἶπεν· πληθύνων πληθυνῶ²⁰ τὰς λύπας σου καὶ τὸν στεναγμόν σου, ἐν λύπαις τέξῃ²¹ τέκνα, καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή²² σου, καὶ αὐτός σου κυριεύσει. 16

Τῷ δὲ Ἀδαμ εἶπεν· ὅτι ἤκουσας²³ τῆς φωνῆς τῆς γυναικὸς σου καὶ ἔφαγες ἀπὸ τοῦ ξύλου, οὗ ἐνετείλαμην σοι τούτου μόνου μὴ φαγεῖν ἀπ' αὐτοῦ, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου, ἐν λύπαις φάγῃ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου, 17

ἀκάνθας καὶ τριβόλους (ἡ γῆ) ἀνατελεῖ²⁴ σοι, καὶ φάγῃ τὸν χόρτον τοῦ ἀγροῦ. 18

ἐν ἰδρῶτι τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι²⁵ σε εἰς τὴν γῆν, ἐξ ἧς ἐλήμφθης,²⁶ ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ.²⁷ 19

Vocabulary

ἀγρός, ὁ, field, countryside

ἄκανθα, ἡ, thorny plant

ἀνά, each, apiece; ἀνὰ μέσον, between, within (w. gen.)

ἀνατέλλω, 2. ἀνατελῶ, 3. ἀνέτειλα: cause to spring/grow up

ἀπολαμβάνω, receive something; regain, recover; mid. take away/aside; receive

ἀποστρέφω, 6. ἀπεστράφην (dep.): look back at (ἐπί) somebody; look away; revoke; refrain from, turn back from doing something

ἀποστροφή, turning back, return

ἐπικατάρατος, -ον, accursed

ἔχθρα, ἡ, hatred, enmity

ἰδρώς, -ῶτος, ὁ, sweat

κοιλία, ἡ, belly, womb

κτῆνος, -ους, τό, domestic animal; mostly pl. τὰ κτήνεα, herds, cattle, livestock

λύπη, ἡ, sorrow; affliction; pl. pains, labor pains

πτέρνα, ἡ, heal

στεναγμός, ὁ, sighing, groaning

στῆθος, -ους, τό (uncontr. -εος), breast (of both sexes)

τρίβολος, ὁ, thistle

χιτών, -ῶνος, ὁ, tunic

χόρτος, ὁ, grass, χόρτος τοῦ ἀγροῦ, wild grass, hay

3:20 Καὶ ἐκάλεσεν Ἀδαμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή,²⁸ ὅτι αὕτη μήτηρ πάντων τῶν ζώντων. 21 Καὶ ἐποίησεν κύριος ὁ θεὸς τῷ Ἀδαμ καὶ τῇ γυναικὶ αὐτοῦ χιτῶνας δερματίνους καὶ ἐνέδυσεν αὐτούς. 22 καὶ εἶπεν ὁ θεός· ἰδοὺ Ἀδαμ γέγονεν ὡς εἷς ἐξ ἡμῶν²⁹ τοῦ γινώσκειν³⁰ καλὸν καὶ πονηρόν, καὶ νῦν μήποτε ἐκτείνῃ τὴν χεῖρα (αὐτοῦ) καὶ λάβῃ τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσεται εἰς τὸν αἰῶνα – ³¹ 23 καὶ ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς ³² ἐργάζεσθαι τὴν γῆν, ἐξ ἧς ἐλήμφθη. 24 καὶ ἐξέβαλεν τὸν Ἀδαμ καὶ κατώκισεν αὐτὸν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς καὶ ἔταξεν τὰ χερουβιμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς.

Vocabulary

ἀπέναντι, opposite

δερμάτινος, -η, -ον, leather (adj.)

ἐκτείνω, ¹aor. inf. ἐκτεῖναι, pf. ptc. ἐκτετακώς: stretch out, lay out, spread out; hold out

ἐξαποστέλλω, send somebody off/away; send on a mission, commission a senator

κατοικίζω, settle, establish; pass. be settled, dwell

ῥομφαία, ἡ, sword

τάσσω (Att. τάττω), pf. pass. ptc. τεταγμένος: to station, post somebody before; set; appoint;

determine; undertake (a task), restore; pass. be ordained, pre-established that (w. acc. + inf.);
τὰ τεταγμένα, instructions
τρυφή, ἡ, delight, luxury
φλόγινος, -ης, -ον, flaming, fiery

Χερουβ, τὸ, pl. **χερουβιν/ειν/ιμ**: cherub, cherubim, winged creatures (like the Egyptian sphynx), half human, half lion

Select Bibliography

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1 For a critical version of the Septuagint see Alfred Rahlfs and Robert Hanhart (eds.), *Septuaginta*, ed. altera (Stuttgart: Deutsche Bibelgesellschaft, 2006), which is a revision of Alread Rahlfs' original text, correcting minor errors, with reference to Vaticanus, Sinaiticus, and Alexandrinus; Dogniez, Cécile, *Bibliography of the Septuagint (1970–1993)* (Leiden: Brill, 1995).

2 Cf. Staffan Olofsson, *The LXX Version: A Guide to the Translation Technique of the Septuagint* (Stockholm: Almqvist and Wiksell, 1999).

3 Albert Pietermas and Benjamin G. Wright (eds.), *A New Translation of the Septuagint: A New Translation of the Greek into Contemporary English* (New York: Oxford University Press, 2007).

4 As well as all the words occurring fifty times or more in the Greek New Testament.

1 The cosmologies of Babylon and Egypt shed much light on the mythological antecedents of this story. For example, in the Babylonian myth *Adapa*, a serpent-god known as Ningishzida is stationed at the gates of heaven. In the Gilgamesh story, a serpent steals the Tree of Life (which confers longevity and fertility) and intends to consume it. In Egyptian religion, the serpent was a symbol of immortality (signified by a snake forming a circle by biting its tail) and, interestingly, also a symbol of both wisdom and chaos. Indeed, it is this very “chaos” that makes the “wisdom” of the serpent so dangerous.

2 Attr. rel. (cf. IV, 3).

- 3** S.v. ἐσθίω; οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).
- 4** ξύλου here is a collective noun (translate as pl.), cf. Gen 3:8.
- 5** Here the Greek translator renders literally the unexpected Heb. construction (in which the negative precedes a free inf.) by placing θανάτῳ (“by death”) between οὐ and the verb (ἀποθανεῖσθε, s.v. ἀποθνήσκω). θανάτῳ should be trans. as an intensifier (“surely”).
- 6** S.v. οἶδα (table 9.5).
- 7** S.v. διανοίγω, with almost the same meaning as ἀνοίγω.
- 8** Art. inf. (cf. IV, 2).
- 9** To be more precise, θηρίον is the diminutive of θήρ (wild animal), whose dative plural form is θηρσί. The separation presupposed in this passage between domestic and wild animals also symbolically marks the boundary between the civilized world and the wilderness and, by extension, the boundary between the created world and chaos, good and evil.
- 10** ἀκούω can take the acc. or gen. of the thing heard. In Classical Greek, the phrase “to hear someone (e.g., φωνῆς, βοῆς)” takes the gen., but the LXX and NT waver between gen. and acc.
- 11** S.v. κρύπτω.
- 12** ὃ τε > ὃ τέ (= τέ ὃ) (τέ is postpos.).
- 13** μή...ἔφαγες; μή indicates that the anticipated answer to this question is “no” (i.e., “surely you didn’t ... did you?”).
- 14** Gen. (οὗ) is used owing to the pleon. ἀπὸ αὐτοῦ that follows.
- 15** S.v. ἐντέλλω/ομαι.
- 16** The antecedent of τούτου is ξύλου.

- 17** Even though σπέρμα is nt., the translator has personalized σπέρμα (here αὐτός is a reference to the seed) as an individual (“he”), i.e., the offspring of the woman.
- 18** σου...κεφαλὴν.
- 19** τηρέω in the sense of “watch carefully.”
- 20** πληθύνων (s.v. πληθύνω), πληθυνῶ (fut.), ptc. (πληθύνων) mirrors the Heb. syntax, intensifying the verbal idea: “*greatly* increase.”
- 21** S.v. τίκτω.
- 22** This is an unexpected translation of the Heb. term for “sexual desire.” What the translator probably means is that, even though childbirth will be painful, she will “*return*” to her husband. This interpretation makes the last clause sensible: καὶ αὐτός σου κυριεύσει. J. N. Lohr argues that the author is trying to express in poetic terms the idea that the curse on the woman and that on the man are the same: they shall both return to their places of origin (“Sexual Desire, Eve, Gen 3:16,” *JBL* 130/2 [2011], 277–246).
- 23** Modified by gen. τῆς φωνῆς over against acc. of Gen 3:8, 10. Here, however, the verb means “listen to” in the sense of “obey.”
- 24** Cf. ἀνατέλλω.
- 25** Art. inf.
- 26** S.v. λαμβάνω.
- 27** S.v. ἀπέρχομαι.
- 28** The woman is given the unexpected name “Zoe” (cf. Gen 4:1), not “Eve.”
- 29** Cf. Gen 1:26 (“let us”); it is unclear whether this is a reference to a plurality of gods (as one

finds elsewhere in ancient exemplars of this genre) or to a heavenly court (cf. Isa 6:8).

30 Art. inf. (translate as gerund, “-ing”).

31 The sentence beginning καὶ νῦν μήποτε is an anacoluthon, lacking a conclusion such as “let us send him away.” The next verse continues with the narrative past (καὶ ἐξάπεστειλεν).

32 Up to this point, the Heb. term *edem* has been treated as a proper noun, Ἔδεμ (“Eden,” cf. Gen 2:8, 10, 4:16). But here and in Gen 3:24 it is translated τρύφη (“delight, luxury”). Adam is banished from the “garden of *delight*,” calling attention to the splendors of the garden that are no longer available to the primeval pair. As a result, man must till the very soil from which he had been formed.

2.2. 1 Kingdoms: The Anointing of David as King

(1 Kgdms 16:1–13 [1 Samuel])

Text: Rahlfs/Hanhart, I, 531-32; ET: *NETS* 260.

The Septuagintal versions of 1–2 Samuel and 1–2 Kings are known as 1–4 Kingdoms. Thus, the Septuagintal version of 1 Sam 16:1–13 is 1 Kgdms 16:1–13. Taken together, these four books present the reader with a privileged window onto the Greek transmission of these texts in antiquity: some sections preserve the so-called Old Greek version, such as found in 1 Kgdms 1–31, while other sections preserve later revisions. “Old Greek” is a technical term for the first Greek translations of the Hebrew Bible for books outside the Pentateuch. The style of the Old Greek translation is not slavishly literal but is still generally isomorphic with the Hebrew parent text.

16:1 Καὶ εἶπεν κύριος πρὸς Σαμουηλ· ἕως πότε σὺ πενθεῖς ἐπὶ Σαουλ, κἀγὼ ἐξουδένωκα αὐτὸν μὴ βασιλεύειν ἐπὶ Ἰσραηλ; πληῆσον¹ τὸ κέρας σου ἐλαίου, καὶ δεῦρο ἀποστείλω² σε πρὸς Ἰεσσαὶ ἕως εἰς Βηθλεεμ, ὅτι ἑώρακα³ ἐν τοῖς υἱοῖς αὐτοῦ (someone) ἑμοὶ βασιλεύειν. 2 Καὶ εἶπεν Σαμουηλ· πῶς πορευθῶ;⁴ καὶ ἀκούσεται Σαουλ καὶ ἀποκτενεῖ με. Καὶ εἶπεν κύριος· δάμαλιν βοῶν λαβὲ ἐν τῇ χειρὶ σου καὶ ἐρεῖς⁵ Θῦσαι τῷ κυρίῳ ἤκω, 3 καὶ καλέσεις τὸν Ἰεσσαὶ εἰς τὴν θυσίαν, καὶ γνωρίῳ σοι ἃ ποιήσεις, καὶ χρίσεις ὃν ἐὰν εἴπω πρὸς σέ. 4 καὶ ἐποίησεν Σαμουηλ πάντα, ἃ ἐλάλησεν αὐτῷ κύριος, καὶ ἦλθεν εἰς Βηθλεεμ. καὶ ἐξέστησαν οἱ πρεσβύτεροι τῆς πόλεως τῇ ἀπαντήσῃ αὐτοῦ καὶ εἶπαν· Εἰρήνη ἡ εἰσοδός σου, ὃ βλέπων;⁶ 5 καὶ εἶπεν· εἰρήνη, θῦσαι τῷ κυρίῳ ἤκω, ἀγιάσθητε καὶ εὐφράνθητε μετ' ἑμοῦ σήμερον. καὶ (Σαμουηλ) ἡγίασεν τὸν Ἰεσσαὶ καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐκάλεσεν αὐτοὺς εἰς τὴν θυσίαν. 6 καὶ ἐγενήθη⁷ ἐν τῷ αὐτοῦ εἰσιέναι⁸ καὶ εἶδεν τὸν Ελιαβ⁹ καὶ εἶπεν· ἀλλὰ καὶ¹⁰ ἐνώπιον κυρίου χριστὸς αὐτοῦ.¹¹

Vocabulary

ἀγιάζω, make sacred, sanctify; consecrate to

ἀπάντησις, -εως, ἡ, meeting, greeting (esp. of public welcome of an official)

βασιλεύω, rule, reign; become like a king

βοῦς, βοός (gen.), **ὄ/ῆ**, ox, cow

γνωρίζω, 2. γνωρίῳ: make known; gain knowledge of, recognize

δάλαμις, -εως, ἡ, young cow, heifer

εἴσεμι (fr. εἶμι), impf. εἰσῆειν, inf. εἰσιέναι: enter; come before, enter before

εἴσοδος, -ου, ἡ, entrance, entrance door, entrance hall; entering, access

εὐφραίνω, make glad; pass. rejoice, celebrate

ἤκω, pres. inf. ἤκειν, 2nd sg. pres. impv. ἤκε, 2. ἦξω: have come/arrived, be present

θύω, to sacrifice (a victim)

κέρας, -ατος, τό, horn (of an animal); container made from the horn of an animal

16:7 καὶ εἶπεν κύριος πρὸς Σαμουηλ· μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ μηδὲ εἰς τὴν ἔξιν μεγέθους αὐτοῦ, ὅτι ἐξουδένωκα αὐτόν, ὅτι οὐχ ὡς ἐμβλέσεται ἄνθρωπος, ὥσεται ὁ θεός, ὅτι ἄνθρωπος ὥσεται εἰς πρόσωπον, ὁ δὲ θεὸς ὥσεται εἰς καρδίαν. 8 καὶ ἐκάλεσεν Ἰεσσαὶ τὸν Ἀμινάδαβ,¹² καὶ παρήλθεν κατὰ¹³ πρόσωπον Σαμουηλ, καὶ εἶπεν· οὐδὲ τοῦτον ἐξελέξατο κύριος. 9 καὶ παρήγαγεν Ἰεσσαὶ τὸν Σαμα,¹⁴ καὶ εἶπεν· καὶ ἐν τούτῳ¹⁵ οὐκ ἐξελέξατο κύριος. 10 καὶ παρήγαγεν Ἰεσσαὶ τοὺς ἐπτά υἱοὺς αὐτοῦ ἐνώπιον Σαμουηλ, καὶ εἶπεν Σαμουηλ· οὐκ ἐξελέξατο κύριος ἐν τούτοις. 11 καὶ εἶπεν Σαμουηλ πρὸς Ἰεσσαὶ· ἐκλελοίπασιν¹⁶ τὰ παιδάρια; Καὶ εἶπεν· ἔτι ὁ μικρὸς¹⁷ ἰδοὺ ποιμαίνει ἐν τῷ ποιμνίῳ. καὶ εἶπεν Σαμουηλ πρὸς Ἰεσσαὶ· ἀπόστειλον (a messenger) καὶ λαβὲ αὐτόν, ὅτι οὐ μὴ κατακλιθῶμεν¹⁸ ἕως τοῦ ἐλθεῖν αὐτόν.¹⁹ 12 καὶ ἀπέστειλεν (a messenger) καὶ εἰσήγαγεν αὐτόν, καὶ οὗτος πυρράκης μετὰ κάλλους ὀφθαλμῶν καὶ ἀγαθὸς ὁράσει κυρίῳ, καὶ εἶπεν κύριος πρὸς Σαμουηλ· ἀνάστα²⁰ καὶ χρῖσον τὸν Δαυὶδ, ὅτι οὗτος ἀγαθὸς ἐστίν. 13 καὶ ἔλαβεν Σαμουηλ τὸ κέρασ τοῦ ἐλαίου καὶ ἔχρισεν αὐτόν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ, καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Δαυὶδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω. καὶ ἀνέστη Σαμουηλ καὶ ἀπῆλθεν εἰς Ἀρμαθαιμ.

Vocabulary

Ἀρμαθαιμ, Harmathaim, a city of the tribe of Benjamin, north of Jerusalem

εἰσάγω, lead in, bring in; introduce

ἐκλέγω, ¹aor. mid. ἐξελέξαμαι: collect revenue (money): mid. choose, select

ἐκλείπω, 3. ἐξέλιπον, 4. ἐκλείποια: forsake; remain, be left behind; pass away; abandon, quit

ἔλαιον, τό, olive oil

ἐμβλέπω (w. dat.), look at/upon; consider

ἔξις, -εως, ἡ, outward appearance

ἐξουδενόω (= ἐξουδενέω), despise, treat with contempt

ἐπάνω, above; on top of; onward

ἐπιβλέπω, look upon (gen.)

ἐφάλλομαι, 3. ἐφηλόμην: leap/spring upon

κατακλίνω, make somebody lay down; pass. recline at table, banquet

μέγεθος, -ους, τό, size; greatness

παιδάριον, τό, young man

παράγω, march by, introduce; (make) pass by

παρέρχομαι, 4. παρελήλυθα, ²pf. act. inf. παρεληλυθέναι: walk past, pass by; pass away; (of time) be past, (of a fast) be over; disobey

ποιμαίνω, herd, tend flocks

ποίμνιον, τό, flock (of sheep/goats)

πυρράκης, -ου, ὁ, red/ruddy person

- 2 Aor. subj. for fut. ind.
- 3 S.v. ὁράω.
- 4 The verb πορεύομαι forms an aor. pass. dep. ἐπορεύθην and, by extension, a pass. subj.
- 5 S.v. λέγω.
- 6 S.v. βλέπω, ὁ βλέπων, “seer.”
- 7 Semitic construction: “And it came to pass that....”
- 8 Art. inf.; s.v. εἴσειμι (fr. εἶμι, cf. table 9.14); art. inf. (w. ἐν), w. αὐτούς as subj. of inf.
- 9 Eliab, eldest son of Jesse and David’s eldest brother.
- 10 ἀλλά (“certainly/surely”) + καί (“indeed”).
- 11 Nominal sentence (supply a form of εἰμί).
- 12 Abinadab, second son of Jesse.
- 13 “Before.”
- 14 Shammah, third son of Jesse.
- 15 ἐν τοῦτῳ, “in this case.”
- 16 Cf. table 9.1.1(e).
- 17 μικρός, -ά, -όν, here for superl., “smallest” (youngest).

18 οὐ μή + aor. subj. (emph. fut. neg.).

19 Art. inf.

20 ἀνάστα,²aor. act. impv. apoc. fr. ἀνάστηθι, cf. table 9.12.2(f).

2.3. Book of Jeremiah: Sayings from the Book of Consolation

(Jer 38:27–34 [MT 31:27–34])

Text: Rahlfs/Hanhard, II, 722; ET: *NETS* 915.

The Septuagintal Greek text of Jeremiah is based on Hebrew texts that were substantially different from the Hebrew of the Masoretic text. Nonetheless, it is clear that the translator followed an isomorphic translation model in terms of the Hebrew parent text. Owing to the difference between the Hebrew text underlying the Septuagintal translation and the Hebrew of the Masoretic text, the numbering of chapters differs significantly. A case in point is Jer 31:27–34 of the Masoretic text, which is Jer 38:27–34 in the Septuagint.

Jer 38:27–34 is taken from the “Book of Consolation” (Jer 37–40 [MT 30–33]). This book, with its prophecy of the restoration of Israel and Judah, seems to presuppose a military invasion that left the land desolated, its population diminished, and its flocks and herds reduced. Following the invasion, the need arose to repopulate the land, replanting it with the “seed of men” and the “seed of beasts” (Jer 38:27).

Next, Jer 38:31–34 describes the “new covenant” that God would one day give his people, forgiving their sins and writing the Torah in their hearts in order that all would know him. The background to this announcement is the covenant inaugurated between the Lord and Israel at Mount Sinai (Exod 19:1–24:11). Such a new covenant was needed because the Israelites had broken the former covenant. This concept of a new covenant was later taken up both by sectarians at Qumran and by Christians. The Essenes also understood themselves to be people of a new covenant. Similarly, Christians interpreted the fulfillment of this prophecy in the emergence of the messianic movement associated with Jesus of Nazareth (Luke 22:20, 1 Cor 11:15, Heb 8:8–9:28).

38:27 Διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ σπερῶ τὸν Ἰσραὴλ καὶ τὸν Ἰουδαν σπέρμα ἀνθρώπου καὶ σπέρμα κτήνους. 28 καὶ ἔσται¹ ὥσπερ ἐγρηγόρουν² ἐπὶ αὐτοὺς καθαιρεῖν καὶ κακοῦν, οὕτως γρηγορήσω ἐπὶ αὐτοὺς τοῦ οἰκοδομεῖν καὶ καταφυτεύειν,³ φησὶν κύριος. 29 ἐν ταῖς ἡμέραις ἐκείναις οὐ μὴ εἴπωσιν

Οἱ πατέρες ἔφαγον ὄμφακα,
καὶ οἱ ὀδόντες τῶν τέκνων ἠμωδίασαν.⁴

30 ἀλλ' ἡ ἑκάστος⁵ ἐν τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται, καὶ τοῦ φαγόντος τὸν ὄμφακα αἰμωδιάσουσιν οἱ ὀδόντες αὐτοῦ.⁶

Vocabulary

αἰμωδιάω, become dumb or tingly; (of teeth) be set on edge

γρηγορέω, wake up, be alert, watchful; **γρηγορέω ἐπί**, to watch (over)

καθαίρειω, pull down, destroy; fig. pass. suffer the loss of (w. gen.)

κακῶω, do evil, hurt/harm

καταφυτεύω, to plant

ὀδοῦς, -όντος, ὅ, tooth, pl. teeth

ὄμφαξ, -ακος, ἦ, sour/unripe grapes (collective)

38:31 Ἴδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰουδα διαθήκην καινήν,⁷ 32 οὐ κατὰ τὴν διαθήκην, ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου⁸ τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, φησὶν κύριος, 33 ὅτι αὕτη (is) ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, φησὶν κύριος. Διδοὺς δώσω⁹ νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς¹⁰ θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν, 34 καὶ οὐ μὴ διδάξωσιν¹¹ ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων ‘Γινῶθι¹² τὸν κύριον,’ ὅτι πάντες εἰδήσουσιν¹³ με ἀπὸ μικροῦ¹⁴ αὐτῶν καὶ ἕως¹⁵ μεγάλου αὐτῶν, ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

Vocabulary

ἀδικία, ἡ, wrongdoing, injustice

Αἴγυπτος, ἡ, Egypt

ἀμελέω, disregard, neglect

διαθήκη, ἡ, treaty, covenant; last will and testament

διατίθημι, mid. establish a covenant

ἔμμενω, ¹aor. ἐνέμεινα: abide in, persevere in; abide by, stand by, be true to

ἐπιλαμβάνω, 5. ἐπείλημμαι: take hold of something; overtake, seize; pass. be imprisoned

ἐξάγω, lead out

ἵλεως, merciful, gracious, kindly (adv.)

πολίτης, ὁ, citizen, countryman

1 ἔσται, impers. “it shall be.”

2 Cust. impf. (“used to,” cf. IV, 13.2).

3 Two art. infinitives.

4 The proverb quoted in Jer 38:29–30 is also quoted in Ezek 18:2. Many Jews felt that the nation was being punished for the sins of past generations and that the Lord was acting unjustly. Jeremiah, and later Ezekiel, quoted this proverb in order to deny this charge, arguing that in the future, only the one who sins will suffer for his sins (cf. Deut 24:16). Here we find the principle of individual responsibility enunciated.

5 ἀλλ' ἢ ἕκαστος, “but rather each.”

6 αὐτοῦ (functionless).

7 This is the only reference to a διαθήκη καινή in the Tanakh.

8 Gen. absol. w. μου as the subject of the participle.

9 Lit. follows Heb., meaning “I will surely give.”

10 Telic εἰς expressing purpose (“as”).

11 οὐ μή + aor. subj. (emph. fut. neg.); 3 pl. apparently because of repetition of ἕκαστος

12 S.v. γινώσκω (cf. table 9.6).

13 S.v. οἶδα (cf. table 9.5).

14 Adj. (μικρός) for superl. (“smallest,” “least”).

15 ἕως, “up to.”

2.4. Book of Amos: A Lament over Israel's Sin

(Amos 5:14–27)

Provenance: The prophet Amos, of the southern kingdom of Judea, was expelled from the royal sanctuary at Bethel (north of Jerusalem) and ordered not to prophesy there again.

Text: Rahlfs/Hanhard, II, 507; ET: *NETS* 792–93.

Date: Amos lived ca. 760–750 BCE, during the peaceful reign of Jeroboam II at the height of Israel's territorial expansion and prosperity.

Text: Amos 3–6, from which the reading in this section is taken, records an indictment of the northern kingdom of Israel, especially of Samaria and Bethel, for sin and injustice. The Greek text of Amos is typical translation Greek.

Ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρόν, ὅπως ζήσητε, 5:14
καὶ ἔσται οὕτως μεθ' ὑμῶν κύριος ὁ θεὸς ὁ παντοκράτωρ,
ὃν τρόπον εἶπατε·
Μεμισήκαμεν τὰ πονηρὰ καὶ ἠγαπήκαμεν τὰ καλά, 15
καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα,
ὅπως ἐλέησῃ κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς περιλοίπους τοῦ Ἰωσηφ.
διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ· 16
ἐν πάσαις πλατείαις κοπετός,
καὶ ἐν πάσαις ὁδοῖς ῥηθήσεται¹ Οὐαὶ οὐαί.
κληθήσεται γεωργὸς εἰς πένθος
καὶ κοπετὸν καὶ εἰς εἰδότας² θρῆνον,
καὶ ἐν πάσαις ὁδοῖς κοπετός, 17
διότι διελεύσομαι διὰ μέσου σου, εἶπεν κύριος.

Vocabulary

ἀπερείδω, lean/rest upon, put upon

ἀποκαθίστημι, ¹aor. ἀπεκατέστησα/²aor. ἀπεκατέστην: re-establish, restore, cure

γεωργός, ὁ, farmer

διότι, for, because; therefore

εἰσπηδάω, rush in

ἐκζητέω, seek out, require

ἐλέεω, be merciful; feel pity; pass. be shown mercy

θρῆνος, ὁ, lamentation

κοπετός, ὁ, mourning, lamentation (cf. Amos 5:17)

ὅδε, ἦδε, τάδε, this

παντοκράτωρ, -ορος, ὁ, almighty

πένθος, -ους, τό, mourning, sorrow

περίλοιπος, -ον, remaining, surviving; οἱ περίλοιποι, remnant (of Joseph)

πλατεῖα, ἡ, street

πύλη, ἡ, gate

τρόπος, ὁ, way, manner; ὃν τρόπον, (just) as; καθ' ὃν τρόπον, in the manner that (cf. Amos 5:19)

Οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου, 18

ἵνα τί³ αὕτη ὑμῖν ἡ ἡμέρα τοῦ κυρίου;

καὶ αὕτη ἐστὶν σκότος καὶ οὐ φῶς,

ὃν τρόπον ὅταν⁴ φύγῃ ἄνθρωπος ἐκ προσώπου τοῦ λέοντος 19

καὶ ἐμπέσῃ αὐτῷ ἡ ἄρκος,

καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ καὶ ἀπερείσῃται τὰς χεῖρας αὐτοῦ ἐπὶ τὸν τοῖχον⁵

καὶ δάκῃ αὐτὸν ὁ ὄφις.

οὐχὶ⁶ σκότος ἡ ἡμέρα τοῦ κυρίου καὶ οὐ φῶς; 20

καὶ γνόφος οὐκ ἔχων φέγγος αὐτῇ.

Μεμίσηκα, ἀπῶσμαι, ἐορτὰς ὑμῶν 21

καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν,

διότι καὶ ἐὰν ἐνέγκητέ⁷ μοι ὀλοκαυτώματα καὶ θυσίας ὑμῶν, 22

οὐ προσδέξομαι αὐτά,

καὶ σωτηρίου ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι.

μετάστησον ἅπ⁸ ἐμοῦ ἦχον ὡδῶν σου, 23

καὶ ψαλμὸν ὀργάνων σου οὐκ ἀκούσομαι,

καὶ κυλισθήσεται ὡς ὕδωρ κρίμα 24

καὶ δικαιοσύνη ὡς χειμάρρους ἄβατος.

μὴ⁸ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, οἶκος⁹

Ἰσραὴλ; 25

καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ραιφαν, 26

τοὺς τύπους αὐτῶν, οὓς ἐποιήσατε ἑαυτοῖς.

καὶ μετοικίῳ ὑμᾶς ἐπέκεινα Δαμασκοῦ, 27

λέγει κύριος – ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.¹⁰

Vocabulary

ἄβατος, -ον, unfordable, untrodden, inaccessible

ἀπωθέω, ¹aor. mid. ἀπωσάμην, pf. mid. ἀπῶσμαι: push away, reject

ἄρκος, ὁ/ἡ, a bear

ἀστήρ, -έρος, ὁ, star

γνόφος, ὄ, darkness, pl. storm clouds
 δάκνω, ¹aor. ἔδηξα/²aor. ἔδακον: bite
 ἐμπίπτω, ²aor. ἐνέπεσον, aor. inf. ἐμπεσεῖν: fall into (a state/condition); intrude into/among
 ἐπέκεινα (w. gen.), beyond, on the other side
 ἐπιβλέπω (w. gen.), look upon
 ἐπιφάνεια, ἡ, appearance, manifestation; conspicuous
 ἦχος, ὅ, echo, sound
 κυλίω, roll something up/down; mid. roll oneself upon something; pour down
 μεθίστημι, 3. μετέστησα: remove; seduce (to apostasy); shift somebody over to (a way of life)
 μετοικίζω, 2. μετοικιῶ: lead settlers to another land/into exile
 Μολοχ, Moloch (Heb. Sakkuth) and Ῥαιφαν, Raephan (Heb. Kaiwan) were Assyrian deities
 (cf. Acts 7:42–43)
 ὀλοκαύτωμα, -ματος, τό, a whole burnt offering
 ὄργανον, τό, musical instrument
 ὀσφραίνομαι (dep.), to smell, take delight in
 πανήγυρις, -εως, ἡ, festival
 σκηνή, ἡ, tent, tabernacle
 σφάγιον, τό, (mostly pl.), victims, offerings, sacrifices
 σωτήριον, τό, thank offering (in LXX and Philo)
 τύπος, ὅ, image, form; type, archetype, figure; pl. details
 χειμάρρους/ουν, -ου, ὅ, river/wadi (with abundant water in winter)
 ψαλμός, ὅ, psalm, song of praise
 ᾠδή, ἡ, song, ode; singing

1 S.v. λέγω.

2 S.v. οἶδα, table 9.5.

3 ἵνα τί, “to what end?,” “why?”

4 ὅν τρόπον ὅταν, “(it is) as if.”

5 τοῖχον > τεῖχον.

6 οὐχί for a question anticipating the answer “yes” (“isn’t ... ?”).

7 S.v. φέρω.

8 μή signals a question anticipating the answer “no.”

9 Nom. for voc.

10 Dat. of poss.

2.5. Book of Exodus: The Song of the Sea

(Exod 15:1–18)

Text: Rahlfs/Hanhart, II, 111–12; ET: *NETS* 61–62.

In Jewish prayer books, Exod 15:1–18 is known as the “Song of the Sea.” In the Eastern Orthodox canon it is called the “Ode of Moses.”¹ According to legend, the Song of the Sea was sung by the Israelites after they crossed the “Sea of Reeds,” or the “Red Sea” (as it is known in the LXX), in safety. This poem celebrates the destruction of the Egyptian army during this crossing. The poem originally existed as a separate text but was later incorporated into the Jahwist source.

Generally speaking, the Septuagintal translation of Exodus is “expansionist” in character, in the sense that it tends to expand the underlying text. This is also true of the translation of this song, which not only expands but also amplifies the miraculous character of the narrated events.

Τότε ἦσεν Μωυσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ὥδην ταύτην τῷ θεῷ καὶ εἶπαν λέγοντες,² 15:1
ἄισωμεν³ τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται,⁴
ἵππον καὶ ἀναβάτην ἔρριπεν εἰς θάλασσαν.
βοηθὸς καὶ σκεπαστῆς ἐγένετό μοι εἰς σωτηρίαν, 2
οὗτός (is) μου θεός, καὶ δοξάσω αὐτόν,
θεὸς τοῦ πατρὸς μου, καὶ ὑψώσω αὐτόν.
κύριος συντρίβων πολέμους, 3
κύριος (is) ὄνομα αὐτῷ.⁵

Vocabulary

ᾄδω, 2. ᾄσω/ᾄσομαι, 3. ἦσα, 1aor. inf. ᾄσαι: sing a song

ἀναβάτης, ὁ, horseman, rider (cf. Exod 15:4)

βοηθός, ὁ, helper; protector

δοξάζω, think, imagine; glorify; mid. to display one’s greatness; pass. supposed to be; be held in honor (cf. Exod 15:6)

ἐνδόξος, -ον, held in honor, of high repute; glorious; subst. glorious features; ἐνδόξως, gloriously

ἵππος, ὁ, horse; cavalry (collective noun); pl. ἵπποι, bouncers (in a men’s drinking club)

πόλεμος, ὁ, war, battle

ρίπτω, 3. ἔρριπα, 1aor. impv. ῥῖπον, 6. ἐρρίφην: throw, cast away; lay/put something down
σκεπαστής, -οῦ, defender

συντρίβω, crush, break to pieces, annihilate (cf. Exod 15:7)

ὦδή, ἦ, song, ode; singing

ἄρματα Φαραω⁶ καὶ τὴν δύναμιν αὐτοῦ ἔρριπεν εἰς θάλασσαν, 15:4
ἐπιλέκτους ἀναβάτας, τριστάτας,
κατεπόντισεν ἐν ἔρυθρᾷ θαλάσῃ.⁷
πόντῳ ἐκάλυπεν αὐτούς, 5
κατέδυσαν εἰς βυθὸν ὥσεὶ λίθος.⁸
ἡ δεξιὰ σου, κύριε, δεδόξασται ἐν ἰσχύι, 6
ἡ δεξιὰ σου χεὶρ, κύριε, ἔθραυσεν ἐχθρούς.

Vocabulary

ἄρμα, -ματος, τό, chariot

βυθός, ὅ, depth, deep

δεξιός, -ά, -όν, on the right; δεξιὰ, ἡ, right hand, authority

ἐπίλεκτος, ον, chosen, choice

ἐρυθρός, -ά, -όν, red

θραύω, to break, crush

καταδύω, to go down, sink into (εἰς)

καταποντίζω, throw/drown into the sea

πόντος, ὅ, open sea⁹

τριστάτης, ὅ, third-ranked officer

ὥσεί, like, as if; about, approximately

καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους, 15:7
ἀπέστειλας τὴν ὀργήν σου, καὶ κατέφαγεν αὐτοὺς ὥς καλάμην.
καὶ διὰ πνεύματος τοῦ θυμοῦ¹⁰ σου διέστη τὸ ὕδωρ, 8
ἐπάγη¹¹ ὥσεὶ τεῖχος τὰ ὕδατα,
ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.
εἶπεν ὁ ἐχθρός ‘Διώξας¹² καταλήμψομαι,¹³ 9
μεριῶ σκῦλα, ἐμπλήσω ψυχὴν μου,
ἀνελῶ¹⁴ τῇ μαχαίρῃ μου, κυριεύσει ἡ χεὶρ μου.’
ἀπέστειλας τὸ πνεῦμά σου,¹⁵ ἐκάλυπεν αὐτοὺς θάλασσα, 10
ἔδυσαν ὥσεὶ μόλιβος ἐν ὕδατι σφοδρῶ.

Vocabulary

ἁγίασμα, -ματος, τό, sanctuary (cf. Exod 15:17)

ἀναιρέω, 2. ἀναιρήσω/ἀνελῶ, 3. ἀνεῖλον/ἀνεῖλα: destroy; execute, kill; mid., take up for oneself

διίστημι, to separate

διώκω, pursue, chase; persecute; strive for; recite (a spell)

δύνω (also **δύω**), 1. mid. δύομαι, 2. δύσομαι, ²aor. ἔδυν: go down, set (of the sun); sink; mid. to sink/set (of the sun)

ἐμπίπλημι/ἐμπιπλάω, pres. ptc. ἐμπιπλῶν, 2. ἐμπλήσω, ¹aor. mid. impv. ἔπλησαι: fill full of (w. gen.)

ἐχθρός, -ά, -όν, enemy, hated; ὁ ἐχθρός, the enemy

καλάμη, ἡ, straw, stubble

κατεσθίω, impf. κατήσθιον, 3. κατέφαγον: eat, devour

κῦμα, -ματος, τό, wave (of the sea)

κυριεύω (w. gen.), have power over, rule over; gain mastery over; control

μάχαιρα, -ας, ἡ, sword, dagger

μερίζω, 2. μεριῶ, 6. ἐμερίσθην: to divide; to assign

μόλιβος, ὁ, lead (metal)

ὀργή, ἡ, anger, wrath

πήγνυμι, 3. ἔπηξα, ¹aor. ptc. πήξας, 6. ἐπάγην: pitch a tent; pass. become stiff, congealed

πληθος, -ους, τό, great number, multitude; abundance, great quantity

σκῦλον, τό, pl. τὰ σκύλα, spoils, booty

σφοδρός, -ά, -όν, mighty, strong

τεῖχος, -ους, τό, city wall

ὑπεναντίος, -α, -ον, opposing; subst. opponent, enemy

Τίς ὅμοιός σοι ἐν θεοῖς, κύριε; 15:11

τίς ὅμοιός σοι, δεδοξασμένος ἐν ἁγίοις, ¹⁶

θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα;

ἐξέτεινας τὴν δεξιάν σου, 12

κατέπιεν αὐτοὺς γῆ.

ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω, 13

παρεκάλεσας (them) τῇ ἰσχύι σου εἰς κατάλυμα ἁγίόν σου.

ἤκουσαν ἔθνη καὶ ὠργίσθησαν, 14

ὠδῖνες ἔλαβον κατοικοῦντας (among the) Φυλιστιμ. ¹⁷

τότε ἔσπευσαν ¹⁸ ἡγεμόνες Εδωμ, ¹⁹ 15

καὶ ἄρχοντες Μωαβιτῶν, ²⁰ ἔλαβεν αὐτοὺς τρόμος,

ἐτάκησαν πάντες οἱ κατοικοῦντες Χανααν. ²¹

Vocabulary

ἄρχων, -οντος, ὁ, prince, ruler, leader; archon (title of a city magistrate)

ἡγεμών, -όνος, ὁ, leader; imperial governor (of a Roman province)

θαυμαστός, -ή, -όν, wonderful, marvelous

ἰσχύς, -ύος, ἡ, strength, might

κατάλυμα, -ματος, τό, lodging, inn; abode

καταπίνω, to swallow

λυτρόω, mid. to release by payment of a ransom, to redeem

ὁδηγέω, to guide, lead; to lead to (πρός/εἰς)

σπεύδω, 3. ἔσπευσα: hurry; take an interest in somebody

τέρας, -ατος, τό, portentous sign, wonder

τήκω, 3. ἔτάκησα: to melt

τρόμος, ὁ, trembling

Χανααν, Canaan (indecl.)

ὠδίν, -ῖνος, ἡ, pl. ὠδῖνες, labor pains

ἐπιέσοι²² ἔπ² αὐτοὺς φόβος καὶ τρόμος, 15:16

μεγέθει βραχίονός σου ἀπολιθωθήτωσαν,²³

ἕως ἂν παρέλθῃ ὁ λαός σου, κύριε,

ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος, ὃν ἐκτήσω.²⁴

εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου, 17

εἰς ἔτοιμον κατοικητήριόν σου, ὃ κατειργάσω, κύριε,

ἁγίασμα, κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου.

κύριος βασιλεύων τὸν αἰῶνα καὶ ἔπ² αἰῶνα καὶ ἔτι. 18

Vocabulary

ἀπολιθόω, pass. become petrified, turn into stone

βασιλεύω, rule, reign; become like a king

βραχίον, -ονος, ὁ, arm; strength

εἰσάγω, lead in, bring in; introduce

ἐπιπίπτω, 4. ἐπιπέπτωκα: fall on/over; happen to

ἐτοιμάζω, prepare; pass., be ready

καταφυτεύω, to plant

κατεργάζομαι, 3. κατειργασάμην: bring about, accomplish; prepare; work out

κατοικητήριον, τό, dwelling place (neol.)

κληρονομία, ἡ, inheritance

κτάομαι, 3. ἐκτησάμην, ¹aor. mid. inf. κτήσασθαι, 4. κέκτημαι, plpf. ἐκέκτημην: get, acquire; possess; subst. ptc. οἱ κεκτήμενοι, owners

παρέρχομαι, pf. inf. παρεληλυθέναι: walk past, pass by, pass away; (of time) be past; (of a past) be over; disobey

τρόμος, ὁ, trembling

φόβος, ὁ, fear, fright

Select Bibliography

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- 1 Not to be confused with the “Song of Moses” in Deut 32:1–43.
- 2 καὶ εἶπαν λέγοντες is pleonastic, representing the Hebrew direct speech marker.
- 3 Hort. subj.
- 4 ἐνδόξως...δεδοξασται, adv. + finite mid. verb, translating free inf. absol. w. the cognate finite verb (3 m. sg. qal. pf.) in the Heb. text. In your translation, leave ἐνδόξως untranslated.
- 5 Dat. of poss.
- 6 Indecl., but here gen. (“Pharoh”).
- 7 ἐρυθρᾷ θαλάσῃ (“Red Sea”) for the Heb. “Sea of Reeds.”
- 8 LXX emphasizes the divine action. Whereas the Heb. text begins with “floods” as subject, LXX has κύριος (15:3), with πόντῳ simply the means that the Lord used.
- 9 Translator reserves θάλασσα for Heb. *yam*.
- 10 MT means “by the breath (snort) of your nostrils,” the term “nostrils” being a common figure of divine anger. But the translator has avoided this crude figure of speech.
- 11 S.v. πηγνυμι; the subject of the verb is ὕδατα.
- 12 S.v., διώκω, instr. adv. ptc. (“by”) (cf. IV, 5).
- 13 καταλαμβάνω.
- 14 S.v. ἀναιρέω.

15 LXX avoids the anthropomorphism of MT (God “blowing”) by a neutral “you sent (ἀπέστειλας) your πνεύμα.”

16 LXX has ἐν ἁγίοις, where MT has a sg. noun (“holiness”).

17 Φυλιστιμ (indecl.): the translators mistakenly use the term “Philistines” instead of the “land of the Philistines.”

18 LXX understood the corresponding Heb. term in the Late Hebrew sense of “to hasten, hurry” rather than the original meaning “to be dismayed, terrified.”

19 Edom, indecl., here gen.

20 Moabites (gen.).

21 Indekl., here gen.

22 Opt. (2aor. verbs in non-ind. moods have the same endings as the pres. tense of the same mood), cf. table 9.1.3.

23 Cf. table 9.3.4.

24 S.v. κτάομαι.

2.6. Book of Isaiah: The Fourth Suffering Servant Song

(Isa 52:13–53:12)

Text: Rahlfs/Hanhart, II, 638–39; ET: *NETS* 865–66.

The term “Servant Songs,” or “Songs of the Suffering Servant,” refers to four poems written about a certain “servant of YHWH” (Isa 42:1–4, 49:1–6, 50:4–9, 52:13–53:12). In these poems, a “servant” (παῖς) is called by the Lord to lead the nations, as a result of which the servant is horribly abused, accepting the punishment due to others by sacrificing himself. In the Fourth Servant Song, this servant is said to intercede for others, bearing their punishments and afflictions. He is then posthumously vindicated by God. Whereas Jewish tradition interprets the “servant” as a metaphor of the Jewish people, early Christians interpreted the Servant Songs as messianic prophecies foretelling the coming of Jesus Christ.

Related Texts: Direct and indirect references to this song are found in the passion narratives of the canonical Gospels and in the Gospel of Peter (§§1.9, 1.15). The concept of dying vicariously for the benefit of others may have inspired the concept of the righteous martyr, who dies for the benefit of others, in 2 Macc 6:18–7:42 (§6.2), 4 Macc 1:11 (§6.3), and elsewhere (cf. 4 Macc 6:16–23, 27–28).

Ἴδοὺ συνήσει¹ ὁ παῖς μου 52:13
καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.
ὃν τρόπον ἐκστήσονται² ἐπὶ³ σὲ πολλοί — 14
οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδός σου
καὶ ἡ δόξα σου (be absent) ἀπὸ τῶν ἀνθρώπων —
οὕτως θαυμάσονται ἔθνη πολλὰ ἐπὶ³ αὐτῷ, 15
καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν,
ὅτι οἷς οὐκ ἀνγγέλη⁴ περὶ αὐτοῦ, ὄψονται,⁵
καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν.
κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 53:1
καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;
ἀνέτειλεν μὲν ἐναντίον αὐτοῦ ὡς παιδίον, 2
ὡς ῥίζα ἐν γῇ διψώσῃ,
οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα,
καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος (how) οὐδὲ κάλλος,
ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλείπον παρὰ πάντας ἀνθρώπους, 3
ἄνθρωπος ἐν πληγῇ ὢν καὶ εἰδῶς φέρειν μαλακίαν,
ὅτι ἀπέστραπται⁶ τὸ πρόσωπον αὐτοῦ,
ἡτιμάσθη καὶ οὐκ ἐλογίσθη.

Vocabulary

ἀδοξέω, be held in no esteem, be despicable

ἄκοή, ἡ, (faculty of) hearing; act of hearing; ear; account, report; obedience; pl. αἱ ἄκοαί, ears

ἀνατέλλω, 2. ἀνατελῶ, 3. ἀνέτειλα: cause to spring/grow up

ἀποστρέφω, 6. ἀπεστράφην (dep.): look back at (ἐπί) somebody; look away; revoke, refrain from, turn back from doing something

ἀτιμάζω, dishonor

ἄτιμος, -ον, dishonored, without honor

βραχίον, -ονος, ὁ, arm; strength

εἶδος, -ους, τό, form, appearance

ἐκλείπω, 3. ἐξέλιπον, 4. ἐκλέλοιπα: forsake; remain, be left; pass away (die); abandon, quit

ἐναντίος, -α, -ον (w. gen.), contrary, against, opposed; **ἐναντίον** (w. gen.), before; **τὸ ἐναντίον**, on the other hand; subst. οἱ ἐναντίοι, τὰ ἐναντία, the opposites

λογίζομαι, to count/reckon something to somebody, have regard for, esteem; reckon, estimate

μαλακία, ἡ, sickness

πληγῇ, ἡ, a blow, wound; sudden calamity; plague; **ἔρχομαι πληγῶν**, come to blows

συνέχω, keep closed; seize, torment

σφόδρα, very (much), extremely, greatly (adv.)

οὗτος τὰς ἁμαρτίας ἡμῶν φέρει 53:4

καὶ περὶ ἡμῶν ὁδυνᾶται,

καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ

καὶ ἐν πληγῇ καὶ ἐν κακώσει.

αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁνομίας ἡμῶν 5

καὶ μεμαλάκισται διὰ τὰς ἁμαρτίας ἡμῶν,

παιδεία εἰρήνης ἡμῶν (was) ἐπὶ αὐτόν,

τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.⁷

πάντες ὡς πρόβατα ἐπλανήθημεν, 6

ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη,

καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν.

καὶ αὐτὸς διὰ τὸ κεκακῶσθαι 7

οὐκ ἀνοίγει τὸ στόμα,

ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη⁸

καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος

οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

Vocabulary

ἄμνός, ὁ, lamb

ἄφωνος, -ον, speechless, dumb

κακῶω, do evil, to hurt/harm
κᾶκωσις, -εως, ἡ, affliction, oppression
κείρω, shear a sheep
μαλακίζομαι, be weakly, sick
μῶλωψ, -ωπος, ὁ, stripe, bruise
ὀδυνάω, suffer pain
παιδεῖα, ἡ, teaching, education; discipline, correction
πλανᾶω, lead astray; pass. wander, be led astray
πρόβατον, τό, sheep
σφαγή, ἡ, slaughter
τραυματίζω, to wound

ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη,⁹ 53:8
 τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;
 ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ,
 ἀπὸ¹⁰ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦχθη εἰς θάνατον.¹¹
 καὶ δώσω¹² τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ 9
 καὶ (δώσω) τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ,
 ὅτι ἀνομίαν οὐκ ἐποίησεν,
 οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

Vocabulary

ἀντί, for, instead of, in place of
γενεά, -ᾶς, ἡ (Ion. γενεή, -ῆς), race, offspring
διηγέομαι, 3. διηγησάμην: recite, relate, tell
δόλος, ὁ, cunning, deceit, treachery
πλούσιος, -α, -ον, rich, wealthy; ὁ πλούσιος, rich man; comp. πλουσιώτερος
ταπείνωσις, -εως, ἡ, humiliation, humility

καὶ κύριος βούλεται 53:10
 καθαρίσαι αὐτὸν τῆς πληγῆς·
 ἐὰν δῶτε περὶ ἁμαρτίας,
 ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον,
 καὶ βούλεται κύριος ἀφελεῖν
 ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, 11
 δεῖξαι¹³ αὐτῷ φῶς
 καὶ πλάσαι¹⁴ τῇ συνέσει,
 δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς,
 καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.¹⁵
 διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς 12

καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα,
ἀνθ' ὧν¹⁶ παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ,
καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη,
καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν
καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη.

Vocabulary

ἄνομος, -ον, lawless; subst. lawless man

ἄφαιρέω, 3. ἀφεῖλον, ²aor. inf. ἀφελεῖν, ¹aor. mid. ἀφειλάμην: take away from, remove;
mid. take away something fr. somebody

βούλομαι, 6. ἠβουλῆθην (dep.): to will, desire; mean something

δείκνυμι, 2. δείξω, 3. ἔδειξα, 4. δέδειχα, —, 6. ἐδείχθην: show, point out; reveal, explain,
prove

δουλεῦω, be a slave to somebody (dat.); serve somebody (dat.)

εὖ (adv.), well

μακρόβιος, -ον, long-lived

μερίζω, 2. μεριῶ, 6. ἐμερίσθην: to divide; to assign

σύνεσις, -εως, ἡ, understanding, discernment

1 S.v. συνίημι (cf. Isa 52:15), for paradigm of ἵημι see table 9.15.

2 S.v. ἐξίστημι.

3 ἐπί, “at.”

4 S.v. ἀναγγέλλω, ²aor. pass. ἀνηγγέλην.

5 S.v. ὁράω.

6 S.v. ἀποστρέφω.

7 S.v. ἰάομαι.

8 S.v. ἄγω.

9 S.v. αἶρω.

10 ἀπό, “on account of.”

11 LXX translated Heb. term meaning “burial mound” as θάνατος.

12 Perhaps fut. ind. for subj. (“I would ...”); though the servant’s ταφή will be allocated (“offered”), he is not yet dead.

13 S.v. δείκνυμι.

14 S.v. πίμπλημι.

15 S.v. ἀναφέρω.

16 ἀνθ' ὧν, “because.”

2.7. Book of Genesis: The Second Creation Account

(Gen 2:4b–9, 15–25)

Related Texts: Gen 3:1–24 (§2.1), L.A.E. 1, 7–9, 19–21, 25, 31–32 (§§3.9–10).

2:4b Αὕτη ἡ βίβλος γενέσεως¹ οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ἥ ἡμέρα ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν² 5 καὶ πᾶν χλωρὸν ἄγροῦ πρὸ τοῦ γενέσθαι³ (it) ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἄγροῦ πρὸ τοῦ ἀνατεῖλαι,⁴ οὐ γὰρ ἔβρεξεν⁵ ὁ θεὸς⁶ ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν, 6 πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς. 7 καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.⁷ 8 Καὶ ἐφύτευσεν κύριος ὁ θεὸς⁸ παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον, ὃν ἔπλασεν. 9 καὶ ἐξανέτειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον εἰς ὄρασιν καὶ καλὸν εἰς⁹ βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ καὶ τὸ ξύλον τοῦ εἰδέναι¹⁰ γνωστὸν καλοῦ καὶ πονηροῦ.

(vv. 10–14 omitted)

Vocabulary

ἀγρός, ὁ, field, countryside

ἀνατέλλω, 2. ἀνατελῶ, 3. ἀνέτειλα: cause to spring/grow up

βίβλος/βύβλος, ὁ, Egyptian papyrus; a scroll of papyrus (book)

βρέχω, to rain; to soak (in a liquid)

βρῶσις, ἡ, eating/consumption; food

γένεσις, -εως, τό, generation, offspring; birth, beginning, origin

γνωστός, -η, -ον, known; subst. knowledge

ἐμφυσάω, 3. ἐνεφύσησα: blow in, breathe into

ἐξαντέλλω, 3. ἐξανέτειλεν: cause to spring up

ὄρασις, ἡ, seeing, sight; eyes; appearance

παράδεισος, -ου, ὁ, a garden, orchard (in Eden), a place of blessedness above the earth, paradise

πηγή, ἡ, running water; a spring source, fountain; source, origin

πλάσσω (Att. πλάττω), 3. ἔπλασα, pf. pass. inf. πεπλάσθαι: to form, mold, fashion

φυτεύω, plant something

χλωρός, ἁ, ὄν, greenish-yellow; subst. green plant

χοῦς, χοός (gen.), **τό**, dust, clay

ὠραῖος, -α, -ον, beautiful; gracious

2:15 Καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν. 16 καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδαμ¹¹ λέγων¹² ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγη,¹³ 17 ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν¹⁴ καλὸν καὶ πονηρόν, οὐ φάγεσθε¹⁵ ἀπ' αὐτοῦ, ἥ δ' ἂν ἡμέρα φάγητε ἀπ' αὐτοῦ,¹⁶ θανάτῳ ἀποθανεῖσθε.¹⁷ 18 Καὶ εἶπεν κύριος ὁ θεός· οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν¹⁸ αὐτῷ βοηθὸν κατ' αὐτόν.¹⁹ 19 καὶ ἔπλασεν ὁ θεὸς ἕτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὰ πρὸς τὸν Ἀδαμ ἰδεῖν τί καλέσει αὐτά, καὶ πᾶν, ὃ ἔαν²⁰ ἐκάλεσεν²¹ αὐτὸ Ἀδαμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτῷ.²²

Vocabulary

ἀνατολή, ἡ (poet. ἀντολίη), east; κατὰ ἀνατολάς, eastward; εἰς τὴν ἀνατολήν, πρὸς ἀνατολάς, toward the east

ἀφορίζω, to separate, divide; set apart, appoint (for a purpose)

βοηθός, ὁ, helper; protector

γενωστός, -η, -ον, known; subst. knowledge

γυμνός, -ή, -όν, naked

ἔκστασις, ἡ, spell; ecstasy

ἐπιβάλλω, lay on, put on; board a ship

ἐργάζομαι, 3. εἰργασάμην, ¹aor. mid. inf. ἐργάσασθαι: to work, labor, till (the soil); produce an effect, be productive; bring about

κτῆνος, -ους, τό, domestic animal; mostly pl. τὰ κτήνεα, herds, cattle

κυκλόω, to encircle, surround

ὀστοῦν (uncontr. ὀστέον), **τό**, ὀστοῦν, pl. ὀστᾶ, ὀσῶν (uncontr. ὀστέων), bone

πλευρά, -ᾶς, ἡ, side; rib

πνοή, ἡ, wind, breath

ὕπνώω, to sleep

φύλασσω, keep watch, guard

χόρτος, ὁ, grass, χόρτος τοῦ ἀγροῦ, wild grass, hay

2:20 Καὶ ἐκάλεσεν Ἀδαμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ, τῷ δὲ Ἀδαμ οὐχ εὐρέθη βοηθὸς ὅμοιος αὐτῷ. – 21 καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Ἀδαμ, καὶ ὕπνωσεν, καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα²³ ἀντ' αὐτῆς. 22 καὶ ὠκοδόμησεν²⁴ κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Ἀδαμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Ἀδαμ. 23 καὶ εἶπεν Ἀδαμ· τοῦτο²⁵ νῦν ὀστοῦν²⁶ ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου, αὕτη κληθήσεται γυνή,²⁷ ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη. 24 ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 25 καὶ ἦσαν οἱ δύο γυμνοί, ὃ τε Ἀδαμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ἦσχύνοντο.

Vocabulary

ἀναπληρόω: fill up something

προσκολλάω, glue on, pass. be stuck to, cleave to (w. dat.)

1 The phrase ἡ βίβλος γενέσεως is borrowed from Gen 5:1. However, in the context of LXX, this phrase refers to what immediately follows.

2 The last clause of 2:4 must be read with the next verse, i.e., “on which day God made sky and earth + πᾶν χλωρόν....”

3 Art. inf.

4 Art. inf.

5 Here verb is causative w. ὁ θεός as subject.

6 Here and elsewhere the translator often uses only ὁ θεός for the double name of God (ה' יְהוָה).).

7 At this point in the story (before the division of the sexes in Gen 2:21–23), ἄνθρωπος seems to be an androgyne; cf. the myth of the androgyne as it is recorded in Plato’s *Symposium* 189^{d-e} and *Poimandres* (§8.4).

8 κύριος ὁ θεός: for the first time, the double divine name (ה' יְהוָה) (cf. Gen 2:16, 16, 18, 22)

9 Telic εἰς (“for”).

10 S.v. οἶδα.

11 At this point the text switches from ὁ ἄνθρωπος to ὁ Ἀδάμ, thereby personalizing the account to make it concern Adam rather than “humankind.”

12 λέγων is a direct speech marker that introduces God’s statement, which includes all of 2:17.

13 βρώσει φάγη: this construction illustrates one of the ways in which the translator dealt with cognate free infinitive of Heb. syntax. When a Heb. infinitive precedes a cognate finite verb, it serves to intensify the verbal idea (e.g., “you may actually eat”). However, Greek lacks such a syntactical form. A common way of dealing with this Heb. construction was to add a dative cognate noun or add a semantically related, not non-cognate, noun such as we find here, βρώσει (“you may surely eat”). The future tense is permissive in meaning.

14 Art. inf.

15 Though woman had not yet been created, the translator uses a 2nd pers. pl. verb and elsewhere (contrary to MT). In other words, the woman is proleptically introduced.

16 “From it” (functionless) is from Heb. interference.

17 “Really die”: on this construction see note 13 on βρώσει φάγη. This statement is contradicted by the story as it evolved, for the couple *did* eat but did not die on that day.

18 Hort. subj.

19 The prepositional phrase κατὰ αὐτόν, modifying βοηθόν, is difficult to interpret. The phrase occurs only here and in Gen 2:20, where it is translated by ὅμοιος αὐτῷ (“similar to him,” i.e., “like him”), which is close to the language of Gen 2:20.

20 ὁ ἕαν > ὁ ἄν.

21 καλέω has two acc. modifiers, the one named (αὐτό) and the name given (τοῦτο).

22 Dat. of poss.

23 σάρκα: the accusative case is unexpected, since ἀναπλησώ normally takes a genitive. The clause means “and he filled up flesh in its place,” with μίαν being the antecedent of αὐτῆς.

24 In this context, the verb οἰκοδομέω expresses the idea of “to form”/“fashion.”

25 The nt. pron. agrees with ὅστον (not γυναῖκα).

26 The LXX often followed the Attic practice of using the contr. form ὅστοῦν in sg, but the uncontr. form ὅστῶν in the pl.

27 The translation of the Hebrew term *isha* (woman) by γυνή and of *ish* (man) by ἀνδρός not only destroys the pun but also changes the sense of the verse. The Greek translation ties this verse more closely to Gen 2:24, where marriage is described as the union of man and wife.

2.8. The Song of Solomon: Selections

(Song 1:1–7, 2:10–17, 4:9–16)

The “Song of Solomon,” also known as “Canticles” and the “Song of Songs,” never mentions God or alludes to any sacred Jewish traditions. Indeed, the poems that comprise it are really love poems, stunning for their use of sensual and erotic language. In these poems, a woman and man describe the transformation of their relationship from one of courtship to private consummation. Commentators have noted how these poems preserve the “only unmediated female voice in scripture”¹ and confer true “subjectivity” upon ancient women.² But by virtue of their subsequent inclusion in the Jewish and Christian canons, these texts were later interpreted allegorically. Nonetheless, the poems can still be read literally for their positive representation of human sexuality and egalitarian gender relations.³

Date: Post-Exilic period.

The translator of the Song of Songs tried to render the Hebrew text in an interlinear, word-for-word manner. However, this task was complicated by the many rare and obscure words in the Hebrew text.

Song 1:1–7

Ἄσμα ἁσμάτων, ὃ ἐστὶν τῷ Σαλωμων.⁴ 1
Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ, 2
ὅτι ἄγαθοὶ μαστοὶ σου ὑπὲρ οἶνον,
καὶ ὁσμὴ μύρων σου ὑπὲρ πάντα τὰ ἀρώματα, 3
μύρον ἐκκενωθὲν (is) ὄνομά σου.
διὰ τοῦτο νεάνιδες ἠγάπησάν σε,
εἵλκυσάν⁵ σε, 4
ὀπίσω σου εἰς ὁσμὴν μύρων σου δραμοῦμεν.
Εἰσήνεγκέν με ὁ βασιλεὺς εἰς τὸ ταμίειον αὐτοῦ.
Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν σοί,
ἀγαπήσομεν μαστούς σου ὑπὲρ οἶνον,
εὐθύτης ἠγάπησέν σε.
Μέλαινά ⁶εἰμι καὶ καλή, 5
θυγατέρες Ιερουσαλημ,⁷
ὥς σκηνώματα Κηδαρ,⁸
ὥς δέρρεις Σαλωμων.
μὴ βλέψητέ με, ὅτι ἐγὼ εἰμι μεμελανωμένη, 6
ὅτι παρέβλεψέν με ὁ ἥλιος,
υἱοὶ μητρὸς μου ἐμαχέσαντο ἐν ἐμοί,

ἔθεντό με φυλάκισσαν ἐν ἄμπελῶσιν,
 ἄμπελῶνα ἐμὸν οὐκ ἐφύλαξα.
 Ἀπάγγελόν μοι, ὃν ἠγάπησεν ἡ ψυχὴ μου, 7
 ποῦ ποιμαίνεις,
 ποῦ κοιτάζεις ἐν μεσημβρίᾳ,
 μήποτε γένωμαι ὥς περιβαλλομένη
 ἐπὶ ἀγέλαις ἐταίρων σου.

Vocabulary

ἀγαλλιάομαι, rejoice exceedingly
 ἄγέλη, -ης, ἡ, herd, flock
 ἄμπελών, -ῶνος, ὁ, vineyard
 ᾠσμα, -ματος, τό, song
 δέρρις, -εως, curtain of skin hide, tent curtain (of goats' hair)
 ἐκκενόω, empty out; pass. be poured out
 εὐθύτης, -ητος, ἡ, righteousness, uprightness
 ἡδύς, -εῖα (fm.), -ύ (nt.), pleasant; pleasant to the taste, sweet; superl. ἡδιστος, -η, -ον,
 ἡδιστα, most gladly, most delicious (food); most pleasant to the taste; ἡδέως (adv.), with
 pleasure, gladly; ἡδιστα μᾶλλον, all the more
 κοιτάζω, act. cause sheep to lie down, provide a fold for
 μελανόομαι, be darkened (neol.)
 μέλας, -αινα, -αν, black, dark
 μεσημβρία, midday, noon heat
 μύρον, τό, ointment, perfume
 νεᾷνις, -ιδος, ἡ, young woman, maiden
 ὀσμή, ἡ, smell, fragrance
 παραβλέπω, look down upon, observe
 σκήνωμα, -ατος, τό, tent, dwelling, tabernacle
 ταμιεῖον, τό, chamber, innermost room
 φιλέω, to love; kiss
 φίλημα, -ματος, τό, kiss
 φυλάκισσα, ἡ, keeper (neol.)

Song 2:10–17

Ἀποκρίνεται ἀδελφιδός μου καὶ λέγει μοι· 10
 ἀνάστα ἐλθέ, ἡ πλησίον μου,
 καλή μου, περιστερὰ μου,
 ὅτι ἶδόν ὁ χειμῶν παρῆλθεν, 11
 ὁ ὑετὸς ἀπῆλθεν, ἐπορεύθη ἐαυτῷ,
 τὰ ἄνθη ὥφθη ἐν τῇ γῇ, 12

καιρὸς τῆς τομῆς ἔφθακεν,⁹
 φωνὴ τοῦ τρυγόνος
 ἠκούσθη ἐν τῇ γῇ ἡμῶν,
 ἡ συκῆ ἐξήνεγκεν¹⁰ ὀλύνθους αὐτῆς, 13
 αἱ ἄμπελοι κυπρίζουσιν,
 ἔδωκαν ὀσμὴν.
 ἀνάστα ἐλθέ, ἡ πλησίον μου,
 ἀλή μου, περιστερά μου,
 καὶ ἐλθέ σύ, περιστερά μου ἐν σκέπῃ τῆς πέτρας 14
 ἐχόμενα τοῦ προτειχίσματος,
 δεῖξόν μοι τὴν ὄψιν σου
 καὶ ἀκούτισόν με τὴν φωνήν σου,
 ὅτι ἡ φωνή σου ἠδεῖα,
 καὶ ἡ ὄψις σου ὠραία.
 Πιάσατε ἡμῖν ἀλώπεκας 15
 μικροὺς ἀφανίζοντας ἀμπελῶνας –
 καὶ αἱ ἄμπελοι ἡμῶν κυπρίζουσιν.
 Ἀδελφιδός μου ἐμοί, κἀγὼ αὐτῷ, 16
 ὁ ποιμαίνων ἐν τοῖς κρίνοις,
 ἕως οὗ διαπνεύσῃ ἡ ἡμέρα 17
 καὶ κινηθῶσιν αἱ σκιαί.
 ἀπόστρεψον ὁμοιώθητι σύ, ἀδελφιδέ μου,
 τῷ δόρκωνι ἢ νεβρῷ ἐλάφων
 ἐπὶ ὄρη κοιλωμάτων.

Vocabulary

ἀδελφιδός, ὁ, beloved one (neol.) (cf. Song 4:16–17)

ἀκουτίζω, make to hear

ἀλώπηξ, -εκός, ἡ, fox

ἄνθος, -ους, τό, blossom, flower

ἀποστρέφω, ²aor. pass. ἀπεστράφην (dep.): look back at (ἐπί) somebody, look away; refrain from, turn back from; revoke

ἀφανίζω, remove, get rid of; destroy, ruin; pass. vanish; be ruined, be destroyed

διαπνέω, to dawn (of the sun) (cf. Song 4:16)

δόρκων, -ωνος, ὁ, deer, gazelle

ἐλάφος, ὁ, deer, hart

κινέω, move, stir up; pass. be moved/resolved (of an inward disposition)

κοίλωμα, valley, lowland

κρίνον, τό, lily

κυπρίζω, to blossom (neol.) (cf. Song 2:15)

νεβρός, -ους, τό, a fawn
ὄλυνθος, ὅ, wild fig
ὁμοιόω, to make like, become like (w. dat.)
ὀσμή, ἡ, smell, fragrance
πιάζω, catch (of an animal), seize; arrest (person)
προτείχισμα, τό, outer wall, fortification
σκέπη, ἡ, protection, shelter, shade
σκιά, -ᾶς, ἡ, shadow
τομή, ἡ, pruning
τρυγών, -όνος, turtledove
ὕετός, ὅ, rain
χειμών, -ῶνος, ὅ, storm; winter
ῥαῖος, -α, -ον, beautiful; gracious

Song 4:9–16

Ἐκαρδίωσας ἡμᾶς, ἀδελφή μου νύμφη, 9
ἐκαρδίωσας ἡμᾶς ἐνὶ ἀπὸ ὀφθαλμῶν σου,
ἐν μιᾷ ἐνθέματι τραχήλων σου.
τί ἐκαλλιώθησαν μαστοί σου, 10
ἀδελφή μου νύμφη,
τί ἐκαλλιώθησαν μαστοί σου ἀπὸ¹¹ οἴνου;
καὶ ὀσμή ἱματίων σου ὑπὲρ πάντα τὰ ἄρώματα.
κηρίον ἀποστάζουσιν χεῖλη σου, νύμφη, 11
μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου,
καὶ ὀσμή ἱματίων σου ὡς ὀσμή Λιβάνου.¹²
Κῆπος κεκλεισμένος ἀδελφή μου νύμφη, 12
κῆπος κεκλεισμένος, πηγὴ ἐσφραγισμένη,
ἀποστολαί σου παράδεισος ῥοῶν 13
μετὰ καρποῦ ἀκροδρύων,
κύπροι μετὰ νάρδων,
νάρδος καὶ κρόκος, 14
κάλαμος¹³ καὶ κιννάμωμον
μετὰ πάντων ξύλων τοῦ Λιβάνου,
σμύρνα αλωθ
μετὰ πάντων πρώτων μύρων,
πηγὴ κήπων, φρέαρ ὕδατος, 15
ζῶντος¹⁴ καὶ ῥοιζοῦντος ἀπὸ τοῦ Λιβάνου.¹⁵
Ἐξεγέρθητι, βορρᾶ, 16
καὶ ἔρχου, νότε,
διάπνευσον κῆπόν μου,
καὶ ῥευσάτωσαν ἄρώματά μου,

καταβήτω ἀδελφιδός μου εἰς κῆπον αὐτοῦ
καὶ φαγέτω καρπὸν ἀκροδρύων αὐτοῦ.

Vocabulary

ἀκρόδρυα, -ων, τᾶ, fruit trees

αλωθ, aloes

ἀποστάζω, distill

ἀποστολή, ἡ, scent

ἄρωμα, -ματος, τό, spice, spices and aromatic oils (esp. those used for embalming the dead)

βορέας, -ου / βορρᾶς, -ᾶ, ὁ, north wind

γάλα, -ακτος, τό, milk

διαπνέω, blow through

ἔνθεμα, -ματος, τό, ornament (neol.)

ἐξεγείρω, awaken; raise from the dead; pass. be awakened, wake up

ἱμάτιον, τό, outer garment, cloak, robe; pl. clothes; pl. clothes; grave clothes, funeral shroud

καλλιάω, pass. become beautiful

καρδιόω, carry away, overwhelm somebody's heart (neol.)

κηρίον, τό, honeycomb

κιννάμωνον, τό, cinnamon

κρόκος, ὁ, saffron

κύπρος, ἡ, camphor, henna

λίβανος, ὁ, frankincense

μέλι, -ιτος, τό, honey

νάρδος, ἡ, nard, costly ointment

νότος, ὁ, south wind

νύμφη, ἡ, bride, young wife

μύρον, τό, perfume

ὀσμή, ἡ, smell, fragrance

ῥόα, ἡ, pomegranate

ῥοιζέω, to babble (of water)

σμύρνα / ζμύρνα, ἡ, myrrh

σφραγίζω, to seal (for a security), to seal by impressing a seal with a signet ring

ρέω, ¹aor. impv. 3rd pl. ῥευσάτωσαν: flow, stream, waft

τράχηλος, ὁ, neck

φρέαρ, -ατος, τό, (artificial) well

χεῖλος, -ους, τό, pl. χεῖλη, lips; edge, shore (sea), bank (of river)

Interpreters Bible, 156, ed. Leander Keck (Nashville: Abingdon Press, 1994).

2 Cheryl Exum, *The Song of Songs: A Commentary* (Louisville: Westminster John Knox Press, 2005), 82.

3 Marvin H. Pope, *Song of Songs: A New Translation with Introduction and Commentary*, Anchor Bible (Garden City, NY: Doubleday, 1977).

4 Dat. of poss.

5 S.v. ἔλκω.

6 This is a reference to a woman who has been exposed to the strong rays of the sun. Her skin color is likened to the (black) tents of Qedar and Solomon.

7 Gen. case.

8 Qedar; according to Genesis, the Qedarites were a nomadic people descended from Qedar, the second son of Ishmael (Gen 25:13).

9 S.v. φθάνω.

10 S.v. ἐκφέρω.

11 ἄπό, “above,” “more than.”

12 Lebanon.

13 Here, an aromatic oil.

14 Here “flowing.”

15 Lebanon (ὁ Λίβανος).

2.9. Book of Jesus, Son of Sirach: A Hymn in Honor of the Ancestors

(Sir 44:1–15)

Provenance: Alexandria, Egypt.

The Book of Jesus (Joshua), Son of Sirach, is also known as the Wisdom of Sirach and as Ecclesiasticus in the Vulgate. Its author was a member of the educated aristocracy of Jerusalem and may even have been the head of a school.

This book draws upon a wide range of wisdom genres, including sayings, didactic poems, hymns, as well as psalms of thanksgiving and lament. The translator worked in an isomorphic way, in an attempt to reproduce the grammatical form of the Hebrew original as closely as possible. The prologue of this book is of great interest because it is the only book in the Septuagint in which the translator speaks directly to the reader.

Date: The Hebrew original was written in the early second century BCE. Around 130 BCE, the grandson of the author translated the book into Greek while living in Alexandria.

Αἰνέσωμεν¹ δὴ ἄνδρας ἐνδόξους 44:1
καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει,
πολλὴν δόξαν ἔκτισεν ὁ κύριος, 2
τὴν μεγαλowsύνην αὐτοῦ ἁπ³ αἰῶνος.
κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν 3
καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει,
βουλευόντες ἐν συνέσει αὐτῶν,
ἄπηγγελκότες ἐν προφητείαις,
ἡγούμενοι λαοῦ ἐν διαβουλίαις 4
καὶ συνέσει γραμματείας λαοῦ –
σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν –
ἐκζητοῦντες μέλη μουσικῶν 5
καὶ διηγούμενοι ἔπη ἐν γραφῇ,
ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύι, 6
εἰρηνεύοντες ἐν κατοικίαις αὐτῶν,
πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν, 7
καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.
εἰσὶν (some) αὐτῶν οἱ κατέλιπον ὄνομα 8
τοῦ ἐκδιηγῆσασθαι² ἐπαίνους,
καὶ εἰσὶν (others) ὧν οὐκ ἔστιν μνημόσυνον 9

καὶ ἀπώλοντο ὥς³ οὐχ ὑπάρξαντες
καὶ ἐγένοντο ὥς οὐ γεγονότες
καὶ τὰ τέκνα αὐτῶν μετὰ³ αὐτούς.
ἀλλ' ἡ⁴ οὗτοι ἄνδρες ἐλέους, 10
ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν,
μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ, 11
ἀγαθὴ κληρονομία ἔκγονα αὐτῶν,
ἐν ταῖς διαθήκαις ἔστη τὸ σπέρμα αὐτῶν 12
καὶ τὰ τέκνα αὐτῶν δι' αὐτούς,
ἕως αἰῶνος⁵ μενεῖ σπέρμα αὐτῶν, 13
καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται,
τὰ σώματα αὐτῶν ἐν εἰρήνῃ ἐτάφη,⁶ 14
καὶ τὸ ὄνομα αὐτῶν ζῇ εἰς γενεάς,
σοφίαν αὐτῶν διηγῶνται λαοί, 15
καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία.

Vocabulary

αἰνέω, to praise

γραμματεία, ἡ, learning

γραφὴ, ἡ, writing, written/engraved text, scripture

διαβούλιον, τό, counsel, deliberation; debate, disposition

διαμένω, persist, remain, continue unchanged; survive

εἰρηνεῶ, live peaceably

ἔκγονος, -ον, born of; subst. offspring

ἐκδιηγέομαι, tell in detail

ἔλεος, -ους, τό, mercy, compassion

ἐξαγγέλλω, proclaim

ἐξαλείφω, wipe out utterly, destroy

ἐπαῖνος, ὁ, praise, commendation of something

ἑπός, ὁ, word; speech

διαθήκη, ἡ, treaty, covenant; last will and testament

κατοικία, ἡ, dwelling place; territory (for habitation)

καύχημα, -ματος, τό, boast ; ground for boasting, object of boasting

μεγαλωσύνη, ἡ, greatness, majesty

μέλος, -ους, τό, bodily frame (usually pl.); melody, music

μνημόσυνον, τό, memorial, remembrance, legacy

μουσικός, -ή, -όν, musical

ὀνομαστός, -ή, -όν, famous, renowned

πλούσιος, -α, -ον, rich, wealthy; ὁ πλούσιος, rich man; comp. πλουσιώτερος, -ον, richer

προφητεία, ἡ, prophecy

σύνεσις, -εως, ἡ, understanding, discernment

ὑπάρχω, impf. ὑπῆρχον: exist, be present, to be; belong to; possess; subst. τὰ ὑπάρχοντα, possessions, property

χορηγέω, equip, supply

1 Hort. subj.

2 Art. inf.

3 “As though.”

4 ἀλλ' ἢ, (“but”).

5 ἕως αἰῶνος, “forever.”

6 S.v. θάπτω.

Part 3 Intermediate Level: Jewish Recensional Greek

Like those in Part 2, the texts in Part 3 were originally composed in Hebrew. But in contrast to the isometric translations of the former texts, the translation Greek in this section is characterized by greater assimilation of the literary conventions of Hellenistic Greek. I have termed this “recensional” Greek. These translations employ typical Greek syntactical constructions more frequently, with correspondingly less interference from the Hebrew parent text. As previously noted, the Septuagint has recently been retranslated into English, with many helpful notes, as *The New English Translation of the Septuagint*.¹ You should use this translation, rather than standard English translations of the Hebrew (Masoretic) text, when checking your own translation work.

The vocabulary lists in Part 3 have been compiled on the assumption that you have memorized the (bolded) words listed for memorization in Parts 1 and 2 (§§1.1–10, 2.1–6).² But all vocabulary for memorization is listed in the final glossary (§10).

3.1. 1 Esdras: The Last Kings of Judah and the Fall of Jerusalem

(1 Esdr 1:32–55 [2 Chr 36:1–21 MT])

1 Esdras is the name for the Septuagintal version of the Hebrew Book of Ezra. 1 Esdras actually begins with the last two chapters of 2 Chronicles, suggesting that these two texts may have previously been read as one book. As a result, the numbering of chapters in 1 Esdras (LXX) differs significantly from that in Ezra (MT). A case in point is the reading in this section from 1 Esdr 1:32–55 (LXX), which actually corresponds to 2 Chr 36:1–21 in the Masoretic text. The relation between 1 Esdras and the Hebrew-Aramaic biblical tradition is unclear. The Greek text below may actually be a translation of a text other than the Masoretic text, or it may be a loose periphrase. In any case, the Greek of 1 Esdras is generally of good quality.

1:32 Καὶ ἀναλαβόντες οἱ ἐκ τοῦ ἔθνους τὸν Ιεχονιαν¹ υἱὸν Ιωσιου² ἀνέδειξαν βασιλέα ἀντὶ³ Ιωσιου τοῦ πατρὸς αὐτοῦ, ὄντα ἐτῶν εἴκοσι τριῶν. 33 καὶ ἐβασίλευσεν ἐν Ιουδα καὶ Ιερουσαλημ μῆνας τρεῖς. καὶ ἀπεκατέστησεν⁴ αὐτὸν βασιλεὺς Αἰγύπτου βασιλεύειν ἐν Ιερουσαλημ 34 καὶ ἐζημίωσεν τὸ ἔθνος ἀργυρίου ταλάντοις ἑκατὸν καὶ χρυσίου ταλάντω ἐνί. 35 καὶ ἀνέδειξεν ὁ βασιλεὺς Αἰγύπτου βασιλέα Ιωακιμ⁵ τὸν ἀδελφὸν αὐτοῦ⁶ βασιλέα τῆς Ιουδαίας καὶ Ιερουσαλημ. 36 καὶ ἔδησεν Ιωακιμ τοὺς μεγιστᾶνας, Ζαριον⁷ δὲ τὸν ἀδελφὸν αὐτοῦ συλλαβὼν ἀνήγαγεν ἐξ Αἰγύπτου. 37 Ἐτῶν δὲ ἦν εἴκοσι πέντε Ιωακιμ, ὅτε ἐβασίλευσεν τῆς Ιουδαίας καὶ Ιερουσαλημ, καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου. 38 Ἐπ⁷ αὐτὸν δὲ ἀνέβη Ναβουχοδοносор⁸ βασιλεὺς Βαβυλῶνος καὶ δῆσας αὐτὸν ἐν χαλκείῳ δεσμῷ ἀπήγαγεν εἰς Βαβυλῶνα. 39 καὶ ἀπὸ τῶν ἱερῶν σκευῶν τοῦ κυρίου λαβὼν Ναβουχοδοносор καὶ ἀπενέγκας ἀπηρείσατο ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι. 40 τὰ δὲ ἱστορηθέντα περὶ αὐτοῦ καὶ τῆς αὐτοῦ ἀκαθαρσίας καὶ δυσσεβείας ἀναγράφεται ἐν τῇ βίβλῳ τῶν χρόνων τῶν βασιλέων.

Vocabulary

ἀκαθαρσία, ἡ, physical/ritual/moral impurity (cf. 1 Esd 47)

ἀναγράφω, engrave/inscribe and publicly set up; record in a public register

ἀναδείχνυμι, appoint (cf. 1 Esd 1:35, 41, 44)

ἀπερείδω, to deposit

ἀργύριον, τό, silver coin (= 1 drachma); money; a fine; silver (= ἄργυρος)

ἀποκαθίστημι, 3. ἀπεκατέστησα / 2aor. ἀπεκατέστην: re-establish, restore, cure; depose (a king)

Βαβυλῶν, -ῶνος, ἡ, Babylon

δεσμός, ὁ, pl. δεσμά: pl. shackles, chains, sandal straps; fig. a hindrance (that deafens or physically handicaps)

δυσσέβεια, ἡ, impiety (cf. 1 Esd 1:49)

εἴκοσι, twenty (cf. 1 Esd 1:44)

ἑκατόν, hundred

ζημιόω, fine somebody an amount (dat.); pass. suffer a loss, forfeit

ἱστορέω, visit somebody, get to know somebody; pass. be recorded

μεγιστάν, -ἄνος, ὁ, great man, noble

τάλαντον, **τό**, a talent (weight ranging from 108 to 130 pounds)

χάλκεος, -έα, -εον (later χαλκεῖος, -α, -ον), Att. contr. χαλκοῦς, -ῆ, -οῦν: of bronze (adj.)

χρυσίον, **τό**, gold, money; anything made of gold, a gold vessel

The Reigns of Ioakeim (Jeconiah) and Sedikias (Zedekiah)

1:41 Καὶ ἐβασίλευσεν ἄν^τ αὐτοῦ Ιωακὶμ ὁ υἱὸς αὐτοῦ,⁹ ὅτε γὰρ ἀνεδείχθη (king), ἦν ἐτῶν δέκα ὀκτώ, 42 βασιλεύει δὲ μῆνας τρεῖς καὶ ἡμέρας δέκα ἐν Ἱερουσαλὴμ καὶ ἐποίησεν τὸ πονηρὸν ἔναντι κυρίου. 43 Καὶ με^τ ἑνιαυτὸν ἀποστείλας Ναβουχοδονοσορ μετήγαγεν αὐτὸν εἰς Βαβυλῶνα ἅμα τοῖς ἱεροῖς σκεύεσιν τοῦ κυρίου 44 καὶ ἀνέδειξε Σεδεκίαν¹⁰ βασιλέα τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, Σεδεκίαν ὄντα ἐτῶν εἴκοσι ἑνός, βασιλεύει δὲ ἔτη ἑνδεκα. 45 καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ οὐκ ἐνετράπη ἀπὸ τῶν ῥηθέντων¹¹ λόγων ὑπὸ Ἰερεμίου¹² τοῦ προφήτου ἐκ στόματος τοῦ κυρίου. 46 καὶ ὀρκισθεὶς ἀπὸ τοῦ βασιλέως Ναβουχοδονοσορ τῷ ὀνόματι τοῦ κυρίου ἐπιορκήσας, ἀπέστη¹³ καὶ σκληρύνας αὐτοῦ τὸν τράχηλον καὶ τὴν καρδίαν αὐτοῦ παρέβη τὰ νόμιμα κυρίου θεοῦ Ἰσραὴλ. 47 καὶ οἱ ἡγούμενοι δὲ τοῦ λαοῦ καὶ τῶν ἱερέων πολλὰ ἠσέβησαν καὶ ἠνόμησαν ὑπὲρ πάσας τὰς ἀκαθαρσίας πάντων τῶν ἐθνῶν καὶ ἐμίαναν τὸ ἱερὸν τοῦ κυρίου τὸ ἁγιαζόμενον ἐν Ἱεροσολύμοις. 48 καὶ ἀπέστειλεν ὁ θεὸς τῶν πατέρων αὐτῶν διὰ τοῦ ἀγγέλου αὐτοῦ μετακαλέσαι αὐτούς, καθὼς¹⁴ ἐφείδετο¹⁵ αὐτῶν καὶ τοῦ σκηνώματος αὐτοῦ. 49 αὐτοὶ δὲ ἐξεμυκτήρισαν ἐν τοῖς ἀγγέλοις αὐτοῦ, καὶ ἡ ἡμέρα ἐλάλησεν κύριος, ἦσαν ἐκπαίζοντες¹⁶ τοὺς προφήτας αὐτοῦ ἕως τοῦ¹⁷ θυμωθέντα αὐτὸν ἐπὶ τῷ ἔθνει αὐτοῦ διὰ τὰ δυσσεβήματα προστάξαι ἀναβιβάσαι ἐ^τ αὐτοὺς τοὺς βασιλεῖς¹⁸ τῶν Χαλδαίων.

Vocabulary

ἀναβιβάζω, mount up against (ἐπί), go up against

ἀσεβέω, act profanely/wickedly against, commit sacrilege

δυσσέβημα, -ματος, **τό**, impious act (neol.)

ἐκμυκτηρίζω, to hold in derision, to laugh at (ἐν)

ἐκπαίζω, laugh at somebody, scorn

ἔναντι, in the sight of, before (+ gen.)

ἑνδεκα, eleven

ἐντρέπομαι (mid. and pass. forms), reverence, feel shame (arising from)

ἐπιορκέω, break an oath

θυμώω, make angry, provoke; pass. be angry

ἱερός, -ά, -όν, sacred, holy (cf. 1 Esd 1:51)

μετάγω, carry in captivity

μετακαλέω, call back

νόμιμος, -η/ος, -ον, conforming to the law, legal; pl. τὰ νόμιμα, laws, statutes; customs

ὀρκίζω, make somebody swear an oath to somebody (acc.), swear by the name (τῷ ὀνόματι τοῦ) of somebody; conjure by (acc.), magically invoke by (acc.)

παραβαίνω, 3. παρέβην: transgress

σκήνωμα, -ατος, τό, tent, dwelling, tabernacle

σκληρύνω, harden

τράχηλος, ὁ, neck

Χαλδαῖος, ὁ, Chaldean

The Fall of Jerusalem (597 BCE)

1:50 οὗτοι ἀπέκτειναν τοὺς νεανίσκους αὐτῶν ἐν ῥομφαίᾳ περικύκλῳ τοῦ ἁγίου αὐτῶν ἱεροῦ καὶ οὐκ ἐφείσαντο νεανίσκου καὶ παρθένου καὶ πρεσβύτου καὶ νεωτέρου, ἀλλὰ πάντας παρέδωκεν εἰς τὰς χεῖρας αὐτῶν. 51 καὶ πάντα τὰ ἱερὰ σκεύη τοῦ κυρίου τὰ μεγάλα καὶ τὰ μικρὰ καὶ τὰς κιβωτοὺς τοῦ κυρίου καὶ τὰς βασιλικὰς ἀποθήκας ἀναλαβόντες ἀπήνεγκαν εἰς Βαβυλῶνα. 52 καὶ ἐνεπύρισαν τὸν οἶκον τοῦ κυρίου καὶ ἔλυσαν τὰ τείχη Ἱεροσολύμων καὶ τοὺς πύργους αὐτῶν ἐνεπύρισαν ἐν πυρὶ 53 καὶ συνετέλεσαν πάντα τὰ ἔνδοξα αὐτῆς ἀχρεῶσαι, καὶ τοὺς ἐπιλοίπους ἀπήγαγεν μετὰ ῥομφαίας εἰς Βαβυλῶνα. 54 καὶ ἦσαν παῖδες αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ μέχρι τοῦ βασιλεῦσαι Πέρσας εἰς ἀναπλήρωσιν τοῦ ῥήματος τοῦ κυρίου ἐν στόματι Ἱερεμίου 55 Ἔως τοῦ εὐδοκῆσαι¹⁹ τὴν γῆν τὰ σάββατα αὐτῆς, πάντα τὸν χρόνον τῆς ἐρημώσεως αὐτῆς, σαββατιεῖ εἰς συμπλήρωσιν ἑτῶν ἑβδομήκοντα.

Vocabulary

ἀναπλήρωσις, ἡ, fulfillment

ἀποθήκη, ἡ, storeroom

ἀχρειόω, to destroy

βασιλικός, -ή, -όν, royal

ἑβδομήκοντα, seventy

ἐμπυρίζω, set on fire

ἐπίλοιπος, -ον, remaining; subst. οἱ ἐπίλοιποι, survivors

ἐρήμωσις, -εως, ἡ, desolation

εὐδοκέω, take pleasure in, be pleased with; be pleased (to do something); consider something good

κιβωτός, ἡ, chest, treasure chest; sacred depository, Ark (of the Covenant); boat, ark (like a barge)

νεανίσκος, ὁ, a youth, young man; servant

νεώτερος, ὁ (comparative of νέος), young man

περικύκλῳ, round about, on every side

Πέρσης (irreg.), Persian

πρεσβυτής, ὁ, old man; ambassador

πύργος, ὁ, tower (of a city)
συμπλήρωσις, -εως, ἡ, completion (neol.)

1 Albert Pietermas and Benjamin G. Wright (eds.), *A New Translation of the Septuagint: A New Translation of the Greek into Contemporary English* (New York: Oxford University Press, 2007).

2 As well as the words occurring fifty times or more in the Greek New Testament.

1 Iechonias (i.e., Jehoahaz in MT, birthname “Shallum”), born 633/632 BCE. He succeeded Josiah as king of Judah at the age of twenty-three. He reigned for only three months.

2 Iosias (Josiah), father of Iechonias.

3 ἄντί, “in the place of.”

4 Here ἀποκαθίστημι has the special meaning “to depose (a king from ruling).”

5 Ioakeim (Heb. Jehoiakim, birthname “Eliakim”), who ruled from 608 to 598 BCE.

6 I.e., the brother of Iechonias.

7 Zarios.

8 Nebuchadnezzar II, king of the Neo-Babylonian Empire (605–562 BCE).

9 Ioakeim (Heb. Jeconiah), son of Ioakeim (Heb. Jehoiakim), who ruled from December 9, 598 BCE to March 15/16, 597 BCE.

10 Sedikias (Zedikiah), who ruled from 597 to 587 BCE.

11 S.v. λέγω.

- 12** Jeremiah the prophet, who was active from the thirteenth year of King Josiah (626 BCE) until 587 BCE, a period spanning the reigns of five kings of Judah.
- 13** S.v. ἀφίστημι.
- 14** καθό = καθώς.
- 15** Conat. impf.
- 16** Periph. impf. (cf. IV, 18).
- 17** ἕως τοῦ...προστάξαι, art. inf. (IV, 2).
- 18** τοὺς βασιλεῖς is the subject of the inf.
- 19** Art. inf.

3.2. Book of Esther: Esther Saves the Jews

(Esth 7:1–8:8 OG)

Date: The story of Esther is set in the third year of King Ahasuerus of Persia, who is identified by the Septuagint as Artaxerxes II (Ἀρταξέρξης) Mnemon, the son of Darius II. He was the ruler of the Persian Empire from ca. 405 to 359 BCE.

Text: The Book of Esther survives in two different Greek versions, an Old Greek (OG) version (the Septuagintal version) and a second version known as the “Alpha-text” (AT), which is a somewhat freer translation, though neither OG nor AT is isomorphic.

The Book of Esther tells the story of a Jewish girl named Esther (Εσθηρ), who, following the death of her parents, was raised by her cousin Mordechai (“Mardocheaios” in Greek versions). In time, she found favor in the eyes of the king, Ahasuerus (Artaxerxes), and was crowned queen of Persia. When Haman, the king’s prime minister, developed a plan to kill all the Jews in the empire, Esther revealed to the king that she was Jewish and would therefore be killed if this plan was carried out. Through her intervention, the planned genocide against her people was averted.

7:1 Εἰσῆλθεν δὲ ὁ βασιλεὺς καὶ Ἀμαν¹ συμπιεῖν τῇ βασιλίσσει. 2 εἶπεν δὲ ὁ βασιλεὺς Εσθηρ² τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ· τί ἐστίν,³ Εσθηρ βασίλισσα, καὶ τί τὸ αἶτημά σου καὶ τί τὸ ἄξιώμά σου; καὶ ἔστω σοι ἕως τοῦ ἡμίσους τῆς βασιλείας μου. 3 Καὶ ἀποκριθεῖσα εἶπεν· εἰ εὖρον χάριν ἐνώπιον τοῦ βασιλέως, δοθήτω ἡ ψυχὴ μου τῷ αἰτήματί μου καὶ ὁ λαὸς μου τῷ ἄξιωματί μου, 4 ἐπράθημεν γὰρ ἐγὼ τε καὶ ὁ λαὸς μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν – ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς⁴ παῖδας καὶ παιδίσκας – καὶ παρήκουσα, οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως. 5 Εἶπεν δὲ ὁ βασιλεὺς· τίς (is) οὗτος, ὅστις ἐτόλμησεν ποιῆσαι τὸ πρᾶγμα τοῦτο; 6 Εἶπεν δὲ Εσθηρ· ἄνθρωπος (who is an) ἐχθρὸς, Ἀμαν ὁ πονηρὸς οὗτος. Ἀμαν δὲ ἐταράχθη ἀπὸ⁵ τοῦ βασιλέως καὶ τῆς βασιλίσεως.

Vocabulary

αἶτημα, -ματος, τό, request

ἄξιωμα, -ματος, τό, petition

ἀπώλεια, ἡ, destruction, annihilation

αὐλή, ἡ, court (of temple, palace, tabernacle)

βασιλίσσα, -ης, ἡ, queen

διαρπαγή, ἡ, booty, spoils (of war)

δουλεία, ἡ, slavery

ἡμισυς, -εια, -υ, half; μέχρι τοῦ ἡμίσους, up to the middle (of one’s body)

παιδίσκη, ἡ, female slave, maidservant

παρακούω, ignore, pay no attention to; disobey

πότος, ὅ, drinking, drinking party

συμπίνω, drink with/together

ταράσσω, pf. pass. ptc. **τεταραγμένος**: agitate physically, pervert something; fig. stir up, disturb mentally, throw into confusion; pass. be troubled, vexed; be thrown into disorder/confusion

τολμάω, dare to, be bold enough to (+ inf.); show boldness toward (ἐπί)

7:7 Ὁ δὲ βασιλεὺς ἐξανέστη ἐκ τοῦ συμποσίου (and went) εἰς τὸν κῆπον, ὃ δὲ Αμαν παρητεῖτο τὴν βασιλισσαν, ἑώρα⁶ γὰρ ἑαυτὸν ἐν κακοῖς ὄντα. 8 ἐπέστρεψεν δὲ ὁ βασιλεὺς ἐκ τοῦ κήπου, Αμαν δὲ ἐπιπεπτώκει ἐπὶ τὴν κλίνην ἀξιῶν τὴν βασιλισσαν. εἶπεν δὲ ὁ βασιλεὺς· ὥστε καὶ⁷ τὴν γυναῖκα βιάζῃ ἐν τῇ οἰκίᾳ μου; Αμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ. 9 εἶπεν δὲ Βουγαθαν⁸ εἰς τῶν εὐνούχων πρὸς τὸν βασιλέα· ἰδοὺ καὶ ξύλον⁹ ἡτοίμασεν Αμαν Μαρδοχαίῳ¹⁰ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὥρθωται ἐν τῇ αὐλῇ Αμαν ξύλον πηχῶν πεντήκοντα (tall). Εἶπεν δὲ ὁ βασιλεὺς· σταυρωθήτω ἐπ’ αὐτοῦ. 10 καὶ ἐκρεμάσθη Αμαν ἐπὶ τοῦ ξύλου, ὃ ἡτοίμασεν Μαρδοχαίῳ. καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ.

Vocabulary

ἀξιόω, impf. ἡξίουν: make somebody worthy of something; deem worthy/fit, deem suitable; entreat/beseech somebody; pass. be permitted

βιάζω/ομαι, to force, use force, do something by force; lay hands upon, violate

διατρέπω, pass. be confounded

ἐξανίστημι, mid. ἐξανίσταμαι: raise up (transitive); establish; mid. arise, awake

εὐνούχος, ὅ, eunuch

κλίνη, ἡ, couch, bed; bier

κοπάζω, cease from

κρεμάννυμι/κρεμάζω, 1. pres. mid. κρέμαμαι, pres. mid. ptc. κρεμάμενος, 3. ἐκρέμασα, aor. mid. inf. κρέμασθαι, aor. pl. ptc. κρεμάσαντες, 6. ἐκεμάσθην: hang something from (gen.); hang (somebody as an execution); mid. hang, be suspended; pass. be hung up, suspended

παραιτέομαι, ask for, entreat, beg, request; excuse oneself (παραιτοῦμαι, “excuse me”)

πεντήκοντα, fifty

πηῆχυς, -εως, ὅ, cubit (measure of length from the elbow to end of the middle finger)

συμπόσιον, τό, drinking party

8:1 Καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς Ἀρταξέρξης ἐδωρήσατο Εσθηρ ὅσα ὑπῆρχεν Αμαν τῷ διαβόλῳ,¹¹ καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως, ὑπέδειξεν γὰρ Εσθηρ ὅτι ἐνοικεῖται αὐτῇ. 2 ἔλαβεν δὲ ὁ βασιλεὺς τὸν δακτύλιον, ὃν ἀφείλατο¹² Αμαν, καὶ ἔδωκεν αὐτὸν Μαρδοχαίῳ, καὶ κατέστησεν Εσθηρ Μαρδοχαῖον ἐπὶ πάντων τῶν Αμαν. 3 Καὶ προσθεῖσα ἐλάλησεν πρὸς τὸν βασιλέα καὶ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ καὶ ἡξίου¹³ ἀφελεῖν¹⁴ τὴν Αμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς Ιουδαίοις. 4 ἐξέτεινεν δὲ ὁ βασιλεὺς Εσθηρ τὴν ῥάβδον τὴν

χρυσῆν, ἐξηγέρθη δὲ Εσθηρ παρεστηκέναι τῷ βασιλεῖ.

Vocabulary

ἐνοικειόω, be related to

ἐξεγείρω, awaken; raise from the dead; pass. be awakened, wake up

καθίστημι, 3. κατέστησα, 6. κατεστάθην: appoint somebody; constitute, make

κακία, ἡ, wickedness, evil

παρίστημι (also παριστάνω), pf. ptc. παρεστώς: stand before (w. dat.), approach, come near; render, present, offer, supply; show

προσπίπτω, fall upon; prostrate oneself before, fall down before

ῥάβδος, ἡ, rod, staff

ὑπάρχω, impf. ὑπῆρχον: exist, be present, to be; belong to; possess; subst. τὰ ὑπάρχοντα, possessions, property

ὑποδείκνυμι/ὑποδεικνύω, 3. ὑπέδειξα: show, reveal, indicate

χρῦσος, -α, -ον (contr. χρυσοῦς, -ῆ, -οῦν), golden

8:5 Καὶ εἶπεν Εσθηρ· εἰ δοκεῖ σοι καὶ εὖρον χάριν, πεμφθήτω¹⁵ ἀποστραφῆναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Αμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ιουδαίους, οἳ εἰσιν ἐν τῇ βασιλείᾳ σου, 6 πῶς γὰρ δυνήσομαι ἰδεῖν τὴν κάκωσιν τοῦ λαοῦ μου καὶ πῶς δυνήσομαι σωθῆναι ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου; 7 Καὶ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ· εἰ πάντα τὰ ὑπάρχοντα Αμαν ἔδωκα καὶ ἔχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ιουδαίοις, τί ἔτι ἐπιζητεῖς; 8 γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου¹⁶ ὥς δοκεῖ ὑμῖν καὶ σφραγίσατε τῷ δακτυλίῳ μου, ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος¹⁷ καὶ σφραγισθῇ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν.

Vocabulary

ἀποστρέφω, 6. ἀπεστράφην (dep.): look back at (ἐπί) somebody, look away; refrain from, turn back from; revoke

γράμμα, τό, letter; pl. τὰ γράμματα, literature, learning

δακτύλιος, ὁ, signet ring (cf. 1 Esd 8:8)

δωρέομαι, give as a present to

ἐπιζητέω, seek (after), desire; request

ἐπιτάσσω (Att. ἐπιτάττω), pres. ptc. ἐπιτασσόμενος, ¹aor. inf. ἐπιτάξαι, aor. pass. ptc. ἐπιταχθείς: instruct, order somebody to do something; impose regulations; subst. ptc. regulations, things decreed

ἐπιφέρω, ¹aor ptc. ἐπενέγκας: lay upon; hover over; carry on one's person, bring on/about; bring legal action (κρίσιν) against (κατά) somebody; compel; pass. be hovering over

κάκωσις, -εως, ἡ, affliction, suffering

σφραγίζω, to seal (for a security), seal up by impressing a seal with a signet ring

χαρίζομαι, impf. ἐχαρίζομην, pf. κεχάρισμαι: freely grant, give, bestow; be pleasing, beloved; pass. be given freely

- 1 Haman, the prime minister of King Artaxerxes.
- 2 Εσθηρ (indecl.), here dat.
- 3 τί ἐστίν, “what is it?”
- 4 εἰς, “as.”
- 5 ἀπό, “because of,” “by reason of.”
- 6 ἑώρα, 3 sg. impf. of ὁράω (ἑώρα ἑαυτὸν “saw himself,” i.e., realized).
- 7 ὥστε καί, “so then.”
- 8 Bougathan (i.e., Harbonah), one of the seven eunuchs who served Ahasuerus (Esth 1:10).
- 9 τὸ ξύλον, here a “pole, gallows” made of wood.
- 10 Mardocheios (Mordecai).
- 11 3rd attrib. pos. (IV, 4.3); Ἀμὼν is dat.
- 12 S.v. ἀφαιρῶ.
- 13 Iterative impf. (cf. IV, 13.3).
- 14 S.v. ἀφαιρῶ.
- 15 S.v. πέμπω, cf. table 9.3.4(b).

16 ἐκ τοῦ ὀνόματός μου, “in my name.”

17 Gen. absol. (cf. IV, 9).

3.3. 1 Maccabees: The Program of Hellenization of Antiochus Epiphanes

(1 Macc. 1:10–28)

Date: The Semitic original (probably Hebrew) of 1 Maccabees was written in the late second century BCE.

Text: The Semitic text of 1 Maccabees disappeared at an early age and was, de facto, replaced by its Greek translation. The Greek text is the product of a single translation, with no evidence of subsequent correction or revision. The text preserves many signs of the Semitic original, including such biblical phrases as “and it came to pass” and “in those days,” as well as the direct transliteration of some proper names, the use of Jewish month names, and the deliberate use of some archaic terminology. Thus, even though the translator’s exceptional vocabulary displays his impressive command of Hellenistic Greek, the preservation of the parataxis of the Hebrew original, as well as other features, would suggest a general disdain for Hellenistic culture.

This book tells the story of how Antiochus IV Epiphanes (175–164 BCE), the Seleucid king, attempted to suppress the observance of Torah, resulting in a Jewish revolt. The balance of the book covers the whole of the Maccabean revolt from 175 to 134 BCE, highlighting how the salvation of the Jewish people in this crisis came through the sons of Mattathias. As the narrative opens, Alexander the Great has died and his top Macedonian generals have fought over his empire, consisting of Egypt, Palestine, Syria, Asia Minor, and mainland Greece. Three dynasties survived: the Macedonian, the Ptolemaic, and the Seleucid. King Antiochus IV Epiphanes was the heir to the throne of the Seleucid Empire when his father, Antiochus III the Great, died.

1:10 Καὶ ἐξῆλθεν ἐξ αὐτῶν¹ ῥίζα ἀμαρτωλὸς Ἀντίοχος Ἐπιφανῆς² υἱὸς Ἀντιόχου³ τοῦ βασιλέως, ὃς ἦν ὄμηρα ἐν Ῥώμῃ,⁴ καὶ ἐβασίλευσεν ἐν ἔτει ἑκατοστῷ καὶ τριακοστῷ καὶ ἐβδόμῳ βασιλείας Ἑλλήνων.⁵ 11 Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθον ἐξ Ἰσραὴλ υἱοὶ παράνομοι καὶ ἀνέπεισαν πολλοὺς λέγοντες· πορευθῶμεν⁶ καὶ διαθώμεθα διαθήκην μετὰ τῶν ἔθνων τῶν κύκλῳ ἡμῶν, ὅτι ἀφ’ ἧς⁷ ἐχωρίσθημεν ἀπὸ αὐτῶν, εὗρεν ἡμᾶς κακὰ πολλά. 12 καὶ ἡγαθύνθη ὁ λόγος⁸ ἐν ὀφθαλμοῖς αὐτῶν, 13 καὶ προεθυμήθησάν τινες ἀπὸ τοῦ λαοῦ καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα, καὶ ἔδωκεν αὐτοῖς ἐξουσίαν ποιῆσαι τὰ δικαιώματα τῶν ἔθνων.

Vocabulary

ἀγαθύνω, seem good

ἀμαρτωλός, -όν, sinful; subst. a sinner

ἀναπείθω, mislead

διαθήκη, ἡ, treaty, covenant; last will and testament

διατίθημι, mid. establish a covenant

δικαίωμα, -ματος, τό, statute; righteous act

ἑβδομος, -η, -ον, seventh

ἑκατοστός, -ή, -όν, hundredth

Ἕλλην, -ηνος, ὁ; (dat. pl.) Ἕλλησι: Greek person (here Seleucid)

ἐπιφανής, -ές, appearing, manifest (of a god); notable, distinguished

κύκλω, in a circle, around

ὄμηρα, τά, hostages

παράνομος, -ον, lawless, unlawful

προθυμέομαι, pass. (dep.), be eager

τριακοστός, -ή, -όν, thirtieth

χωρίζω, divide, separate; depart, go away from

1:14 καὶ ὠκοδόμησαν γυμνάσιον ἐν Ἱεροσολύμοις κατὰ τὰ νόμιμα τῶν ἐθνῶν 15 καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν⁹ ἀπὸ διαθήκης ἁγίας καὶ ἐζευγίσθησαν τοῖς ἔθνεσιν καὶ ἐπράθησαν¹⁰ τοῦ ποιῆσαι τὸ πονηρόν. 16 Καὶ ἡτοιμάσθη ἡ βασιλεία ἐνώπιον Ἀντιόχου, καὶ ὑπέλαβεν βασιλεῦσαι γῆς Αἰγύπτου, ὅπως βασιλεύσῃ ἐπὶ τὰς δύο βασιλείας. 17 καὶ εἰσῆλθεν εἰς Αἴγυπτον ἐν ὄχλῳ βαρεῖ, ἐν ἄρμασιν καὶ ἐλέφασιν καὶ ἐν ἵππεῦσιν καὶ ἐν στόλῳ μεγάλῳ 18 καὶ συνεστήσατο πόλεμον πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου, καὶ ἐνετράπη Πτολεμαῖος ἀπὸ προσώπου αὐτοῦ καὶ ἔφυγεν,¹¹ καὶ ἔπεσον τραυματίαι πολλοί. 19 καὶ κατελάβοντο τὰς πόλεις τὰς ὀχυρὰς ἐν γῇ Αἰγύπτῳ, καὶ ἔλαβεν τὰ σκῦλα γῆς Αἰγύπτου.

Vocabulary

Αἴγυπτος, ἡ, Egypt

ἀκροβυστία, ἡ, foreskin; fig. state of being uncircumcised

βαρύς, -εῖα, -ύ, heavy

γυμνάσιον, τό, gymnasium, center for schooling in athletics and Greek culture (i.e., a school for educating ἔφηβοι, cf. 2 Macc 4)¹²

ἐλέφας, -αντος, ὁ, elephant

ἐντρέπω, 6. ἐνετράπην, pass., turn about

ἐτοιμάζω, prepare; pass. be ready

ζευγίζω (+ dat.), unite, join to

ἵππεύς, -έως, ὁ, horseman, cavalryman (as a collective noun)

νόμιμος, -η, -ον, conform to the law, legal; pl. τὰ νόμιμα, laws, statutes

ὀχυρός, -ά, -όν, fortified

Πτολεμαῖος, ὁ, Ptolemy (VI)

στόλος, ὁ, naval fleet

συνίστημι/συνιστάνω, 2. συστήσω, 2^{aor.} act. inf. συστήναι, 2^{aor.} mid. inf. συστήσασθαι, 2^{aor.} pass. subj. συστηθῶ: demonstrate, show; introduce/recommend somebody to somebody; be composed of (gen.); mid. establish; join (in battle)

τραυματίας, -ου, ὁ, wounded man, casualty (of war)

1:20 Καὶ ἐπέστρεψεν Ἀντίοχος μετὰ τὸ πατάξαι Αἴγυπτον ἐν τῷ ἑκατοστῷ καὶ τεσσαρακοστῷ καὶ τρίτῳ ἔτει¹³ καὶ ἀνέβη¹⁴ ἐπὶ Ἰσραηλ καὶ ἀνέβη εἰς Ἱεροσόλυμα ἐν ὄχλῳ βαρεῖ. 21 καὶ εἰσῆλθεν εἰς τὸ ἅγιασμα ἐν ὑπερηφανίᾳ καὶ ἔλαβεν τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς 22 καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σπονδεῖα καὶ τὰς φιάλας καὶ τὰς θυίσκας τὰς χρυσαῖς¹⁵ καὶ τὸ καταπέτασμα καὶ τοὺς στεφάνους καὶ τὸν κόσμον τὸν χρυσοῦν τὸν κατὰ πρόσωπον¹⁶ τοῦ ναοῦ καὶ ἐλέπισεν πάντα, 23 καὶ ἔλαβεν τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐπιθυμητὰ καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἀποκρύφους, οὓς εὔρεν, 24 καὶ λαβὼν πάντα ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ.

Vocabulary

Αἴγυπτος, ἡ, Egypt

ἀργύριον, τό, silver coin (= 1 drachma); money; a fine; silver (= ἄργυρος)

ἐπιθυμητός, -ή, -όν, desirable; costly, precious

ἔτος, ἔτους, τό, year

θησαυρός, ὁ, treasury, storehouse; pl. treasures

θυίσκη, ἡ, censer

θυσιαστήριον, τό, altar of burnt offerings (in the forecourt of the Jerusalem temple)

καταπέτασμα, -ματος, τό, veil/curtain (of the Temple)

λεπίζω, strip off

λυχνία, ἡ, lampstand

ναός, ὁ, temple, inner part of Jewish temple, sanctuary

πατάσσω, ¹aor. inf. πατάξαι: strike, slay

πρόθεσις, -εως, ἡ, plan, purpose; offering, “(the Bread of) Presence”

σπονδεῖον, τό, bowl or cup from which a drink offering/libation (σπονδή) is poured

τεσσαρακοστός, -ή, -όν, fortieth

τράπεζα, ἡ, table; offering table (for a god)

τρίτος, -η, -ον, third

ὑπερηφανία, ἡ, arrogance, pride

φιάλη, ἡ, phial, shallow bowl (from which wine was poured onto an altar while prayers were recited and then the remainder was consumed)

χρῦσεος, -η, -ον (contr. χρυσοῦς, -ῆ, -οῦν), golden, gold

χρυσίον, τό, gold, money; anything made of gold, gold vessel

Poem

καὶ ἐποίησεν φονοκτονίαν 1:24

καὶ ἐλάλησεν ὑπερηφανίαν μεγάλην.

καὶ ἐγένετο πένθος μέγα ἐπὶ Ἰσραηλ ἐν παντὶ τόπῳ αὐτῶν. 25

καὶ ἐστέναξαν ἄρχοντες καὶ πρεσβύτεροι, 26

παρθένοι καὶ νεανίσκοι ἡσθένησαν,

καὶ τὸ κάλλος τῶν γυναικῶν ἡλλοιώθη.

πᾶς νυμφίος ἀνέλαβεν θρῆνον, 27

καὶ καθημένη ἐν παστῶ ἐπένθει.
καὶ ἐσείσθη ἡ γῆ ἐπὶ¹⁷ τοὺς κατοικοῦντας αὐτήν,¹⁸ 28
καὶ πᾶς ὁ οἶκος Ἰακωβ ἐνεδύσατο¹⁹ αἰσχύνην.

Vocabulary

αἰσχύνη, ἡ, shame, disgrace
ἄλλοιόω, change/alter (for the worse)
ἀσθενέω, be weak, sick
θρῆνος, ὁ, lamentation
κατοικέω, settle, dwell in; subst. inhabitants
νεανίσκος, ὁ, a youth, young man; servant
νυμφίος, ὁ, bridegroom
παστός, ὁ, bridal chamber (neol.)
πένθος, -ους, τό, mourning, sorrow
στενάζω, groan, sigh
φονοκτονία, ἡ, murder

- 1** I.e., the generals of Alexander the Great.
- 2** Antiochus IV, who took up the name “Epiphanes” (“god manifest”).
- 3** Antiochus III the Great, who took Palestine from the Ptolemies at the battle of Paneas (198 BCE).
- 4** Antiochus IV became a political hostage of Rome following the Peace of Apamea in 188 BCE. When the king, his brother Seleucus IV, was assassinated, Antiochus IV seized the throne for himself by proclaiming himself co-regent for the infant son of Seleucus IV. He had the infant murdered a few years later.
- 5** I.e., of the Seleucid era. The year 312 (autumn) BCE is the first year (year 1) of the reign of Seleucus 1 and therefore of the Seleucid era (312–137 = 175 BCE).
- 6** Hort. subj.
- 7** ἀφ’ ἧς (ἡμερας).

8 λόγος, here “proposal.”

9 S.v. ἀφίστημι.

10 S.v. πιπράσκω.

11 To avoid alarming Rome by his attack on Egypt, Antiochus allowed Ptolemy VI to continue ruling as a puppet king. Upon Antiochus’s withdrawal, Ptolemy VI ruled jointly with his brother, Ptolemy VIII Euergetes.

12 In essence, a gymnasium was an open court for wrestling and similar sports, surrounded by colonnades, which opened onto a variety of rooms (e.g., anointing room, dusting room, cold, tepid, and hot bath rooms, lecture rooms) and a running track.

13 Cf. n. on 1:10 (“in the 143rd year” = 169 BCE).

14 ἀναβαίνω ἐπί, here “go up against.”

15 Fm. acc. pl. modifying θυίσκας.

16 κατὰ πρόσωπον, “on the front.”

17 ἐπί (w. acc.), “because of.”

18 αὐτήν (“itself”) refers to γῆ.

19 S.v. ἐνδύω.

3.4. Book of Job: The Adversary's Attack on Job

(Job 1:6–2:13)

Even though most of the Hebrew text of Job (Ιωβ) is composed in poetry, three sections, including Job 1:6–2:13, are written in Hebrew prose, even though the text is still arranged stichometrically.

The translator has avoided Hebraisms, translating the Hebrew text more freely in prose of high literary quality, as evident, for example, in the frequent use of the optative mood (e.g., Job 23:3–5, 7). The general style of this text is periphrastic rather than isometric. The translator has also substantially shortened the Hebrew text by excising obscure passages and repetitious argument. The symbol ζ indicates translations added by Origen of Alexandria, in agreement with the Hebrew text but missing in the LXX (2:1), or Origen's translation of the same verse (23:9, 15a).

Complementary Reading: Luke 4:1–15 (§1.2).

At the outset of the story, we are told that Job had seven sons and three daughters. It was their custom to gather together on feast days to celebrate. On one such day, the angels gathered with God in heaven.

1:6 Καὶ ὥς¹ ἐγένετο ἡ ἡμέρα αὕτη, καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν μετ² αὐτῶν. 7 Καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ· πόθεν παραγέγονας; καὶ ἀποκριθεὶς ὁ διάβολος τῷ κυρίῳ εἶπεν· περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν (γῆν) ὑπ³ οὐρανὸν πάρειμι. 8 Καὶ εἶπεν αὐτῷ ὁ κύριος· προσέσχες τῇ διανοίᾳ σου κατὰ τοῦ παιδός μου Ιωβ, ὅτι οὐκ ἔστιν² κατ³ αὐτὸν³ τῶν⁴ ἐπὶ τῆς γῆς ἄνθρωπος ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος;

Vocabulary

ἀληθινός, -ή, -όν, real, genuine, true, dependable

ἄμεμπτος, -ον, blameless, faultless

ἀπέχω, receive; receive a payment; mid. stay away from

ἐμπεριπατέω, walk about upon

θεοσεβής, -ές, god-fearing, pious; subst. god fearer

παραγίνομαι, be beside, present with, visit with (πρός); come to one's side/aid; arrive at/in, from (εἰς/ἐν, ἐκ) (cf. 2:11)

πάρειμι (1) (fr. εἰμί), pres. ptc. παρών, -οῦσα, -όν, impf. παρῆν, opt. παρείην: be present, be here; (impers.) come to/upon, arrive; πάρειμι + inf., be possible to (do something); subst. ptc. the present; bystander

παρίστημι (also παριστάνω), pf. ptc. παρεστώς: stand before (+ dat.); approach, come near; render, present oneself, offer, supply; show

περιέρχομαι, go about, go around, circle (from place to place)

πόθεν (interrog. adv.), from where? how? in what way? why?

προσέχω, pay attention to, notice; take care of; mid. cling to something (+ dat.); προσέχω τὸν νοῦν + dat., turn one's attention/mind to

1:9 Ἀπεκρίθη δὲ ὁ διάβολος καὶ εἶπεν ἐναντίον τοῦ κυρίου· μὴ δωρεὰν σέβεται Ἰωβ τὸν θεόν· 10 οὐ σὺ περιέφραξας τὰ ἔξω αὐτοῦ⁵ καὶ τὰ ἔσω τῆς οἰκίας αὐτοῦ καὶ τὰ ἔξω⁶ πάντων τῶν ὄντων αὐτῷ,⁷ κύκλω; τὰ ἔργα τῶν χειρῶν αὐτοῦ εὐλόγησας καὶ τὰ κτήνη αὐτοῦ πολλὰ ἐποίησας ἐπὶ τῆς γῆς. 11 ἀλλὰ ἀπόστειλον⁸ τὴν χειρὰ σου καὶ ἄψαι⁹ πάντων, ὧν ἔχει· εἰ μὴν¹⁰ εἰς (your) πρόσωπόν σε εὐλογήσει. 12 Τότε εἶπεν ὁ κύριος τῷ διαβόλῳ· ἰδοὺ πάντα ὅσα ἔστιν αὐτῷ,¹¹ δίδωμι ἐν τῇ χειρὶ σου, ἀλλὰ αὐτοῦ μὴ ἄψη. καὶ ἐξῆλθεν ὁ διάβολος παρὰ τοῦ κυρίου.

Vocabulary

δωρεάν (adv.), without payment, without reason/cause

ἔσω, inside, within (adv.)

κύκλω, in a circle, around

περιφράσσω, put a fence around

σέβω/σέβομαι: worship, reverence; mid. ptc. subst. σεβόμενοι, god fearers;¹² act. θεὸν σέβων, god fearer

1:13 Καὶ ἦν ὥς¹³ ἡ ἡμέρα αὕτη, οἱ υἱοὶ Ἰωβ¹⁴ καὶ αἱ θυγατέρες αὐτοῦ ἔπινον οἶνον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου.¹⁵ 14 καὶ ἰδοὺ ἄγγελος ἦλθεν πρὸς Ἰωβ καὶ εἶπεν αὐτῷ· τὰ ζεύγη τῶν βοῶν ἡροτρία, καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι¹⁶ αὐτῶν, 15 καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες ἠχμαλώτευσαν αὐτάς καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· σωθεὶς δὲ ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαι σοι.

Vocabulary

ἠροτριάω, 3rd sg. impf. ἡροτρία: to plough

βόσκω, feed/tend domestic animals, graze (cattle)

ζεῦγος, -ους, τό, yoke

θηῆλυς, -εια, -υ, female, she- ; subst. woman

θυγάτηρ, -τρός, ἡ, daughter; female descendant

ὄνος, ὄ/ῆ, ass, donkey

πρεσβύτερος, -α, -ον, older; ὁ πρεσβύτερος, old man, elder, official, ancestor

1:16 Ἔτι τούτου λαλοῦντος¹⁷ ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν πρὸς Ἰωβ· πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ καὶ κατέκαυσεν τὰ πρόβατα καὶ τοὺς ποιμένας κατέφαγεν¹⁸ ὁμοίως, καὶ σωθεὶς ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαι σοι. 17 Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν πρὸς Ἰωβ· οἱ ἵππεῖς ἐποίησαν ἡμῖν κεφαλὰς¹⁹ τρεῖς καὶ ἐκύκλωσαν τὰς καμήλους καὶ ἠχμαλώτευσαν

αὐτὰς καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις, ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. 18 Ἔτι τούτου λαλοῦντος ἄλλος ἄγγελος ἔρχεται λέγων τῷ Ιωβ· τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόντων²⁰ παρὰ τῷ ἀδελφῷ αὐτῶν τῶν πρεσβυτέρῳ 19 ἐξαίφνης πνεῦμα μέγα ἐπῆλθεν ἐκ τῆς ἐρήμου καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας, καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ παιδία σου, καὶ ἐτελεύτησαν· ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι.

Vocabulary

γωνία, ἡ, corner

ἐξαίφνης (adv.), suddenly

ἵππεύς, -έως, ὁ, horseman, cavalryman

κάμηλος, ὁ/ἡ, camel

κατακαίω (Att. κατακάω), impf. κατέκαιον, 2. κατακαύσω: burn completely, burn up

κυκλόω, encircle, surround

ὁμοίως (adv.), likewise, in the same way

ποιμήν, -ένος, ὁ, shepherd

τελευτάω, pres. impv. 2nd sg. τελεύτα (-α + ε = α): die, pass away (cf. 2:9^e)

1:20 Οὕτως ἀναστὰς²¹ Ιωβ διέρρηξεν²² τὰ ἱμάτια αὐτοῦ καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ καὶ πεσὼν χαμαὶ προσεκύνησεν καὶ εἶπεν· 21 αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ· ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο,²³ ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο, εἶη²⁴ τὸ ὄνομα κυρίου εὐλογημένον. 22 Ἐν τούτοις πᾶσιν τοῖς συμβεβηκόσιν²⁵ αὐτῷ οὐδὲν ἥμαρτεν Ιωβ ἐναντίον τοῦ κυρίου καὶ οὐκ ἔδωκεν²⁶ ἀφροσύνην τῷ θεῷ.

Vocabulary

ἀφροσύνη, ἡ, foolishness

ἐπέρχομαι, come upon/against; arrive at

ἱμάτιον, τό, outer garment, cloak, robe; pl. clothes; grave clothes, funeral shroud

κείρω, mid. cut off one's hair

κόμη, ἡ, hair

τέσσαρες, τέσσαρα, (gen.) τεσσάρων: four

χαμαί, on/to the ground

2:1 Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη καὶ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἔναντι κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν ✠ παραστῆναι ἐναντίον τοῦ κυρίου. 2 καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ· πόθεν σὺ ἔρχῃ; Τότε εἶπεν ὁ διάβολος ἐνώπιον τοῦ κυρίου· διαπορευθεὶς τὴν ὑπὲρ οὐρανὸν (γῆν) καὶ ἐμπεριπατήσας τὴν σύμπασαν πάρεμι. 3 Εἶπεν δὲ ὁ κύριος πρὸς τὸν διάβολον· προσέσχες οὖν τῷ θεράποντί μου Ιωβ, ὅτι οὐκ ἔστιν κατὰ αὐτὸν²⁷ τῶν ἐπὶ τῆς γῆς ἄνθρωπος ἄκακος, ἀληθινός, ἄμεμπτος, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ; ἔτι δὲ ἔχεται²⁸ ἀκακίας,

σὺ δὲ εἶπας τὰ ὑπάρχοντα αὐτοῦ διὰ κενῆς ἀπολέσαι.²⁹

Vocabulary

ἀκακία, ἡ, innocence

ἄκακος, -ον, innocent

ἀπέχω, receive; receive a payment; mid. stay away from

ἀπόλλυμι, 2. ἀπολέσω, ²aor. ἀπώλεσα/²aor. ἀπωλόμην, aor. inf. ἀπολεῖν, aor. mid. inf. ἀπολέσθαι, 4. ἀπόλωλα, ²plpf. ἀπωλώλειν: destroy, kill; lose; mid. perish, be ruined; die, be lost; be destroyed

διαπορεύομαι, pass across/through, go through

ἐμπεριπατέω, walk about upon

θεράπων, -οντος, ὁ, servant

κενός, -ή, -όν, empty, void (space); τὸ κενόν, the void; no purpose; κενῶς / διὰ κενῆς / εἰς κενόν, in vain, to no purpose

παρίστημι (also παριστάνω), pf. ptc. παρεστώς: stand before (+ dat.); approach, come near; render, present oneself, offer, supply; show

προσέχω, pay attention to, notice; take care of; mid. cling to something (+ dat.); προσέχω τὸν νοῦν + dat., turn one's attention/mind to

σύμπας, σύμπασα, σύμπαν, all together (w. collective nouns); ἡ σύμπασα, the whole (world)

ὑπάρχω, impf. ὑπῆρχον: exist, be present; belong to; possess; subst. ptc. τὰ ὑπάρχοντα, possessions, property

2:4 Ὑπολαβὼν δὲ ὁ διάβολος εἶπεν τῷ κυρίῳ· δέρμα ὑπὲρ δέρματος, ὅσα ὑπάρχει ἀνθρώπῳ, ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτείσει, 5 οὐ μὴν δὲ ἀλλὰ³⁰ ἀποστείλας τὴν χεῖρά σου ἅψαι τῶν ὀστέων αὐτοῦ καὶ τῶν σαρκῶν αὐτοῦ, εἰ μὴν³¹ εἰς πρόσωπόν σε εὐλογήσῃ. 6 Εἶπεν δὲ ὁ κύριος τῷ διαβόλῳ· ἰδοὺ παραδίδωμί σοι αὐτόν, μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον. 7 Ἐξῆλθεν δὲ ὁ διάβολος ἀπὸ τοῦ κυρίου καὶ ἔπαισεν τὸν Ἰωβ ἔλκει πονηρῶ ἀπὸ ποδῶν ἕως κεφαλῆς. 8 καὶ (Job) ἔλαβεν ὄστρακον, ἵνα τὸν ἰχῶρα ξύῃ, καὶ ἐκάθητο ἐπὶ τῆς κοπρίας ἕξω τῆς πόλεως.

Vocabulary

δέρμα, -ματος, τό, skin; leather, hide

διαφυλάσσω, guard carefully, preserve

ἐκτίνω, pay for (ὑπὲρ)

ἔλκος, -ους, τό, festering wounds, sores

ἰχώρ, -ῶρος, ὁ, discharge (fr. a wound), pus

κοπρία, ἡ, dunghill, dung heap

ξύω, scrape away

ὀστοῦν, τό (uncontr. ὀστέον), pl. ὀστᾶ, ὀστέων (uncontr. ὀστέων), bone

ὄστρακον, τό, potsherd

παίω, to strike, wound, smite (with plague)

ὑπάρχω, impf. ὑπῆρχον: exist, be present, to be; belong to; possess; subst. τὰ ὑπάρχοντα, possessions, property

2:9 Χρόνου δὲ πολλοῦ προβεβηκότος³² εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ· μέχρι τίνος (χρόνου) καρτερήσεις λέγων 9^a Ἴδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου; 9^b Ἴδοὺ γὰρ ἠφάνισταί σου τὸ μνημόσυνον ἀπὸ τῆς γῆς, υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδῖνες καὶ πόνοι, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων. 9^c σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθησαι διανυκτερεύων αἶθριος, 9^d κἀγὼ (am) πλανῆτις καὶ λάτρις τόπον ἐκ τόπου περιερχομένη καὶ οἰκίαν ἐξ οἰκίας προσδεχομένη τὸν ἥλιον πότε δύσεται, ἵνα ἀναπαύσωμαι τῶν μόχθων καὶ τῶν ὀδυνῶν, αἳ με νῦν συνέχουσιν. 9^e ἀλλὰ εἰπόν³³ τι ῥῆμα εἰς κύριον καὶ τελεύτα. 10 Ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ· ὥσπερ μία τῶν ἀφρόνων γυναικῶν ἐλάλησας· εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου, τὰ κακὰ οὐχ ὑποίσομεν;³⁴ ἐν πᾶσιν τούτοις τοῖς συμβεβηκόσιν³⁵ αὐτῷ οὐδὲν ἤμαρτεν Ἰωβ τοῖς χεῖλεσιν ἐναντίον τοῦ θεοῦ.

Vocabulary

αἶθριος, -ον, in the open air

ἀναμένω, wait, hang on

ἀφανίζω, pf. ἠφανίστμαι: remove, get rid of; destroy, ruin; pass. vanish; be ruined, be destroyed

ἄφρων, -ονος (m./fm.), **-ον** (nt.), foolish, unlearned (contrasting φρόνιμος)

διανυκτερεύω, pass. spend the night (hapax)

δύνω, 2. δύσομαι, ²aor. ἔδυν: go down, set (of the sun); mid. sink/set (of the sun)

ἐμβλέπω, look at (dat.), gaze on; consider

καρτερέω, be steadfast, persist

κενός, -ή, -όν, empty, without purpose; εἰς κενόν, in vain

κοπιᾶω, ¹aor. ἐκοπίασα: work hard, labor

λάτρις, -ιος, ἡ, hired servant

μνημόσυνον, τό, memorial, remembrance, legacy

μόχθος, ὁ, hardship

ὀδύνη, ἡ, grief

περιέρχομαι, go about

πλανῆτις, -ιδος, ἡ, wanderer

προβαίνω, pf. act. ptc. προβεβηκώς: advance, make progress; pass (of time)

σαπρία, ἡ, decayed matter, refuse

σκώληξ, -ηκος, ὁ, worm

συνέχω, to keep closed; seize, torment

ὑποφέρω, fut. ὑποίσω: bear up, endure

χεῖλος, -ους, τό; pl. τὰ χεῖλη: lips; edge, shore (of the sea), bank (of a river)

ὥσπερ, as, just as, even as; like

2:11 Ἀκούσαντες δὲ οἱ τρεῖς φίλοι αὐτοῦ τὰ κακὰ πάντα τὰ ἐπελθόντα αὐτῷ παρεγένοντο ἕκαστος ἐκ τῆς ἰδίας χώρας πρὸς αὐτόν, Ελιφας³⁶ ὁ Θαιμανων βασιλεύς, Βαλδαδ³⁷ ὁ Σαυχαίων τύραννος, Σωφαρ³⁸ ὁ Μιναίων βασιλεύς, καὶ παρεγένοντο πρὸς αὐτόν ὁμοθυμαδὸν τοῦ παρακαλέσαι καὶ ἐπισκέψασθαι αὐτόν. 12 ἰδόντες δὲ αὐτόν πόρρωθεν οὐκ ἐπέγνωσαν (him) καὶ βοήσαντες φωνῇ μεγάλῃ ἔκλαυσαν³⁹ ῥήξαντες ἕκαστος τὴν ἑαυτοῦ στολὴν καὶ καταπασάμενοι γῆν. 13 παρεκάθισαν αὐτῷ ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας, καὶ οὐδεὶς αὐτῶν ἐλάλησεν, ἑώρων⁴⁰ γὰρ τὴν πληγὴν (αὐτοῦ) δεινὴν οὔσαν καὶ μεγάλην σφόδρα.

Vocabulary

δεινός, -ή, -όν, terrible, fearful

ἐπιγινώσκω, recognize

ἐπισκέπτομαι, inspect something; visit

Θαιμαῖνοι, οἱ, Thaimanites

καταπάσσω, mid. to sprinkle oneself with, strew oneself with

Μιναῖοι, οἱ, Minites

ὁμοθυμαδόν, with one accord/mind

παραγίνομαι, to be beside, be present with, visit with (πρός), to come to one's side/aid; to arrive at/in/from (εἰς/ἐν/ἐκ)

παρακαθίζω, sit down beside/with

πόρρωθεν, from a distance

ῥήγνυμι/ῥήσσω, fut. ῥήξω, aor. impv. ῥήξον, ²aor. ptc. ῥήξας, ²aor. pass. ptc. ῥαγείς, -εῖσα, -έν, 3rd sg. aor. pass. impv. ῥαγήτω, fut. pass. ῥαγήσομαι: tear, tear in pieces; pass. break out, burst, break in two

Σαυχαῖοι, οἱ, Sauchites

τύραννος, ὁ, tyrant, king

χώρα, ἡ, countryside, country; a place; land (as opposed to sea)

- 1 Temp. conj. (“when”).
- 2 Impers. “there is.”
- 3 κατὰ (w. acc.) denoting relation: “with respect to,” “similar to,” “like.”
- 4 τῶν functions as a demonstrative pronoun followed by a modifier (ἐπὶ τῆς γῆς).
- 5 τὰ ἔξω αὐτοῦ, “the things external to him.”

6 καὶ τὰ ἔσω ... καὶ τὰ ἔξω, “*both* the things internal *and* external to him.”

7 πάντων τῶν ὄντων αὐτῷ, “of all that belongs to him.”

8 Here “stretch out.”

9 S.v. ἄπτομαι.

10 εἰ μήν, emphatic form of μήν (“surely”).

11 Dat. of poss.

12 I.e., Gentiles who took part in synagogue services without becoming true προσήλυτοι

13 Temp. conj., “when (it) was.”

14 Gen. (indecl.).

15 τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου, 2nd attrib. pos. (cf. IV, 4.2).

16 Here “keep close to,” “keep beside” (w. gen.).

17 Vv. 16, 17, and 18 all begin with gen. absol. (cf. IV, 7).

18 S.v. κατεσθίω.

19 κεφαλὴ, here “band,” “troop.”

20 Gen. absol.

21 S.v. ἀνίστημι.

- 22** S.v. διαρρήγνυμι/διαρρήσσω.
- 23** S.v. ἀφαιρέω (cf. principal parts of αἶρέω).
- 24** For opt. of εἰμί see table 9.13.
- 25** S.v. συμβαίνω.
- 26** Here, “to ascribe.”
- 27** See Job 1:8.
- 28** S.v. ἔχω, mid. “to hold onto,” “maintain.”
- 29** S.v. ἀπόλλυμι, ¹aor. act. inf.
- 30** οὐ μὴν δὲ ἀλλά (“nevertheless”).
- 31** εἰ μὴν > ἢ μὴν (“surely”).
- 32** Gen. absol.
- 33** εἰπόν (²aor. impv. 2nd sg.), not εἶπον (²aor. ind.).
- 34** S.v. ὑποφέρω.
- 35** S.v. συμβαίνω.
- 36** Eliphaz.
- 37** Baldad.

38 Sophar.

39 S.v. κλαίω.

40 Impf. act. 3rd pl. (s.v. ὁράω).

3.5. Book of Job: Job's Complaint Before the Lord

(Job 23:1–17)

Following Job's extended debate with his three friends, Bildad, Zophar, and Eliphaz, about the nature of suffering, Job replies to his friends' speeches. In the reading of this section, taken from the first part of his reply, Job maintains that he is innocent of wrongdoing. Nonetheless, he does not curse the Lord. In speaking to his three friends (cf. Job 4–22), Job complains:

Ὑπολαβὼν δὲ Ἰωβ λέγει· 23:1
καὶ δὴ οἶδα ὅτι ἐκ χειρός μου¹ ἡ ἔλεγξις ἐστίν, 2
καὶ ἡ χεὶρ αὐτοῦ² βαρεῖα γέγονεν ἐπ' ἐμῷ στεναγμῷ.
τίς δ' ἄρα γνοίη³ ὅτι εὗροιμι⁴ αὐτὸν 3
καὶ ἔλθοιμι⁵ εἰς τέλος;
εἵπομι⁶ δὲ ἐμαυτοῦ κρίμα, 4
τὸ δὲ στόμα μου ἐμπλήσαιμι⁷ ἐλέγχων,
γνῶν⁸ δὲ ῥήματα, ἃ μοι ἐρεῖ,⁹ 5
αἰσθοίμην¹⁰ δὲ τίνα μοι ἀπαγγελεῖ.
καὶ εἰ ἐν πολλῇ ἰσχύι ἐπελεύσεται μοι, 6
εἴτα ἐν ἀπειλῇ μοι οὐ χρήσεται,
ἀλήθεια γὰρ καὶ ἔλεγχος παρ' αὐτοῦ,¹¹ 7
ἐξαγάγοι¹² δὲ εἰς τέλος τὸ κρίμα μου.
εἰς γὰρ πρῶτα¹³ πορεύσομαι καὶ οὐκέτι εἰμί,¹⁴ 8
τὰ δὲ ἐπ' ἐσχάτοις¹⁵ τί οἶδα;
✠ἀριστερὰ ποιήσαντος αὐτοῦ¹⁶ καὶ¹⁷ οὐ κατέσχον, 9
✠περιβαλεῖ δεξιὰ, καὶ οὐκ ὄψομαι.

Vocabulary

αἰσθάνομαι, impf. ἦσθόμην, 2aor. ἦσθόμην: have the sense/perception of; perceive by the senses

ἀπειλή, ἡ, threat

ἀριστερός, -ά, -όν, best; euphem. for “left” (like εὐώνυμος); on the left; ἀριστερά, ἡ, left hand; τὰ ἀριστερά (sc. μέρη), on the left side

βαρύς, -εῖα, -ύ, heavy; fierce

δεξιός, -ά, -όν, on the right; δεξιὰ, ἡ, right hand, authority; τὰ δεξιὰ (sc. μέρη), on the right side

δῆ, really, indeed; of course, then, therefore; now, at this point; τί δῆ; what is going on?
ἔλεγξις, -εως, ἡ, refutation
ἐμαυτοῦ, – ἡς, (reflexive pron.) myself; (poss. pron.) my own
ἐξάγω, lead out, bring
ἐπέρχομαι, come upon, against; arrive at
οὐκέτι (adv.), no longer, no more
στεναγμός, ὁ, sighing, groaning
τέλος, -ους, **τό**, end; outcome, resolution, conclusion
χράω, pres. mid. inf. χρῆσθαι, ¹aor. mid. inf. χρήσασθαι: act. proclaim (by the gods in oracles), direct by an oracle (+ inf.); mid. use something/somebody, make use of (dat.); conduct a sacrifice; treat somebody with (+ dat. / ἐν); be subject to, suffer from; w. adv. treat somebody (dat.) in a particular way (e.g., well/badly)

οἶδεν γὰρ ἤδη ὁδόν μου, 23.10
 διέκρινεν δέ με ὥσπερ τὸ χρυσίον.
 ἐξελεύσομαι δὲ ἐν ἐντάλμασιν αὐτοῦ, 11
 ὁδοὺς γὰρ αὐτοῦ ἐφύλαξα καὶ οὐ μὴ ἐκκλίνω. ¹⁸
 ἀπὸ ¹⁹ ἐνταλμάτων αὐτοῦ καὶ ²⁰ οὐ μὴ παρέλθω, 12
 ἐν δὲ κόλπῳ μου ἔκρυσσα ῥήματα αὐτοῦ.
 εἰ δὲ καὶ ²¹ αὐτὸς ἔκρινεν οὕτως, τίς ἐστὶν ὁ ἀντειπὼν αὐτῷ; 13
 ὃ γὰρ αὐτὸς ἠθέλησεν, καὶ ἐποίησεν.
 (v. 14 of MT is missing in LXX)
 διὰ τοῦτο ἐπὶ αὐτῷ ἐσπούδακα, 15
 νοουθετούμενος δὲ ἐφρόντισα αὐτοῦ.
 ✠ ἐπὶ τούτῳ ἀπὸ προσώπου αὐτοῦ κατασπουδασθῶ, 15a
 ✠ κατανοήσω καὶ πτοηθήσομαι ἐξ αὐτοῦ. ²²
 κύριος δὲ ἐμαλάκυνεν τὴν καρδίαν μου, 16
 ὃ δὲ παντοκράτωρ ἐσπούδασέν με.
 οὐ γὰρ ᾔδειν ὅτι ἐπελεύσεται μοι σκότος, 17
 πρὸ προσώπου δέ μου ἐκάλυπεν γνόφος.

Vocabulary

ἀντιλέγω (+ dat.), ²aor. ptc. ἀντειπὼν: contradict somebody/something
 γνόφος, ὁ, darkness
διακρίνω, judge, decide; pass., bring an issue to a decision; doubt
 ἐντάλματα, -ων, commands (neol.)
 ἐκκλίνω, turn away, turn aside
 κατασπουδάζομαι, pass. be troubled
 κόλπος, ὁ, arms, breast (denoting tender physical closeness)
 μαλακύνω, soften (the heart)

παντοκράτωρ, -ορος, ὁ, almighty one

πτοέω, pass. tremble, be terrified

σπουδάζω, pay serious attention to; study (books); hurry; be in a hurry to do something

ὥσπερ, as, just as, even as; like

1 ἔκ χειρός μου, “out of my reach.”

2 I.e., the Lord’s.

3 S.v. γινώσκω, cf. table 9.6.

4 S.v. εὐρίσκω; ²aor. has the same opt. endings as pres. tense.

5 S.v. ἔρχομαι.

6 S.v. λέγω.

7 S.v. ἐμπίμπλημι.

8 Expect γνοίην, table 9.6.

9 S.v. λέγω.

10 S.v. αἰσθάνομαι.

11 Nominal sentence; provide some form of the verb εἰμί.

12 S.v. ἐξάγω.

13 εἰς πρῶτα = πρῶτα, “first.”

- 14** εἰμί, here “exist.”
- 15** ἐπί (w. dat.), “concerning.”
- 16** Gen. absol.
- 17** καί...καί...both of which are pleonastic (καί = Heb. *we*). By rendering the parataxis of Heb. with καί, the translator has created confusion about how the clauses are related to one another.
- 18** οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).
- 19** ἀπό, “by reason of.”
- 20** Pleon. καί.
- 21** Adv. καί.
- 22** V. 15a is Origen’s trans. of the same verse.

3.6. Book of Daniel: A Vision of the Resurrection of the Dead

(Dan 12:1–13)

Date: Though the stories of Daniel are set in the time of the Babylonian captivity, this book was actually written about 165 BCE. Its primary concerns are the political events of the Maccabean era and the reign of the Seleucid king Antiochus Epiphanes (cf. 1 Macc 1:10–28, §3.3). The Old Greek version of Daniel was translated about 200 BCE, while the Theodotion version, also known as the *kaige* (καίγε) text, dates ca. 50 BCE.

Text: The Book of Daniel consists of six court tales and four apocalyptic visions. The reading in this section is taken from the fourth of the apocalyptic visions, in the book’s final chapter. The Theodotion version translates the Masoretic text in a literal word-for-word manner and exhibits a formal equivalence to its Hebrew source text. In contrast, the Old Greek version is more literary.

The Resurrection of the Dead, Dan 12:1–13

Old Greek	Theodotion Version
12:1 Καὶ κατὰ τὴν ὥραν ἐκείνην παρελεύσεται Μιχαὴλ ὁ ἄγγελος ὁ μέγας ὁ ἐστηκὼς ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· ἐκείνη ἡ ἡμέρα (will be) θλίψεως, οἷα οὐκ ἐγενήθη ἅφ’ οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης· καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑψωθήσεται πᾶς ὁ λαός, ὃς ἂν εὗρεθῇ ἐγγεγραμμένος ἐν τῷ βιβλίῳ.	12:1 Καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαὴλ ὁ ἄρχων ὁ μέγας ὁ ἐστηκὼς ἐπὶ ¹ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλίψις οἷα οὐ γέγονεν ἅφ’ οὗ ² γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ εὗρεθὲς γεγραμμένος ἐν τῇ βίβλῳ.
2 καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὄνειδισμόν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον.	2 καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὄνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.
3 καὶ οἱ συνιέντες φανοῦσιν ὥς φωστῆρες τοῦ οὐρανοῦ καὶ οἱ κατισχύοντες τοὺς λόγους μου ὥσει ³ τὰ ἄστρα τοῦ οὐρανοῦ εἰς τὸν αἰῶνα τοῦ	3 καὶ οἱ συνιέντες ἐκλάμπουσιν ὥς ἡ λαμπρότης τοῦ στερεώματος καὶ ἀπὸ ⁵ τῶν δικαίων τῶν πολλῶν ὥς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

4 καὶ σύ, Δανιηλ, κάλυψον τὰ
προστάγματα καὶ σφράγισαι τὸ βιβλίον
ἕως καιροῦ συντελείας, ἕως ἂν
ἀπομανῶσιν οἱ πολλοὶ καὶ πλησθῇ⁶ ἡ
γῆ ἀδικίας.

Vocabulary

ἀδικία, ἡ, wrongdoing, injustice
αἰσχύνη, ἡ, shame, disgrace
ἀπομαίνομαι, go mad (neol.)
διασπορά, ἡ, scattering, dispersion
ἐγγράφω, record
καθεύδω, sleep; die (fig.); have sex with
(πρός) somebody
κατισχύω (w. acc.), overpower, prevail
over, be master of
ὀνειδισμός, ὁ, reproach, contempt
πλάτος, -ους, flat, breadth (of the land)
πρόσταγμα, -ματος, τό, ordinance,
command
συντέλεια, ἡ, completion, consummation
σφραγίζω, to seal (for a security), to seal
by impressing a seal with a signet ring
φωστήρ, -ῆρος, ὁ, star

The Epilogue

5 Καὶ εἶδον ἐγὼ Δανιηλ καὶ ἰδοὺ δύο
ἄλλοι εἰστήκεισαν, εἷς ἔνθεν τοῦ
ποταμοῦ καὶ εἷς ἔνθεν.

6 καὶ εἶπα τῷ ἐνὶ τῷ περιβεβλημένῳ τὰ
βύσσινά τῷ ἐπάνω (of the river)· πότε
οὖν συντέλεια ὧν εἴρηκας⁸ μοι τῶν
θαυμαστίων καὶ ὁ καθαρισμὸς τούτων;

7 καὶ ἤκουσα τοῦ περιβεβλημένου τὰ
βύσσινά, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ
ποταμοῦ (say)· ἕως καιροῦ συντελείας·
καὶ ὕψωσε τὴν δεξιὰν καὶ τὴν

4 καὶ σύ, Δανιηλ, ἔμφραξον τοὺς λόγους
καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ
συντελείας, ἕως διδασθῶσιν πολλοὶ καὶ
πληθυνθῇ ἡ γυνῶσις.

ἐκλάμπω, 2. ἐκλάμπω, 3. ἐξέλαμψα:
blaze up; shine, beam forth
ἐμφράσσω, 3. ἐνέφραξα: bar passage to,
block up
ἐξεγείρω, awaken; raise from the dead;
pass. be awakened, wake up
λαμπρός, -ά, -όν, bright, shining; superl.
λαμπρότατος, -η, -ον, brightness,
splendor; most excellent (w. titulature)
στερέωμα, -ματος, τό, firmament (sky)
χῶμα, -ματος, τό, sepulchral mound,
mound (of earth)

The Epilogue

5 καὶ εἶδον ἐγὼ, Δανιηλ, καὶ ἰδοὺ δύο
ἄλλοι εἰστήκεισαν,⁷ εἷς ἐντεῦθεν τοῦ
χείλους τοῦ ποταμοῦ καὶ εἷς ἐντεῦθεν
τοῦ χείλους τοῦ ποταμοῦ.

6 καὶ εἶπεν τῷ ἀνδρὶ τῷ ἐνδεδυσμένῳ τὰ
βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ
ποταμοῦ· ἕως πότε τὸ πέρας⁹ ὧν εἴρηκας
τῶν θαυμασίων;

7 καὶ ἤκουσα τοῦ ἀνδρὸς τοῦ
ἐνδεδυσμένου τὰ βαδδιν, ὃς ἦν ἐπάνω
τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὕψωσεν
τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν

ἀριστερὰν εἰς τὸν οὐρανὸν καὶ ὤμοσε¹⁰
τὸν ζῶντα εἰς τὸν αἰῶνα θεὸν ὅτι εἰς
καιρὸν καὶ καιροὺς καὶ ἡμῖς καιροῦ ἢ
συντέλεια χειρῶν ἀφέσεως λαοῦ ἁγίου,
καὶ συντελεσθήσεται πάντα ταῦτα.

Vocabulary

ἀριστερός, -ά, -όν, best; euphem. for
“left” (like εὐώνυμος); on the left;
ἀριστερά, ἡ, left hand; τὰ ἀριστερά (sc.
μέρη), on the left side
βύσσινος, -η, -ον, of fine linen; τὰ
βύσσινά, dressings of fine linen
ἐνθεν... καὶ ἐνθεν..., on this side ... on that
side

ἡμισυς, -εια, -ύ, half; μέχρι τοῦ
ἡμίσεως, up to the middle (of one’s body)
καθαρισμός, ὁ, purification

8 καὶ ἐγὼ ἤκουσα καὶ οὐ διανοήθην
παρ’¹⁴ αὐτὸν τὸν καιρὸν καὶ εἶπα· κύριε,
τίς ἡ λύσις τοῦ λόγου τούτου, καὶ τίνας
αἱ παραβολαὶ αὗται;

9 καὶ εἶπέν μοι· ἀπότρεχε, Δαυὶδ, ὅτι
κατακεκαλυμμένα καὶ ἐσφραγισμένα τὰ
προστάγματα, ἕως ἄν

10 πειρασθῶσι¹⁶ καὶ ἁγιασθῶσι πολλοί,
καὶ ἁμαρτωσιν οἱ ἁμαρτωλοί· καὶ οὐ μὴ
διανοηθῶσι¹⁷ πάντες οἱ ἁμαρτωλοί, καὶ
οἱ διανοούμενοι προσέξουσιν.

11 ἀφ’ οὗ (καιροῦ ὅτι) ἂν ἀποσταθῇ¹⁹ ἡ
θυσία διὰ παντὸς²⁰ καὶ ἐτοιμασθῇ
δοθῆναι τὸ βδέλυγμα τῆς ἐρημώσεως
(there are) ἡμέρας χιλίας διακοσίας
ἐνενήκοντα.

12 μακάριος ὁ ἐμμένων καὶ συνάξει εἰς

αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν ἐν
τῷ ζῶντι τὸν αἰῶνα ὅτι εἰς¹¹ καιρὸν
καιρῶν καὶ ἡμῖς καιροῦ· ἐν τῷ
συντελεσθῆναι¹² διασκορπισμὸν χειρὸς
λαοῦ ἡγιασμένου¹³ γινώσκονται πάντα
ταῦτα.

βαδδιν, fine linen (hapax)
διασκορπισμός, ὁ, scattering, dispersion
θαυμάσιος, -α, -ον, wonderful, excellent;
superl. θαυμασιώτατος, -η, -ον, most
admirable/excellent/wonderful; τὰ
θαυμάσια, marvels, wonders
πέρας, -ατος, τό, limit, end, boundary;
πέρας (adv.), finally, in conclusion, as a
result

χεῖλος, -ους, τό, pl. χεῖλη, lips; edge,
shore (sea), bank (of river)

8 καὶ ἐγὼ ἤκουσα καὶ οὐ συνῆκα¹⁵ καὶ
εἶπα· κύριε, τί (is) τὰ ἔσχατα τούτων;

9 καὶ εἶπεν· δεῦρο, Δαυὶδ, ὅτι
ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ
λόγοι, ἕως καιροῦ πέρας,

10 ἐκλεγῶσιν¹⁸ καὶ ἐκλευκανθῶσιν καὶ
πυρωθῶσιν πολλοί, καὶ ἁνομήσωσιν
ἄνομοι· καὶ οὐ συνήσουσιν πάντες
ἄνομοι, καὶ οἱ νοήμονες συνήσουσιν.

11 καὶ ἀπὸ (that) καιροῦ παραλλάξεως
τοῦ ἐνδελεισμοῦ καὶ τοῦ δοθῆναι²¹
βδέλυγμα ἐρημώσεως²² (as) ἡμέραι
χίλια διακόσια ἐνενήκοντα.

12 μακάριος ὁ ὑπομένων καὶ φθάσας εἰς

ἡμέρας χιλίας τριακοσίας τριάκοντα
πέντε.

13 καὶ σὺ δεῦρο καὶ ἀναπαύου, ἔτι γὰρ
(there are) ἡμέραι εἰς ἀναπλήρωσιν
συντελείας, καὶ ἀναστήσῃ εἰς τὸν
κλῆρόν σου εἰς συντέλειαν ἡμερῶν.
Vocabulary

ἀναπλήρωσις, -εως, ἡ, fulfillment
ἀποτρέχω, hurry away
βδέλυγμα, -ματος, τό, abomination
διακοσίοι, -αι, -α, two hundred
διανοέομαι, pass. dep. comprehend
ἔμμενω, ¹aor. ἐνέμεινα: abide in,
persevere in; abide by, stand by, be true to
ἐνενήκοντα (indecl.), ninety
ἐρήμωσις, -εως, ἡ, desolation
κατακαλύπτω, cover up, cover with
κληῖρος, -ου, ὁ, that which is assigned by
lot, a share, portion; a legacy, inheritance,
inheritable estate
προσέχω, pay attention to, notice; take
care of; mid. cling to something (+ dat.);
προσέχω τὸν νοῦν (+ dat.), turn one's
attention/mind to
τριακόσιοι, -αι, -α, three hundred

χιλιάς, -άδος, ἡ, thousand

ἡμέρας χιλίας τριακοσίας τριάκοντα
πέντε.

13 καὶ σὺ δεῦρο καὶ ἀναπαύου, ἔτι γὰρ
ἡμέραι εἰς ἀναπλήρωσιν συντελείας,
καὶ²³ ἀναστήσῃ²⁴ εἰς τὸν κλῆρόν σου εἰς
συντέλειαν ἡμερῶν.

ἐκλευκαίνω, become very white
ἐμφράσσω, pass. ptc. ἐμπεφραγμένοι,
bar passage to, block up
ἐνδελέχισμός, ὁ, perpetual/daily
(sacrifice)
ἐρήμωσις, -εως, ἡ, desolation
λύσις, ἡ, a releasing; divorce; breaking
(of spells); interpretation, solution (of a
riddle)
νοήμων, -ον, thoughtful, intelligent
παράλλαξις, -εως, ἡ, change, removal
(hapax)
πυρόω, burn with fire; heat to red hot:
pass. be set on fire, be purified by fire (of
metals)
ὑπομένω, remain, await, endure

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Atlanta: Scholars Press, 1996.

¹ ἐπί (w. acc.), “over.”

² ἀφ’ οὗ (καιροῦ).

- 3** ὡσεὶ > ὡς εἰ, “like,” “as if.”
- 4** A reference to astral resurrection of departed souls (cf. afterlife theology in Isa 26:19).
- 5** ἄπό, partitive use (“some”).
- 6** S.v. πίμπλημι.
- 7** S.v. ἴστημι, cf. table 9.1.1(f); this is a stative verb. Since the perfect tense is translated as a present tense, the pluperfect should be translated as a simple past tense.
- 8** S.v. λέγω.
- 9** Construe τὸ πέρας w. θαυμασίων.
- 10** S.v. ὄμνυμι.
- 11** εἰς + expression of time, “for (a period of).”
- 12** Art. inf.
- 13** Gen. absol.
- 14** παρὰ, “about,” “concerning.”
- 15** S.v. συνίημι, see paradigm of ἵημι; cf. table 9.15.
- 16** S.v. πειράζω.
- 17** οὐ μὴ + aor. subj. (emph. fut. neg., cf. IV, 8).
- 18** In HGr, subj. is sometimes used in place of the impv. (cf. hort. subj., cf. IV, 12).

- 19** S.v. ἀφίστημι.
- 20** I.e., διὰ παντὸς καιροῦ, i.e., a perpetual (sacrifice/offering).
- 21** Art. inf.
- 22** παραλλάξεως τοῦ ἐνδελεχισμοῦ καί...βδέλυγμα ἐρημώσεως
- 23** Adv. Καί.
- 24** Mid. voice.



Fig. 6. Relief of the archangel Michael, carved on recessed panel, Konya (IKonya 200).

3.7. 1 Enoch: The Book of the Watchers

(1 En. 1, 6:1–8:2)

Date: Late pre-Maccabean.

Text: The discovery at Qumran of an Aramaic version of 1 Enoch (4QEn, 4QEnastr, 1QGiants) has confirmed that 1 En. 1–36 was originally composed in Aramaic. The Greek text in this section is that of R. H. Charles, with the inclusion of some of the textual emendations recommended by George Nickelsburg.¹

The Book of Enoch was considered to be scripture by the author of Jude (1 En. 1:9 is quoted in Jude 14–15; cf. Deut 33:2), by the author of the Epistle of Barnabas (Barn. 16:4), and by many of the early church fathers, including Athenagoras, Clement of Alexandria, Irenaeus, and Tertullian.² Even today, it has the status of a canonical text in both the Ethiopian Orthodox and Eritrean Orthodox Churches.

Comments: The two earliest apocalypses in the Jewish tradition are the Book of Watchers (third century BCE) in 1 En. 6–36 and the Book of Heavenly Luminaries (early third century BCE or before) in 1 En. 72–82. The term “Watchers” (οἱ ἐγρήγοροι) normally designates the two hundred angels who rebelled against the Lord after the Flood and thereafter remained on the earth, bound in its valleys.³ The reading here expands on the myth found in Gen 6:1–2, narrating how these same Watchers became filled with sexual desire for the women on earth and mated with them, thereby conceiving a race of “giants” (γίγαντες, 1 En. 7:2, T. Reu. 5:7). The Watchers then imparted to the women forbidden knowledge.

Related Texts: The story of this mythic transgression is reinterpreted in the Testament of Reuben 5:1–7 (§6.5), which claims that no direct sexual contact actually occurred. Rather, the sexual desire (ἐπιθυμία) of the Watchers alone was sufficient to impregnate the human women.

An Oracle of Judgment – 1 En. 1:3–9

1:1 Λόγος εὐλογίας Ἐνῶχ, καθὼς εὐλόγησεν ἐκλεκτοὺς δικαίους οἵτινες ἔσονται (present) εἰς ἡμέραν ἀνάγκης ἐξῆραι πάντας τοὺς ἐχθρούς, καὶ σωθήσονται δίκαιοι. 2 καὶ ἀναλαβὼν τὴν παραβολὴν⁴ αὐτοῦ (Enoch) εἶπεν· Ἐνῶχ ἄνθρωπος δίκαιος ὅστις ἐκ θεοῦ ὅρασις αὐτοῦ ἀνεωγμένη,⁵ καὶ ἑώρα⁶ τὴν ὅρασιν τοῦ ἁγίου⁷ καὶ τοῦ οὐρανοῦ ἣν ἔδειξέν μοι ἄγγελοι ἅγιοι. καὶ ἀπὸ λόγων ἐγρήγορων καὶ ἁγίων ἤκουσα ἐγὼ πάντα, καὶ ὡς ἤκουσα παρ αὐτῶν πάντα καὶ ἔγνων ἐγὼ θεωρῶν.⁸ καὶ οὐκ εἰς τὴν νῦν⁹ γενεὰν διενοοῦμην, ἀλλὰ ἐπὶ¹⁰ πόρρω οὖσαν γενεὰν ἐγὼ λαλῶ. 3 καὶ περὶ τῶν ἐκλεκτῶν νῦν λέγω, καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολὴν μου.

ἀνάγκη, ἡ, necessity, obligation; tribulation, calamity; pl. calamities

ἀναλαμβάνω, 6. ἀνελήφθην: to take up, carry; to resolve; to take up (a discourse); to take over, carry away

διανοέομαι, recollect, expound

ἐγρήγοροι, οἱ, “Watchers,” rebel angels

ἐκλεκτός, -ή, -όν, chosen, elect; precious

ἔλεος, -ους, τό, mercy, compassion

ἐξαίρω, 3. ἐξῆρα: remove, drive away (do not confuse w. ἐξαιρέω)

εὐλογία, ἡ, blessing

πόρρω (adv.), far off, far away

A Theophany

1:3 Καὶ ἐξελεύσεται ὁ ἅγιός μου ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ, καὶ ὁ θεὸς τοῦ αἰῶνος 4 ἐπὶ γῆν πατήσῃ ἐπὶ τὸ Σινᾶ ὄρος¹¹ καὶ φανήσεται¹² ἐκ τῆς παρεμβολῆς αὐτοῦ καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ τῶν οὐρανῶν. 5 καὶ φοβηθήσονται πάντες¹³ καὶ πιστεύσουσιν οἱ ἐγρήγοροι καὶ ἄσουσιν¹⁴ ἀπόκρυφα ἐν πᾶσιν τοῖς ἄκροις τῆς γῆς καὶ λήμψεται αὐτοὺς¹⁵ τρόμος καὶ φόβος μέγας μέχρι τῶν περάτων τῆς γῆς, 6 καὶ σεισθήσονται καὶ πεσοῦνται καὶ διαλυθήσονται ὄρη ὑψηλά, καὶ ταπεινωθήσονται βουνοὶ ὑψηλοὶ καὶ τακῆσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς· 7 καὶ διασχισθήσεται ἡ γῆ σχίσμα, καὶ πάντα ὅσα ἐστὶν ἐπὶ τῆς γῆς ἀπολεῖται¹⁶ καὶ κρίσις ἔσται κατὰ πάντων.

Vocabulary

ἄκρον, τό, high point, top (of a mountain, staff); outermost edge; end, edge (of the earth); peel (of fruit)

βουνός, ὁ, hill

διαλύω, break apart

διασχίζω, separate; pass. be separated

ἰσχύς, -ύος, ἡ, strength, might

κατοίκησις, -εως, ἡ, dwelling

κηρός, ὁ, beeswax

μέχρι(ς), (prep. w. gen.) until, to; to the extent; (conj.) until

παρεμβολή, ἡ, army; battalion

πατέω, tread/walk on (ἐπί)

πέρας, -ατος, τό, limit, end (of the earth), boundary; (adv.) πέρας, finally, in conclusion; as a result

ῥαγάς, -άδος, ἡ, fissure (in soil)

σειώ, to shake

Σινᾶ, indecl., Mt. Sinai

σχίσμα, τό, crack, cleft, 1 En. 1:7; dissension, schism

τήκω, 2. τακῆσομαι: melt, dissolve

1:8^a Καὶ μετὰ τῶν δικαίων τὴν εἰρήνην ποιήσει,¹⁷ καὶ ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις, καὶ ἐπὶ αὐτοὺς γενήσεται ἔλεος, 8^b καὶ ἔσονται πάντες τοῦ θεοῦ,¹⁸ καὶ τὴν εὐοκίαν δώσει αὐτοῖς καὶ πάντας (of them) εὐλογήσῃ. 8^c καὶ πάντων ἀντιλήμψεται καὶ φανήσεται αὐτοῖς φῶς καὶ ποιήσῃ ἐπὶ αὐτοὺς εἰρήνην. 9^a ὅτι ἔρχεται¹⁹ σὺν ταῖς μυριάσιν αὐτοῦ καὶ τοῖς ἁγίοις αὐτοῦ ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἀπολέσαι πάντας τοὺς ἄσεβεῖς, 9^b καὶ ἐλέγξει πᾶσαν σάρκα περὶ πάντων ἔργων τῆς ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ σκληρῶν ὧν ἐλάλησαν λόγων²⁰ καὶ περὶ πάντων ὧν κατελάλησαν κατὰ αὐτοῦ ἁμαρτωλοὶ ἄσεβεῖς.²¹

Vocabulary

ἁμαρτωλός, -όν, sinful; subst. a sinner

ἀντιλαμβάνω (+ gen.), to help, support

ἀσέβεια, ἡ, impiety, iniquity

ἀσεβέω, act profanely, act wickedly (against)

ἀσεβής, -ές, irreverent, impious, ungodly

βοηθέω, to help, come to the aid of somebody (dat.), to render assistance to somebody; to defend oneself

ἐλέγχω, to reprove, reproach

ἔλεος, -ους, τό, mercy, compassion

εὐδοκία, ἡ, satisfaction, approval, good pleasure

καταλαλέω, speak against

μυριάς, -άδος, ἡ, ten thousand, a myriad; as adj. countless (mostly pl.)

σκληρός, -ά, -όν, hard, difficult

συντήρησις, ἡ, protection

The Conspiracy

6:1 Καὶ ἐγένετο, οὗ ἂν ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ἐκείναις ταῖς ἡμέραις ἐγεννήθησαν (αὐτοῖς) θυγατέρες ὠραῖαι καὶ καλαῖ. 2 καὶ ἐθεάσαντο αὐτάς οἱ ἐγρήγοροι,²² οἱ υἱοὶ οὐρανοῦ, καὶ ἐπεθύμησαν αὐτάς, καὶ εἶπαν πρὸς ἀλλήλους· Δεῦτε ἐκλεξώμεθα²³ ἑαυτοῖς γυναῖκας ἀπὸ...τῶν ἀνθρώπων καὶ γεννήσωμεν ἑαυτοῖς τέκνα. 3 καὶ εἶπεν Σεμιαζᾶς²⁴ πρὸς αὐτούς, ὃς ἦν ἄρχων αὐτῶν· Φοβοῦμαι μὴ οὐ θελήσετε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4 ἀπεκρίθησαν οὖν αὐτῷ πάντες· Ὁμώσωμεν²⁵ ὅρκῳ πάντες καὶ ἀναθεματίσωμεν πάντες ἀλλήλους μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ (χρόνου) ἂν τελέσωμεν αὐτὴν καὶ ποιήσωμεν τὸ πρᾶγμα τοῦτο. 5 τότε ὥμοσαν πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ...²⁶

(7. Here follows the names of their twenty chiefs, with Shemihazah listed as their leader, Aretqoph, second to him, Remashel, third to him, and so forth.)

Vocabulary

ἀναθεματίζω, bind with a curse (not turn back on an oath)

γνώμη, ἡ, intention, purpose; resolution, decision; preliminary resolution (of Council); opinion

ἐγρήγοροι, οἱ, the “Watchers,” rebel angels

ἐκλέγω, ¹aor. mod. ἐξελέξαμαι: to collect revenue (money); mid. to choose, select

θυγάτηρ, -τρός, ἡ, daughter; female descendant

ὄμνυμι (later ὀμνύω), 2. ὁμοῦμαι, 3. ὤμοσα, aor. subj. ὀμόσω: swear/confirm an oath, swear by (ἐν or + acc.) a god

ὁμοῦ (adv.), in the same place/time, together

ὄρκος, ὁ, oath

ὀφειλέτης, ὁ, debtor, one who is under obligation, one who is guilty/liable for

τελέω, 6. ἐτελέσθην, pf. pass. ptc. τετελεσμένος: finish, complete, fulfill; to perfect; to initiate (into a mystery religion), pass. be accomplished

ὠραῖος, -α, -ον, beautiful; gracious

The Deed, Its Results, and the Secrets They Revealed

7:1 Καὶ ἔλαβον ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας, καὶ ἤρξαντο εἰσπορεύεσθαι πρὸς αὐτὰς καὶ μιαίνεσθαι ἐν αὐταῖς καὶ ἐδίδαξαν αὐτὰς φαρμακείας καὶ ἐπαιδάς²⁷ καὶ ῥιζοτομίας καὶ τὰς βοτάνας ἐδήλωσαν αὐταῖς. 2 Αἱ δὲ ἐν γαστρὶ λαβοῦσαι²⁸ ἐτέκοσαν²⁹ γίγαντας μεγάλους ἐκ³⁰ πηγῶν τρισχιλίων (in height), 3 οἵτινες κατήσθοσαν³¹ τοὺς κόπους τῶν ἀνθρώπων. ὥς δὲ οὐκ ἐδυνήθησαν³² αὐτοῖς οἱ ἄνθρωποι ἐπιχορηγεῖν, 4 οἱ γίγαντες ἐτόλμησαν (to rise up) ἐπ’ αὐτούς καὶ κατησθίοντες τοὺς ἀνθρώπους. 5 καὶ ἤρξαντο ἁμαρτάνειν ἐν³³ τοῖς πετεινοῖς καὶ τοῖς θηρίοις καὶ ἔρπετοῖς καὶ τοῖς ἰχθύσιν καὶ ἀλλήλων τὰς σάρκας κατεσθίειν, καὶ τὸ αἷμα ἔπινον. 6 τότε ἡ γῆ ἐνέτυχεν κατὰ τῶν ἀνόμων.

Vocabulary

βοτάνη, ἡ, herb

γαστήρ, -τρός, ἡ, belly, stomach; womb

γίγαντες, οἱ (pl.), giants (cf. T. Reu. 5:7 [§6.5])

δηλόω, reveal; explain, make clear; pass. be announced

εἰσπορεύομαι, go in(to), enter; have sexual intercourse with

ἐντυγχάνω, 3. ἐνέτυχον, ²aor. inf. ἐντυχεῖν: bring a charge against; appeal, petition; happen to meet with/run into somebody; happen to read

ἐπιχορηγέω, provide for

ἐπωδή, ἡ, enchantment, spell

ἔρπετόν, τό, reptile

κόπος, ὁ, labor, work; reward for labor; produce/harvest

μέταλλον, τό, mine (containing the metal of the earth)

πῆχυς, -εως, ὁ, cubit (measure of length from the elbow to the end of middle finger)

ῥιζοτομία, ἡ, gathering and cutting of roots

τολμᾶω, dare to, be bold enough to (+ inf.); show boldness toward (ἐπί)

τρισχίλιοι, -αι, -α, three thousand

φαρμακεία, ἡ, sorcery

8:1 Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαήλ³⁴ μαχαίρας (how) ποιεῖν καὶ ὄπλα καὶ ἀσπίδας καὶ θώρακας, καὶ ὑπέδειξεν αὐτοῖς τὰ μέταλλα καὶ τὴν ἐργασίαν αὐτῶν καὶ (for women) ψέλια καὶ κόσμους καὶ στίβεις καὶ τὸ καλλιβλέφαρον καὶ παντοίους λίθους ἐκλεκτοὺς καὶ τὰ βαφικά. 2 καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν καὶ ἀπεπλανήθησαν καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν.

Vocabulary

ἀποπλανᾶω, lead astray

ἀσπίς, -ίδος, ἡ, shield; Egyptian asp, cobra

ἀφανίζω, remove, get rid of; destroy, ruin; pass. vanish; be ruined, be destroyed

βαφικόν, τό, dye

ἐργασία, ἡ, production; business

θώραξ, -ακος, ὁ, (soldier's) breastplate, coat of mail; trunk of the body

καλλιβλέφαρον, τό, paint for the eyelids and eyelashes

μέταλλον, τό, mine (containing the metal of the earth)

ὄπλον, τό, tool, large shield; pl. τὰ ὄπλα, weapons

παντοῖος, -α, -ον, of all kinds

πορνεύω, engage in prohibited sexual activity, commit sexual immorality; fig. practice idolatry

στίβι, -ιος, τό, *stibium*, antimony, chemical used for eye painting

ὑποδείκνυμι, 3. ὑπέδειξα: show, reveal, indicate

ψέλιον, τό, bracelet

1 R. H. Charles, *The Book of Enoch* (Oxford: Clarendon, 1912); George W. E. Nickelsburg, *A Commentary on the Book of 1 Enoch*, ed. Klaus Baltzer, Hermeneia (Minneapolis: Fortress, 2001).

2 Enoch was the great-grandson of Adam (Gen 5:3–18) and the great-grandfather of Noah. According to Genesis, Enoch “walked with God: and he was not; for God took him” (Gen 5:22–29), implying that he was taken up by God while still alive.

3 Cf. Gen 6:1–2; 1 En. 1:5–7, 9, 15, 16:2; Jude 1:6.

4 παραβολήν, here “discourse.”

5 Based on emendation of Nickelsberg (p. 137, 2b).

6 S.v. ὁράω, impf.

7 “Of the Holy One.”

8 Based on the emendation of Nickelsberg (p. 137, 2g)

9 νῦν, “present.”

10 ἐπί, “concerning.”

11 ἐπὶ γῆν...ἐπὶ τὸ Σεινὰ ὄρος.

12 S.v. φαίνω.

13 The lack of subject–verb agreement probably stems from the Heb. parent text.

14 S.v. ᾔδω.

15 I.e., the Watchers.

16 S.v. ἀπόλλυμι

17 The subject, “he,” refers to τοῦ ἁγίου in 1 En. 1:2.

18 Gen. of poss.

19 Note the three infinitives that follow this verb.

20 σκληρῶν...λόγων.

- 21** ἄμαρτωλοὶ ἄσεβεῖς is the subject of the verb.
- 22** Nickelsberg's restoration (174, n. 2a).
- 23** Hort. subj. (cf. IV, 12).
- 24** Shemihazah is chief of the Watchers.
- 25** S.v. ὄμνυμι; hort. subj.
- 26** I.e., by the ὄρκος.
- 27** ἐπαιδὴ > ἐπωδὴ.
- 28** S.v. λαμβάνω, here “to conceive” (cf. συλλαμβάνω).
- 29** S.v. τίκω.
- 30** ἐκ, “of.”
- 31** S.v. κατεσθίω.
- 32** S.v. δύναμαι (dep.).
- 33** I.e., victimize.
- 34** Ἀζαήλ, Azazel, the tenth of the leaders of the Watchers.

3.8. 1 Enoch: The Miraculous Birth of Noah

(1 En. 106–107)

Date: Late pre-Maccabean.

Text: Chester Beatty–Michigan Papyrus (which preserves 1 En. 97:6–107:3), as edited by Campbell Bonner (ed.), *The Last Chapters of Enoch in Greek* (London: Christophers, 1937); originally written in Aramaic.

106:1 Μετὰ δὲ χρόνον ἔλαβον (for) Μαθουσάλεκ¹ τῷ υἱῷ μου γυναῖκα καὶ ἔτεκεν υἷὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Λάμεχ² ἔταπεινώθη ἡ δικαιοσύνη μέχρι τῆς ἡμέρας ἐκείνης. καὶ ὅτε εἰς ἡλικίαν (Lamech) ἐπῆλθεν, ἔλαβεν αὐτῷ γυναῖκα· 2 καὶ ἔτεκεν αὐτῷ παιδίον, καὶ ὅτε ἐγεννήθη τὸ παιδίον ἦν τὸ σῶμα (of the child) λευκότερον χιόνος³ καὶ πυρρότερον ῥόδου, τὸ τρίχωμα πᾶν λευκὸν καὶ ὡς ἔρια λευκὰ καὶ οὖλον καὶ (he was) ἔνδοξον. καὶ ὅτε ἀνέωξεν τοὺς ὀφθαλμούς, ἔλαψμεν ἡ οἰκία ὡσεὶ ἥλιος. 3 καὶ ἀνέστη ἐκ τῶν χειρῶν τῆς μαίας καὶ ἀνέωξεν τὸ στόμα καὶ εὐλόγησεν τῷ κυρίῳ. 4 καὶ ἐφοβήθη Λάμεχ ἅπ⁴ αὐτοῦ καὶ ἔφυγεν⁴ καὶ ἦλθεν πρὸς Μαθουσάλεκ τὸν πατέρα αὐτοῦ καὶ εἶπεν αὐτῷ·

Vocabulary

ἔριον, τό, wool

λευκός, -ή, -όν, white; comp. -τερος

οὖλος, -η, -ον, curly

πυρρός, -ά, -όν, red; comp. -τερος, redder

ῥόδον, τό, rose

τρίχωμα, -ματος, τό, hair, head of hair (cf. 106:10)

χιών, -όνος, ἡ, snow

ὡσεὶ, like, as; about, approximately

106:5 τέκνον ἐγεννήθη μου⁵ ἄλλοιον, οὐχ ὅμοιον τοῖς ἀνθρώποις ἀλλὰ (like) τοῖς τέκνοις τῶν ἀγγέλων τοῦ οὐρανοῦ. καὶ ὁ τύπος ἄλλοιότερος, οὐχ ὅμοιος ἡμῖν· τὰ ὄμματα ἐστὶν ὡς ἀκτῖνες τοῦ ἡλίου, καὶ (is) ἔνδοξον τὸ πρόσωπον· 6 καὶ ὑπολαμβάνω ὅτι οὐκ ἔστιν ἐξ ἐμοῦ ἀλλὰ ἐξ ἀγγέλου, καὶ εὐλαβοῦμαι αὐτὸν μήποτε τι ἔσται⁶ ἐν ταῖς ἡμέραις αὐτοῦ ἐν τῇ γῇ. 7 καὶ παραιτοῦμαι, πάτερ, καὶ δέομαι, βάδισον πρὸς Ἐνῶχ τὸν πατέρα ἡμῶν καὶ ἐρώτησον ... (“the truth from him, for his dwelling is with the angels”).⁷

Vocabulary

ἀκτίς, -ῖνος, ἡ, ray/beam (of sun)

ἄλλοιός, -α, -ον, strange, of another kind, comp. ἄλλοιότερος, stranger, quite strange

βάδιζω, 3. βάδισα: go, walk, proceed; go to visit at (παρά) a place

δέομαι, ¹aor. pass. ptc. δεηθείς (dep.): miss, be in need of (+ gen.); mid. δέομαι, ask for (+ gen.), plead for something (+ gen.), beg of somebody

εὐλαβέομαι, be concerned, anxious

ὄμμα, -ματος, τό, eye

παραιτέομαι, ask for, request; demand exemption from

τύπος, ὅ, image, form; type, prototype, pattern; pl. details

106:8 (“When Methuselah heard the words of his son,”) ἦλθεν πρὸς ἐμὲ (Enoch) εἰς τὰ τέρματα τῆς γῆς οὗ⁸ εἶδεν τότε εἶναί με καὶ εἶπέν μοι· πάτερ μου, ἐπάκουσον τῆς φωνῆς μου καὶ ἦκε πρὸς με. καὶ ἤκουσα τὴν φωνὴν αὐτοῦ καὶ ἦλθον πρὸς αὐτὸν καὶ εἶπα· ἰδοὺ πάρειμι τέκνον· διὰ τί⁹ ἐλήληθας¹⁰ πρὸς ἐμέ, τέκνον; 9 καὶ ἀπεκρίθη λέγων· δι’ ἀνάγκην μεγάλην ἦλθον ὧδε, πάτερ· 10 καὶ νῦν ἐγεννήθη τέκνον Λάμεχ¹¹ τῷ υἱῷ μου, καὶ ὁ τύπος αὐτοῦ καὶ εἰκὼν αὐτοῦ οὐχ ὅμοιος ἀθρώποις καὶ τὸ χρῶμα αὐτοῦ λευκότερον χιόνος καὶ πυρρότερον ῥόδου, καὶ τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ λευκότερον ἐρίων λευκῶν, καὶ τὰ ὄμματα αὐτοῦ (are) ἀφόμοια ταῖς τοῦ ἡλίου ἀκτίσιν, 11 καὶ ἀνέστη ἀπὸ τῶν τῆς μαίας χειρῶν καὶ ἀνοίξας τὸ στόμα εὐλόγησεν τὸν κύριον τοῦ αἰῶνος· 12 καὶ ἐφοβήθη ὁ υἱὸς μου Λάμεχ, καὶ ἔφυγεν πρὸς ἐμέ. καὶ οὐ πιστεύει ὅτι υἱὸς αὐτοῦ ἐστίν, ἀλλὰ ὅτι (he is) ἐξ ἀγγέλων τοῦ οὐρανοῦ....“And behold, I have come to you because from the angels you have”)¹² τὴν ἀκρίβειαν ἣν ἔχεις καὶ τὴν ἀλήθειαν. 13 Τότε (Enoch) ἀπεκρίθη λέγων· ἀνακαινίσει ὁ κύριος πρόσταγμα ἐπὶ τῆς γῆς, καὶ τὸν αὐτὸν τρόπον, τέκνον, τεθέαμαι¹³ καὶ ἐσήμανά σοι· ἐν γὰρ τῇ γενεᾷ Ἰάρεδ¹⁴ τοῦ πατρός μου παρέβησαν τὸν λόγον κυρίου ἀπὸ τῆς διαθήκης τοῦ οὐρανοῦ.

Vocabulary

ἀνακαινίζω, renew

ἀκρίβεια, ἡ, exact facts

ἀφόμοιον, τό, copy (of) (dat.)

διαθήκη, ἡ, treaty, covenant; last will and testament

παραβαίνω, 3. παρέβην: transgress

πυρρός, -ά, -όν, red; comp. -τερος, redder

ῥόδον, τό, rose

σημαίνω, 2. σημάνῳ, 3. ἐσήμανα, aor. impv. σήμανον: give a sign/signal, indicate something (acc.) with a sign; report, make known

τέρμα, -ματος, τό, end, limit

χιών, -όνος, ἡ, snow

χρῶμα, -ματος, τό, color

106:14 καὶ ἰδοὺ ἁμαρτάνουσιν καὶ παραβαίνουν τὸ ἔθος, καὶ μετὰ γυναικῶν συγγίνονται καὶ μετ’^τ αὐτῶν ἁμαρτάνουσιν καὶ ἔγημαν ἐξ αὐτῶν, 17^a καὶ τίκτουσιν, οὐχ ὁμοίους πνεύμασι

ἀλλὰ σαρκίνους. 15 καὶ ἔσται¹⁵ ὀργὴ μεγάλη ἐπὶ τῆς γῆς καὶ καταλυσμός, καὶ ἔσται ἀπώλεια μεγάλη ἐπὶ ἐνιαυτὸν ἓνα. 16 καὶ τότε τὸ παιδίον τὸ γεννηθὲν (to you) καταλειφθήσεται, καὶ τρία αὐτοῦ τέκνα σωθήσεται, ἀποθανόντων¹⁶ τῶν¹⁷ ἐπὶ τῆς γῆς. 17^b καὶ πραῦνεῖ τὴν γῆν ἀπὸ τῆς οὔσης ἐν αὐτῇ φθορᾶς. 18 καὶ νῦν λέγε Λάμεχ ὅτι Τέκνον σου ἔστιν δικαίως καὶ ὁσίως, καὶ κάλεσον αὐτοῦ τὸ ὄνομα Νῶε· αὐτὸς γὰρ ἔσται ὑμῶν κατάλειμμα ἐφ’ οὗ ἂν καταπαύσητε καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ τῆς φθορᾶς τῆς γῆς καὶ ἀπὸ πάντων τῶν ἁμαρτωλῶν καὶ ἀπὸ ἀδικιῶν πασῶν τῶν συντελειῶν ἐπὶ τῆς γῆς.... (“And after this there will be stronger iniquity than that which was formerly consummated upon the earth. For I know the mysteries of the Lord that the holy ones have revealed and”)¹⁸ 19 ὑπέδειξέν μοι καὶ ἐμήνυσεν, καὶ ἐν ταῖς πλαξὶν τοῦ οὐρανοῦ ἀνέγνω¹⁹ αὐτά.

Vocabulary

ἀπώλεια, ἡ, destruction, annihilation

γαμέω, Att. ¹aor. ἔγημα, HGr ¹aor., ἐγάμησα: marry

ἔθος, -ους, τό, custom(s)

κατάλειμμα, -ματος, τό, remnant

καταλυσμός, ὁ, flood, deluge

καταπαύω, to rest, find rest

μηνύω, 3. ἐμήνησα, ¹aor. pass. ptc. μηνυθείς: disclose a secret, reveal, report

ὁσίως, in holiness

πλάξ, πλακός, ἡ, flat stone (on which an inscription could be made), tablet (of the law)

πραῦνω, tame (wild animals)

σάρκινος, -η, -ον, fleshly

συγγίνομαι, mingle with, have sexual intercourse with

ὑποδείκνυμι/ὑποδεικνύω, 3. ὑπέδειξα: show

φθορά, ἡ, depravity, moral corruption; miscarriage

107:1 Τότε τεθέσθαι τὰ ἐγγεγραμμένα ἐπ’ αὐτῶν, ὅτι γενεὰ γενᾶς²⁰ κακίων ἔσται, καὶ εἶδον τότε (will continue) μέχρι τοῦ ἀναστῆναι γενεὰν²¹ δικαιοσύνης, καὶ ἡ κακία ἀπολείται καὶ ἡ ἁμαρτία ἀλλάξει ἀπὸ τῆς γῆς καὶ τὰ ἀγαθὰ ἥξει ἐπὶ τῆς γῆς ἐπ’ αὐτούς. 2 καὶ νῦν ἀπότρεχε τέκνον καὶ σήμανον Λάμεχ τῷ υἱῷ σου ὅτι τὸ παιδίον τοῦτο τὸ γεννηθὲν τέκνον αὐτοῦ ἔστιν δικαίως καὶ οὐ ψευδῶς. 3 καὶ ὅτε ἤκουσεν Μαθουσάλεκ τοὺς λόγους Ἐνώχ²² τοῦ πατρὸς αὐτοῦ – μυστηριακῶς γὰρ (Enoch) ἐδήλωσεν αὐτῷ – (Methuselah) ἐπέστρεψεν καὶ ἐδήλωσεν αὐτῷ.²³ καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Νῶε, εὐφραίνων τὴν γῆν ἀπὸ τῆς ἀπωλείας.

Vocabulary

ἀλλάσσω, 2. ἀλλάξω: change, alter; exchange one thing for another

ἀποτρέχω, hurry away

ἐγγράφω, write down, inscribe

μυστηριακῶς, mysteriously, secretly

ψευδῶς, falsely; οὐ ψευδῶς, without deception

1 Dat.; Methuselah, son of Enoch (Gen 5:18–25).

2 Lamech, son of Methuselah and father of Noah.

3 Gen. of comp.

4 S.v. φεύγω.

5 “Of me,” i.e., “to me.”

6 τι ἔσται, “something happens.”

7 Two lines of the Greek text have been lost.

8 οὔ, “where.”

9 διὰ τί, “why?”

10 S.v. ἔρχομαι.

11 Dat.

12 Greek text is lost.

13 S.v. θεάομαι.

14 Gen. (indecl.); Jared (Gen 5:18–20).

15 ἔσται, impers. (“there will be”).

- 16** Adv. temp. ptc. (“after ...”).
- 17** S.c. ἄνθρώπων.
- 18** Two lines of Greek lost.
- 19** S.v. ἀναγινώσκω.
- 20** γενεὰ γενᾶς, “generation after generation.”
- 21** Subject of art. inf.
- 22** Gen.
- 23** I.e., to Lamech.

3.9. Life of Adam and Eve: God Curses Eve

(L.A.E. 19–21, 25, 31–32)

Date: 100–300 CE.

Text: Johannes Tromp, *The Life of Adam and Eve in Greek: A Critical Edition* (Leiden: Brill, 2005).

Scholars disagree as to whether the origins of this text are Jewish or Christian or “at the crossroads of ‘pagan,’ Jewish and Christian cultures.”¹ This text contains multiple cultural traditions and voices, sometimes in tension with themselves. The resulting figure of Eve is a construct of these diverse traditions.

Related Texts: This text narrates, in much greater detail than Gen 3 (§2.1), the first sin, with emphasis on the culpability and remorse of Eve (Εὐα); cf. 2 Cor 11:3, 1 Tim 2:13–15, Acts Andr. 5–9 (§5.16).

Related Texts: L.A.E. 1, 7–9 (§3.10)

After the snake said “Come ...follow me,” Eve replied:

19:1 Ἦνοιξα δὲ (the gate) καὶ (the snake) εἰσῆλθεν ἔσω εἰς τὸν παράδεισον. καὶ διώδευσεν ἔμπροσθέν μου. καὶ περιπατήσας ὀλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεὶς οὐ δώσω σοι φαγεῖν, ἐὰν μὴ ὁμόσης² μοι ὅτι δίδεις (τὸν καρπὸν) καὶ τῷ ἀνδρί σου. 2 ἐγὼ δὲ εἶπον αὐτῷ ὅτι οὐ γινώσκω ποίῳ ὄρκῳ ὁμόσω σοι. πλὴν ὃ οἶδα λέγω σοι· μὰ τὸν θρόνον τοῦ δεσπότη καὶ τὰ χερουβὶμ καὶ τὸ ξύλου τῆς ζωῆς ὅτι δώσω (τὸν καρπὸν) καὶ τῷ ἀνδρί μου (to eat). 3 ὅτε δὲ ἔλαβεν ἁ³ ἐμοῦ τὸν ὄρκον, τότε ἦλθεν καὶ ἔθετο³ ἐπὶ τὸν καρπὸν ὃν ἔδωκέν μοι φαγεῖν τὸν ἰδὸν τῆς κακίας αὐτοῦ, τοῦ ³ ἐστὶν τῆς ἐπιθυμίας. ἐπιθυμία γάρ ἐστιν (the origin) πάσης ἁμαρτίας. καὶ κλίνας⁴ τὸν κλάδον ἐπὶ τὴν γῆν, ἔλαβον ἀπὸ τοῦ κάρπου καὶ ἔφαγον.

Vocabulary

δεσπότης, ὁ, master, lord, ruler; owner

διοδεύω, pass through

ἔμπροσθεν (+ gen.), before, in front of; previously

ἔσω, inside, within (adv.)

θρόνος, ὁ, chair, seat, throne

κακία, ἡ, wickedness, evil

κλάδος, ὁ, branch (of a tree)

μά, by (particle used in asseverations, w. acc. of the deity appealed to)

μεταμέλομαι, change one’s mind

ὀλίγος, -η, -ον, little; δ' ὀλίγων, in a few words, briefly; (πρὸς) ὀλίγον, a short while; μετ' ὀλίγον, after a brief time

ὅμνυμι, later **ὀμνύω**, 2. ὁμοῦμαι, 3. ὤμοσα, aor. subj. ὀμόσω: swear/confirm by an oath, swear by (ἐν or + acc.) a god

ὄρκος, ὅ, an oath

πλὴν, nevertheless; but only, except

20:1 Καὶ ἐν αὐτῇ τῇ ὥρᾳ ἠνεώχθησαν οἱ ὀφθαλμοί μου, καὶ ἔγνων ὅτι γυμνὴ ἦμην τῆς δικαιοσύνης ἣς ἦμην ἐνδεδυμένη.⁵ 2 καὶ ἔκλαυσα⁶ λέγουσα· τί τοῦτο ἐποίησας (to me), ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου; 3 ἔκλαιον δὲ καὶ περὶ τοῦ ὄρκου. ἐκεῖνος⁷ δὲ κατήλθεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. 4 ἐγὼ δὲ ἐζήτουν ἐν τῷ μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὔρον (any). ἅπαντα γὰρ τὰ φυτὰ τοῦ ἑμοῦ μέρους κατερρύη τὰ φύλλα, παρὲς (those) τοῦ σύκου μόνου. 5 λαβοῦσα δὲ φύλλα ἀπ' αὐτοῦ ἐποίησα ἑμαυτῇ περιζώματα.

Vocabulary

αἰσχύνη, ἡ, shame, disgrace

ἀπαλλοτριόμαι, pass. be estranged from (cf. 21:6)

ἅπας, ἅπασα, ἅπαν, alternate form of πᾶς, πᾶσα, πᾶν

ἄφαντος, -ον, invisible

καταρρέω, 3. κατερρύην: fall off

κατέρχομαι, 4. κατελήλυθα: go down; derive from, descend from; (naut.) put into port

μέρος, -ους, τό, (pl. nom./acc.) μέρος: part, piece; one's part/role; place, region; a separate part (in contrast to the whole)

παρὲς, except

περίζωμα, -ματος, τό, apron, skirt

σῦκον, τό, fig

φυτόν, τό, plant, garden plant, tree

21:1 Καὶ ἐβόησα αὐτῇ τῇ ὥρᾳ λέγουσα· Ἀδάμ, Ἀδάμ, ποῦ εἶ; ἀνάστα⁸ ἐλθὲ πρὸς με, καὶ δείξω⁹ σοι μέγα μυστήριον. 2 ὅτε δὲ ἦλθεν ὁ πατήρ ὑμῶν¹⁰ εἶπον αὐτῷ λόγους (περὶ) παρανομίας οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. 3 ἅμα γὰρ ἦλθεν, ἥνοιξα τὸ στόμα μου καὶ ὁ διάβολος ἐλάλει (through me), καὶ ἠρξάμην νουθετεῖν αὐτὸν λέγουσα· δεῦρο κύριέ μου Ἀδάμ, ἐπάκουσόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου οὗ εἶπεν ἡμῖν ὁ θεὸς τοῦ μὴ φαγεῖν¹¹ ἀπ' αὐτοῦ, καὶ ἔσει¹² ὡς θεός. 4 καὶ ἀποκριθεὶς ὁ πατήρ ὑμῶν εἶπεν· Φοβοῦμαι μήποτε ὀργισθῇ μοι ὁ θεός. ἐγὼ δὲ εἶπον· Μὴ φοβοῦ, ἅμα γὰρ φάγης ἔσει γινώσκων καλὸν καὶ πονηρόν. 5 καὶ τότε ταχέως πείσασα¹³ αὐτὸν ἔφαγεν, καὶ ἠνεώχθησαν¹⁴ αὐτοῦ οἱ ὀφθαλμοί, καὶ ἔγνω τὴν γύμνωσιν αὐτοῦ. 6 καὶ λέγει μοι· Ὡ γύναι πονηρά, τί κατειργάσω ἐν ἡμῖν; ἀπηλλοτριώσάς με ἐκ τῆς δόξης τοῦ θεοῦ.

Vocabulary

ἀπαλλοτριόμαι, pass. be estranged from

βοάω, cry, call out, shout

γύμνωσις, -εως, ἡ, nakedness

δένδρον, τό, tree

διάβολος, ὁ, the devil

κατάγω, 3. κατήγαγον, 6. κατήχθην: bring down; carry in procession; pass. call in at a port, put into shore; be brought down

κατεργάζομαι, 3. κατειργασάμην: bring about, accomplish; prepare

νουθετέω, instruct; warn, admonish

παρανομία, ἡ, transgression of the law, illegality

ταχύς, -εῖα, -ύ, swift, quick, soon; ταχέως (adv.), quickly; comp. θάσσων (Att. θάπτων), θᾶσσον, quicker, sooner than (ἤ); superl. τάχιστος, -η, -ον, most quickly, as quickly as possible, as soon as

God Curses Eve (L.A.E. 25)

Then Eve said:

25:1 Στραφεῖς δὲ πρὸς με ὁ κύριος λέγει· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὄφεως καὶ παρήκουσας τὴν ἐντολήν μου, ἔσει ἐν καμάτοις πολυτρόποις, καὶ ἐν πόνοις ἀφορήτοις. 2 τέξει¹⁵ τέκνα ἐν πολλοῖς τρόμοις. καὶ ἐν μιᾷ ὥρᾳ ἔλθῃς τοῦ τεκεῖν¹⁶ καὶ ἀπολέσεις¹⁷ τὴν ζωὴν σου ἐκ τῆς ἀνάγκης σου τῆς μεγάλης καὶ τῶν ὠδίνων. 3 ἐξομολογήσει δὲ καὶ εἴπεις· Κύριε, κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω¹⁸ (again) εἰς τὴν ἀμαρτίαν τῆς σαρκός. 4 (And the Lord said) Διὰ τοῦτο ἐκ τῶν λόγων σου κρινῶ σε διὰ τὴν ἔχθραν ἣν ἔθετο ὁ ἐχθρὸς ἐν σοί· στραφεῖς δὲ πάλιν πρὸς τὸν ἄνδρα σου καὶ αὐτός σου κυριεύσει.

Vocabulary

ἀνάγκη, ἡ, necessity, obligation; tribulation; calamity; pl. calamities; ἀνάγκης, by force, through compulsion

ἀφόρητος, -ον, unendurable

κάματος, ὁ, toil; pl. labor pains

παρακούω, ignore, pay no attention to; disobey

πολυτρόπος, -ον, turning in many ways, writhing

τρόπος, ὁ, way, manner

The Death of Adam and Eve's Repentance (L.A.E. 31–32)

31:1 Ταῦτα δὲ (Εὐὰ) εἰποῦσα ἐν μέσῳ τῶν υἱῶν αὐτῆς κοιμωμένου τοῦ Ἀδὰμ¹⁹ ἐν τῇ νόσῳ αὐτοῦ (ἄλλην δὲ εἶχεν μίαν ἡμέραν²⁰ ἐξελθεῖν ἐκ τοῦ σώματος αὐτοῦ). 2 καὶ λέγει τῷ Ἀδὰμ ἡ Εὐὰ· Διὰ τί ἀποθνήσκεις κἀγὼ ζῶ; ἢ πόσον χρόνον ἔχω ποιῆσαι μετὰ θάνατόν σου; ἀνάγγειλόν μοι. 3 τότε λέγει ὁ Ἀδὰμ τῇ Εὐὰ· μὴ θέλε φροντίζειν περὶ πραγμάτων. οὐ γὰρ

βραδύνεις ἄπ' ἑμοῦ, ἀλλ' ἴσα²¹ ἀποθήσκομεν ἀμφοτέροι. καὶ αὐτὴ τεθήσει εἰς τὸν τόπον τὸν ἑμόν, κἂν ἀποθάνω κατὰλειψόν με καὶ μηδεὶς μου ἄψηται ἕως οὗ (χρονοῦ) ἄγγελος λαλήσῃ τι περὶ ἑμοῦ. 4 οὐ γὰρ ἐπιλήσεται²² μου ὁ θεός, ἀλλὰ ζητήσῃ τὸ ἴδιον σκεῦος ὃ ἔπλασεν. ἀνάστα μᾶλλον εὗξαι²³ τῷ θεῷ ἕως οὗ ἀποδώσω τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδοκότες²⁴ μοι αὐτό, διότι οὐκ οἶδαμεν πῶς ἀπαντήσωμεν τοῦ ποιήσαντος ἡμᾶς, ἢ²⁵ ὀργισθῇ ἡμῖν ἢ ἐπιστρέψῃ τοῦ ἐλεῆσαι²⁶ ἡμᾶς.

Vocabulary

ἀμφοτέροι, -αι, -α, both, all

βραδύνω, be delayed

διότι, for, because; therefore

ἐλεάω/έω, be merciful; feel pity; pass. be shown mercy

εὔχομαι, 3. ηὐξάμην, ¹aor. mid. impv. εὔξαι: pray; vow

κοιμάομαι, ¹aor. pass. ptc. κοιμηθείς (dep.): fall asleep, sleep; subst. one who has fallen asleep; (fig.) die

νόσος, ἡ, disease, illness

πλάσσω (Att. πλάττω), 3. ἔπλασα, pf. pass. inf. πεπλάσθαι: to form, mold, fashion

πόσος, -η, -ον, how great? how much/many?

φροντίζω, consider, ponder; be concerned about, pay attention to

32:1 Τότε (Εὐα) ἀνέστη καὶ ἐξῆλθεν ἔξω. καὶ πεσοῦσα²⁷ ἐπὶ τὴν γῆν ἔλεγεν· 2 ἥμαρτον ὁ θεός, ἥμαρτον ὁ πατὴρ τῶν πάντων, ἥμαρτόν σοι. ἥμαρτον εἰς τοὺς ἐκλεκτούς σου ἀγγέλους, ἥμαρτον εἰς τὰ χερουβίμ, ἥμαρτον εἰς τὸν ἀσάλευτόν σου θρόνον, ἥμαρτον κύριε, ἥμαρτον πολλά, ἥμαρτον ἐναντίον σου, καὶ πᾶσα ἁμαρτία δι' ἐμὲ γέγονεν ἐν τῇ κτίσει. 3 ἔτι εὐχομένης τῆς Εὐας,²⁸ ἰδοὺ ἦλθεν πρὸς αὐτὴν ὁ ἄγγελος τῆς ἀνθρωπότητος, καὶ ἀνέστησεν αὐτὴν λέγων· 4 ἀνάστα, Εὐα, ἐκ τῆς μετανοίας σου. ἰδοὺ γὰρ ὁ Ἀδὰμ ὁ ἀνὴρ σου ἐξῆλθεν ἀπὸ τοῦ σώματος αὐτοῦ. ἀνάστα καὶ ἰδὲ τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν ποιήσαντα αὐτὸν τοῦ ἀπαντῆσαι²⁹ αὐτῷ.

Vocabulary

ἀνθρωπότης, -ητος, ἡ, humanity

ἀσάλευτος, -ον, unshakable, steadfast

ἄφαντος, -ον, invisible

γυμνός, -ή, -όν, naked

δικαιοσύνη, -ης, ἡ, justice, uprightness, righteousness; honesty

ἐκλεκτός, -ή, -όν, chosen, elect; precious

ἰός, ὁ, poison

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1 Vita Daphna Arbel, *Forming Femininity in Antiquity: Eve, Gender, and Ideologies in the Greek Life of Adam and Eve* (New York: Oxford University Press, 2012), 5–6.

2 S.v. ὄμνυμι.

3 Cf. table 9.10.4(b).

4 S.v. κλίνω.

5 Plpf. periphr. (cf. IV, 18, s.v. ἐνδύω).

6 S.v. κλαίω.

7 I.e., the snake.

8 S.v. ἀνίστημι, ²aor. act. impv. (cf. table 12.1).

9 S.v. δείκνυμι.

10 Eve is now telling this story to Adam's children about their father.

11 Art. inf.

12 ἔσει > ἔση.

13 S.v. πείθω.

14 S.v. ἀνοίγω.

15 τέξει > τέξη, s.v. τίκτω.

16 Art. inf.

17 S.v. ἀπόλλυμι.

18 οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).

19 Gen. absol.

20 ἄλλην...μίαν ἡμέραν.

21 ἴσα, “equally,” “alike,” nt. pl. of ἴσος, -η, -ον.

22 S.v. ἐπιλανθάνομαι.

23 S.v. εὖχομαι.

24 S.v. δίδωμι.

25 ἢ...ἢ... (“whether ... or ...”).

26 Art. inf.

27 S.v. πίπτω.

28 Gen. absol.

29 Art. inf. expressing purpose.

3.10. Life of Adam and Eve

(L.A.E. 1, 7–9)

Date: First century CE.

Text: Johannes Tromp, *The Life of Adam and Eve in Greek: A Critical Edition* (Leiden: Brill, 2005).

Related Texts: L.A.E. 19–21, 25, 31–32 (§3.9).

1:1 Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὕας. Μετὰ τὸ ἐξελθεῖν¹ αὐτοὺς ἐκ τοῦ παραδείσου, 2 ἔλαβεν Ἀδὰμ Εὕαν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολήν, καὶ ἔμεινεν ἐκεῖ ἔτη δέκα καὶ ὀκτὼ καὶ μῆνας δύο. 3 καὶ ἐν γαστρὶ εἴληφεν² ἡ Εὕα καὶ ἐγέννησεν δύο υἱούς, τὸν ἀδιάφωτον τὸν καλούμενον Κάϊν καὶ τὸν ἀμβιλαβες τὸν καλούμενον Ἄβελ.

Vocabulary

ἀδιάφωτος, nickname for Cain meaning the “lightless one”

ἀμβιλαβες, exotic (probably nonsensical) ³ nickname for Abel

διήγησις, -εως, ἡ, narrative, story, account

7:1 Εἶπεν δὲ αὐτῷ (Seth) ὁ Ἀδάμ· Ὅτε ἐποίησεν ἡμᾶς ὁ θεὸς, ἐμέ τε καὶ τὴν μητέρα ὑμῶν, δι’ ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν πᾶν φυτὸν ἐν τῷ παραδείσῳ. περὶ ἐνὸς δὲ ἐνετείλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, δι’ οὗ καὶ ἀποθνήσκομαι. 2 ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τοὺς διατηροῦντας τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι⁴ καὶ προσκυνῆσαι τὸν κύριον. ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν ἀπὸ τοῦ ξύλου, ἐγνωκῶς⁵ ὅτι οὐκ ἦμην ἔγγιστα⁶ αὐτῆς, οὔτε οἱ ἅγιοι ἄγγελοι. 3 ἔπειτα ἔδωκεν κᾶμοι φαγεῖν, 8:1 καὶ ὠργίσθη ἡμῖν ὁ θεός. καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἐκάλεσέν με φωνῇ φοβερᾷ λέγων· Ἀδάμ, ποῦ εἶ; καὶ ἵνα τί⁷ κρύβεσαι ἀπὸ προσώπου μου; μὴ δυνήσεται κρυβῆναι οἰκία τῷ οἰκοδομήσαντι αὐτήν; 2 καὶ λέγει μοι· Ἐπειδὴ ἐγκατέλιπας τὴν διαθήκην μου καὶ τὴν ἐντολήν μου παρήκουσας, ἐπήνεγκα τῷ σώματί σου ἑβδομήκοντα πληγὰς· πρῶτον νόσος πληγῆς ὁ βιασμός τῶν ὀφθαλμῶν, δεύτερον πληγῆς τῆς ἀκοῆς καὶ οὕτως καθεξῆς πᾶσαι αἱ πληγαὶ παρακολουθοῦσαι τῷ σώματι.

9:1 Ταῦτα δε λέγων ὁ Ἀδάμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναξεν μέγα,⁸ καὶ εἶπεν· Τί ποιήσω ὅτι ἐν μεγάλῃ λύπῃ εἰμί; 2 ἔκλαυσεν δὲ ἡ Εὕα λέγουσα· Κύριέ μου Ἀδάμ, ἀναστὰς δός μοι τὸ ἥμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτό, ὅτι δι’ ἐμὲ τοῦτό σοι γέγονεν, δι’ ἐμὲ ἐν καμάτοις τυγχάνεις. 3 εἶπεν δὲ Ἀδάμ τῇ Εὕα· Ἀνάστα καὶ πορεύου πετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ’ ἐμοὶ, καὶ ἀποστείλῃ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον, καὶ δώσῃ μοι ἐκ

τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ. καὶ ἐνέγκης μοι καὶ ἀλείψωμαι καὶ ἀναπαύσομαι ἀπὸ τῆς νόσου μου.

Vocabulary

ἀλείφω, anoint (w. oil or perfume); mid. anoint oneself

ἀναστενάζω, to sigh

βιασμός, ὁ, affliction

γαστήρ, -τρος, ἡ, belly, stomach; womb

διαθήκη, ἡ, treaty, covenant; last will and testament

διατηρέω, take care of (w. acc.)

ἐβδομήκοντα, seventy

ἐγκαταλείπω, ¹aor. ἐγκατέλιπα/²aor. ἐγκατέλιπον: forsake, abandon, desert

ἐπιτίθημι, ²aor. ptc. ἐπιθείς: lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)

ἥμισυς, -εἰα, -υ, τό, half, the half; μέχρι τοῦ ἡμίσους, up to the middle (of one's body)

καθεξῆς, one after the other

καμάτος, ὁ, toil; trouble

νόσος, ἡ, disease, illness

παρακολουθέω, pf. ptc. παρηκολουθηκώς: follow, accompany; follow (in a course of events); follow in the mind, understand

παρακούω, ignore, pay no attention to; disobey

ρέω, ¹aor. impv. 3rd pl. ῥευσάτωσαν: to flow, stream, waft

σπλαγχνίζομαι, pass. be moved with pity/compassion

τυγχάνω, pres. fm. ptc. τυχοῦσα, ²aor. ἔτυχον, ²aor. 3rd sg. subj. τήχῃ, inf. τυχεῖν, pf. ptc.

τετ(ε)υχώς: to gain, experience; happen, turn out (as a result); happen to be; gain/receive something (gen.), attain to (ἐπί); obtain one's request (w. gen.); ἔτυχεν δέ, "and it came to pass that (w. acc.)"; adj. ptc. ordinary, everyday

ὑποφέρω, fut. ὑποίσω: bear up under, endure

φοβερός, -ά, -όν, terrible, horrifying, dreadful

- 1 Art. inf.
- 2 Here λαμβάνω has the specialized meaning "to conceive" (cf. συλλαμβάνω).
- 3 Tromp thinks that αμβιλαβες is a corruption of τὸ αἶμα Ἰαβελ.
- 4 Art. inf.

5 Causal adv. ptc. (“because,” cf. IV, 1.4).

6 ἔγγιστα, “very near,” superl. of ἔγγύς.

7 ἵνα τί, “why?”

8 μέγα (s.v. μέγας) functions here as an adverb (“greatly”).

Part 4 Intermediate-Level Hellenistic Greek

Parts 4–8 of this reader are dedicated to the translation of “compositional Greek,” which is to say, texts that were *originally composed in Greek*, in contrast to the Septuagintal texts of Parts 2 and 3. As one would expect, such texts employ a typical range of Greek syntactical constructions and vocabulary.¹ Part 4 begins with the non-literary (or so-called documentary) Greek of ancient letters. We shall begin with an introduction to the four primary types of ancient Greek letters:

1. Letters of introduction (§4.1)
2. Letters of petition (§4.2)
3. Family letters (§4.3)
4. Memoranda (§4.4)

Knowledge of the structure of different kinds of ancient letters serves as an informative point of departure for reading selections of the (much longer) letters written by the apostle Paul (§§4.5–16). For the Greek text of Paul’s letters, I have used (where possible) the Chester Beatty papyrus (PChBeatty 46), or I have noted the distinctive readings of this papyrus in the footnotes. This papyrus, dating ca. 200 CE, is the earliest extant manuscript of the ten Pauline letters.² Each of the vocabulary lists in Part 4 is compiled on the assumption that you are familiar with the (bolded) words listed in the vocabulary lists of Parts 1–3 (§§1.1–10, 2.1–6, 3.1–9).³ All of the vocabulary for memorization can also be found in the final glossary (§10).

4.1. Letter of Introduction to Zenon

(PMich I, 6)

Provenance: Philadelphia, Fayum, Egypt.

This letter is part of the so-called Zenon archive, which was discovered in Philadelphia in the Fayum region of Egypt. This archive is named after Zenon (Ζήνων), who was an employee of Apollonios, the minister of finance (διοικητής) during the last fifteen years of the reign of Ptolemy II Philadelphos (283–246 BCE). In 256 BCE, Zenon moved to Philadelphia to serve as the manager of Apollonios's private estate. Since the minister of finance was the most influential figure in the Ptolemaic administrative structure, Zenon, by extension, was also a very powerful man. The reading here is a letter of introduction and recommendation addressed to Zenon by Sostratos (Σώστρατος) to introduce Aischylos (Αἰσχύλος).

Date: 24 March 257 BCE.

Text: PMich I, 6; White 11.

Structure of Letters of Introduction:

1. *Opening:* [Sender] to [Recipient (dat.)] χαίρειν (“greetings”). In letters of introduction, both the sender and recipient are usually of high social status and relative social equals, as implied by the placement of the sender's name before the recipient's name. The opening or closing may include a wish for good health (e.g., “If you are well, it would be excellent,” “I pray to the gods always for you,” “I pray continually for your health.” “Before anything else I wish that you are well, making obeisance on your behalf to all the gods”).

2. *Letter Body:* This identifies the person delivering the letter as one recommended by the sender. The sender states that the recipient can favor him by showing favor to the person hand-delivering the letter.

3. *Closing:* ἔρρωσο (“farewell”) + date.

Σώστρατος Ζήνωνι χαίρειν.¹

Οὐκ οἶμαι μέν σε ἀγνοεῖν² περὶ Αἰσχύλου ὅτι οὐκ ἔστιν ἡμῖν ἀλλότριος, ἀναπέπλευκεν δὲ πρὸς ὑμᾶς ἵνα συσταθῇ³ Κλεονίκῳ.⁴ καλῶς ἂν οὖν ποιήσας φιλοτιμηθεὶς ὅπως ἂν συστήσῃς⁵ αὐτὸν Κλεονίκῳ. ἔὰν δ' ἄρα μὴ καταλάβῃ ἐκεῖνον⁶ παρ' ὑμῖν,⁷ ἐπιστολὰς⁸ παρὰ τῶν φίλων λαβὲ πρὸς αὐτὸν.⁹ τοῦτο δὲ ποιήσας εὐχαριστήσῃς ἡμῖν· σπεύδω γὰρ περὶ αὐτοῦ. γράφε δὲ καὶ σὺ ἡμῖν τί ἂν σοι ποιοῦντες χαρίζοίμεθα.

Ἐρρωσο. (Year) κη´¹⁰ (in the reign of Ptolemy II Philadelphus) Περιτίου κ´.

Outside Envelope: Ζήνωνι. (Year) κη´ Περιτίου κ´. ἐμ' Βουβάστῳ.

ἄλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἄλλότριος, stranger

ἀναπλέω, 3. ἀνέπλευσα: sail up (a river)

ἄρα, so, then

Βούβαστις/Βούβαστος, capital city of Bubastis, in the Nile delta of Upper Egypt

ἐπιστολή, ἡ, letter

εὐχαριστέω, do a favor for somebody (dat.); give thanks

καλῶς, rightly, well; καλῶς ἂν ποιήσῃς/ποιήσεις, lit. “you would do well (to)”; fig. “please” (epistolary formula expressing a polite request); hurrah for, bravo for (to approve the words of a speaker)

οἶμαι/οἴμαι, impf. ὤμην: think that, suppose

Περίτιος, ὁ, Peritios (on Macedonian month names see table 9.19)

ῥώννυμι, 4. ἔρρωμαι, pf. mid. inf. ἐρρωσθαι, pf. mid. ptc. ἐρρωμένος, pf. mid. impv. ἔρρωσο: be in good health/well; ἔρρωσο, “farewell”; pass. be strengthened

φιλέω, to love; kiss

φίλος, -η, -ον, beloved, pleasant; pleasing, popular; subst. friend

φιλοτιμέομαι (pass. dep.): strive after honor; be ambitious; make a sincere effort

χαρίζομαι, impf. ἐχαρίζομην, 5. κεχάρισμαι: show a favor/kindness to somebody; freely grant, give, bestow favor upon somebody; be pleasing/beloved; pass. be given freely

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Stowers, Stanley K. *Letter Writing in Greco-Roman Antiquity*. Philadelphia: Westminster, 1986.

1 The dates for these texts have been assigned on the basis of L. Michael White, *From Jesus to Christianity: How Four Generations of Visionaries & Storytellers Created the New Testament and Christian Faith* (San Francisco: HarperSanFrancisco, 2004).

2 As published by Andrew E. Bernhard, *Other Early Christian Gospels: A Critical Edition of the Surviving Greek Manuscripts* (London: T & T Clark, 2006).

3 As well, all the words occurring fifty times or more in the Greek New Testament.

1 S.v. χαίρω, χაῖρε, greetings (spoken address), good day (in letters).

- 2** οὐκ οἶμαι μὲν σε ἄγνοεῖν is a standard epistolary formula expressing confidence in the recipient's willingness to fulfill the request.
- 3** συσταθῆι > συστηθῆ, s.v. συνίστημι.
- 4** Kleonikos (proper name).
- 5** συστήσης > συστήσης.
- 6** I.e., Kleonikos.
- 7** παρ' ὑμῖν, "with you" (i.e., in your company).
- 8** I.e., letters of introduction/recommendation.
- 9** I.e., Kleonikos.
- 10** For alphabetic numerals see table 9.18.

4.2. Letter of Petition to the King with Respect to a Burial Association

(PEnteuxeis 20)

Provenance: Alexandrou Nesos (Alexandrou Chorion), village in the administrative unit (*nome*) of Fayum, Middle Egypt.

Date: 221 BCE.

Structure of Letters of Petition: Letters of petition (ἔντευξις) were written to request assistance from a high-status official. Like letters of introduction, these letters exhibit a tripartite structure.

1. *Opening:* The name of the high official (in dat.) appears *first*, followed by χαίρειν (“greetings”) and the name of the sender (in nom. or gen.).
2. *Body:* The petitioner explains how he or she has been wronged by somebody. After making a background statement, the petitioner requests that the official rectify the situation, employing a verb of request such as δέομαι, ἀξιόω, ἱκετεύω, or παρακαλέω. Next follows an expression of appreciation for any favorable response to the request.
3. *Closing:* εὐτύχει (or διευτύχει in Roman era), meaning “farewell.”

Historical Background to the Letter in This Section: In the Hellenistic and Roman periods, various kinds of voluntary associations were formed. These can be grouped into three types: (1) professional associations or guilds (e.g., bakers, §7.22; silversmiths, Acts 19:21–20:1, §5.13); (2) funerary societies; and (3) voluntary religious societies, §§7.2–5, 7.7, 7.18).

In the letter of petition here, Krateia (Κράτεια), the sister of Apollodotos (“Ἀπολλόδοτος), writes to King Ptolemy concerning a burial association to which her deceased brother belonged. Associations of this type are well attested in the Ptolemaic period.¹ Krateia complains not only that her brother was denied funerary honors by his burial association, to which he had paid the burial fee (ταφικόν), but also that the same association, having defaulted on this obligation, had refused to reimburse her for the burial fee. This burial fee was evidently deemed to be the property of the original contributor and could therefore be willed to a third party if the original contributor did not use it at the time of his death. On this basis, Krateia petitioned the king to command the local *strategos*, Diophanes, to compel the burial association to comply with its own regulations (νόμος) and to reimburse her for her brother’s burial fee.

Βασιλεῖ Πτολεμαίω² χαίρειν.

Κράτεια ἐκ τῆς Ἀλεξάνδρου Νήσου, ἀδικοῦμαι ὑπὸ Φιλίππου καὶ Διονυσίου.³ τοῦ γὰρ ἐμοῦ ἀδελφοῦ Ἀπολλοδότου συνθιασιτεύοντος⁴ (with) αὐτοῖς, [also with So-and-so and So-and-so] Μάρωνος, ὄντες ὃ μὲν⁵ ἱερεύς, (ὄντες) ὃ δὲ ἀρχιθιασίτης. Τελευτήσαντος τοῦ

Ἐπολλοδότου,⁶ πρὸς τῷ (αὐτῷ) μήτε θάψαι⁷ μήτε ⁵ ἑξακολουθῆσαι αὐτῷ (to the burial site) κατὰ⁸ τὸν θιασικὸν νόμον, οὐδὲ τὸ γινόμενον αὐτῷ⁹ ταφικὸν ἀποδεδώκασιν.¹⁰ δέομαι οὖν σου, βασιλεῦ, εἴ σοι δοκεῖ, προστάξαι Διοφάνει¹¹ τῷ στρατηγῷ ἐπαναγκάσαι¹² (them) ἀποδοῦναί μοι τὸ ταφικόν. τούτου γὰρ γενομένου,¹³ ἔσομαι διὰ σέ, βασιλεῦ, τοῦ δικαίου¹⁴ τετευχυῖα.¹⁵ Εὐτύχει.

(In a second hand):¹⁶ Ἐπισκεψάμενος τὸν θιασικὸν νό(μον), ἐπανάγκασον (them) τὰ δίκαια ποιῆσαι. ἔαν δέ τι ἀντιλέγωσιν, ἀπό(στεilon) αὐτοὺς πρὸς ἡμᾶς. Ἔτους α´¹⁷ (in the reign of Ptolemy IV Philopater), Γορπιαίου κη´, Τῦβι ιβ´.

(Reverse side): Ἔτους α´, Γορπιαίου κη´, Τῦβι ιβ´ Κράτεια πρ(ὸς)¹⁸ Φίλιππον καὶ Διονύσιον περὶ ταφικοῦ.

Vocabulary

ἀδικέω/έομαι, do wrong; pass. be wronged by somebody

Ἀλεξάνδρου Νῆσος, Alexandrou Nesos (village)

ἀρχιθιασίτης, ὁ, leader of a *thiasos* (θίασος)

Γορπιαῖος, Gorpiaios (on Macedonian month names see table 9.19)

ἑξακολουθέω, follow/accompany (+ dat.)

θιασικός, -ή, -όν, belonging to the *thiasos*

ἱερεύς, -έως, ὁ, pl. ἱερῆς (later ἱερεῖς), priest; ἐπὶ ἱρέως, during the priesthood of so-and-so

Μάρων, -ωνος, Maron (city)

στρατηγός, ὁ, military commander; Egyptian (Ptolemaic) governor of a *nome* (administrative unit)

συνθιασιτεύω, be a fellow member of a θίασος.

ταφικόν, τό, burial fee

Τυβί, Tybi, (on Egyptian month names see table 9.19)

1 Members were obliged by the terms of the association's regulations (νόμος) to contribute a burial fee (ταφικόν) and participate in the funerals of its members, with fines imposed by the association on members who failed to do so. In some cases, the association itself paid for the funeral. In other cases, it would reimburse the family or those who had assumed the costs of the member's funeral.

2 Ptolemy IV Philopater (221–205 BCE).

3 Philippos and Dionysios.

4 Gen. absol.

- 5** ὁ μὲν...ὁ δὲ (“the former ... the latter ...”).
- 6** Gen. absol.
- 7** S.v. θάπτω.
- 8** κατὰ, “in violation of.”
- 9** Dat. of poss.
- 10** Cf. table 9.8.5(a).
- 11** Diophanes, the local *strategos* (στρατηγός).
- 12** S.v. ἐπιφέρω.
- 13** Gen. absol.
- 14** τὸ δίκαιον, “what is right,” s.v. δίκαιος, -αία, -αιον.
- 15** S.v. τυγχάνω.
- 16** The second hand is probably that of the *strategos*, Diophanes, and the addressee is probably the *epistates* (head of the village police).
- 17** For alphabetic numerals see table 9.18.
- 18** πρὸς, “versus.”

4.3. Family Letter of an Army Recruit to His Mother

(PMich VIII, 491)

Provenance: Northeast corner of the Fayum, Middle Egypt.

Date: Second century CE.

Text: PMich VIII, 491; White 104b.

Structure of Family Letters: Ancient family letters generally observe a conventional structure and are noted for their brevity and lack of emotion. The epistolary structure of the family letter is as follows:

1. *Opening:* The recipient is identified by a familial modifier (e.g., father, mother, brother, sister). The modifiers “lady” and “lord” are terms of respect for one’s mother and father. The expression of greetings (χαίρειν) is often modified by πολλά or πλεῖστα (“many greetings”).
2. *Thanksgiving:* The thanksgiving section consists of a wish for good health (ὕγιαίνειν) such as “If you are well, it would be excellent,” or “I pray continually for your health.” This section may also include a supplication to the gods, called an obeisance (προσκύνημα) formula. The use of an obeisance formula indicates that the sender has made supplication to a god on behalf of the recipient (gen.). A wish for good health often includes some similar sentiment.
3. *Body:* The body of the letter includes such subjects as requests for information about the recipient’s welfare, requests for information about the recipient, or complaints about the recipient’s failure to write.
4. *Closing:* The closing of the letter often includes greetings to or from third parties, sometimes serving as a substitute for the traditional “farewell.”

The letter in this section is one of two surviving letters written by Apollinarios (Ἀπολινάριος), a young army recruit, to his mother, Taesis (Ταήσεις). In the previous letter, he had informed his mother that he had not yet received his military assignment but would write again after he was informed of the assignment. In the follow-up letter (the reading here), Apollinarios reports to his mother that he has now arrived in Rome and has been assigned to the military fleet docked at Misenum. However, he does not yet know exactly to which century (military company) he will be assigned.

Ἀπολινάριος Ταήσει τῇ μητρί καὶ κυρίᾳ πολλὰ χαίρειν.

πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν, κἀγὼ αὐτὸς ὑγιαίνω καὶ τὸ προσκύνημα σου ποιῶ παρὰ τοῖς ἐνθάδε θεοῖς.

Γεινώσκειν¹ σε θέλω, μήτηρ, ὅτι ἐρρωμένος² εἰς Ῥώμην Παχῶν μηνὶ κε´³ ἐκκληρώθην εἰς Μισηνοῦς. οὕτω δὲ τὴν κεντυρίαν μου ἔγνων· οὐ γὰρ ἀπέληλύθειν εἰς Μισηνοῦς ὅτε σοι τὴν ἐπιστολὴν ταύτην ἔγραφον. ἐρωτῶ σε, οὖν, μήτηρ, σεαυτῇ πρόσεχε, μηδὲν δίσταζε περὶ ἐμοῦ· ἐγὼ γὰρ εἰς καλὸν τόπον⁴ ἦλθον. Καλῶς δὲ ποιήσεις (something for me) γράψασά⁵ μοι ἐπιστολὴν περὶ τῆς σωτηρίας σου καὶ τῶν ἀδελφῶν μου καὶ τῶν σῶν πάντων. καὶ ᾽γω⁶ εἴ τινα ἐὰν⁷ εὔρω (to carry the letter then) γράφω σοι· οὐ μὴ ὀκνήσω⁸ σοι γράφειν.

Ἀσπάζομαι τοὺς ἀδελφούς μου πολλὰ καὶ Ἀπολινάριον⁹ καὶ τὰ τέκνα αὐτοῦ καὶ Καραλᾶν¹⁰ καὶ τὰ τέκνα αὐτοῦ. ἀσπάζομαι Πτολεμαῖον καὶ Πτολεμαίδα¹¹ καὶ τὰ τέκνα αὐτῆς καὶ Ἡρακλοῦν¹² καὶ τὰ τέκνα αὐτῆς. ἀσπάζομαι τοὺς φιλοῦντάς σε πάντας κατ’³ ὄνομα. ἐρρωῖσθαι σε εὐχομαι.

Outside: Ἀπόδος εἰς Καρανίδα¹³ Ταῆσει ἀπὸ Ἀπολιναρίου υἱοῦ Μισηνάτοῦ.

Vocabulary

διστάζω, worry about (περί)

ἐνθάδε, here, in this place

κεντυρία, ἡ, century (military company)

Μισηνοῦς, Misenum, ancient port of Campania in southern Italy

ὀκνέω, 3. ὤκνησα: hesitate

Παχῶν (indecl.), Pachon (on Egyptian month names see table 9.19)

προσκύνημα, -ματος, τό, act of obeisance to (παρά) a god on behalf of somebody (gen.)

ὕγιαίνω, be in good health

1 γεινώσκειν > γινώσκειν, θέλω γινώσκειν, epistolary disclosure formula (signaling new information).

2 S.v. ῥώννυμι.

3 For alphabetic numerals see table 9.18.

4 Here τόπος prob. refers to a “place” as a member of the fleet at Misenum rather than Rome.

5 Instr. adv. ptc. (“by,” IV, 1.6).

6 καὶ ᾽γω > καὶ ἐγώ.

7 ἔσθ' > ἔσθ'.

8 οὐ μή + aor. subj. (emph. fut. neg., IV, 8).

9 Another man named Apollinarios.

10 Karalas.

11 Ptolemy and Ptolemais.

12 Heraklous.

13 Karanis.

4.4. Memorandum to Zenon

(PGL IV, 413)

Provenance: Philadelphia, Fayum (Zenon archive). *Date:* 259–257 BCE.

Text: PGL IV, 413; White 8.

Structure of a Memorandum: A memorandum (ὑπόμνημα) is a letter (often couched in the language of petition) that serves to remind the recipient to attend to a particular business matter, whether a former or future business matter. In some cases, the memorandum is sent by a high official to a social inferior. In other cases, such as the letter in this section, a social equal makes the request, with the promise of repaying the favor with another favor in kind.

In the example here, Kydippos (Κύδιππος) sends a memorandum to Zenon (Ζήνων), whose master was Apollonios, the minister of finance (διοικητής) in the last fifteen years of the reign of Philadelphos. When this letter was written, Zenon was employed as the personal agent of Apollonios, transacting business on his behalf.

Ὑπόμνημα Ζήνωνι παρὰ Κυδίππου.

Εἰ μὲν ἦν τι τῶν ὑπογεγραμμένων¹ πράσιμον λαβεῖν ἐκ τοῦ ἐμπορίου, καθάπερ οἱ ἱατροὶ συντάσσουσιν, οὐκ ἂν² ἐνωχλοῦμεν³ ὑμᾶς· νυνὶ δὲ γεγράφαμέν σοι ὧν χρεῖαν ἔχομεν, καθάπερ Ἀπολλώνιος ὤιετο δεῖν.⁴ εἰ οὖν παράκειται σοι, ἀπόστειλον ἡμῖν οἶνου τε ἢ Λεσβίου ἢ Χίου κεράμιον⁵ ὥς ἡδίστου, καὶ μέλιτος μάλιστα μὲν χοῦν, εἰ δὲ μή (that much), ὅσον ἂν ἐνδέχεται· καὶ ταρίχου τὸ σταμνίον σύνταξον ἡμῖν ἐπλῆσαι.⁶ τούτων γὰρ ἀμφοτέρων πλείστην χρεῖαν νομίζουσιν εἶναι. ἔαγ⁷ γὰρ ὑγιαίνωμεν καὶ εἰς Βυζάντιον ἀποδημήσωμεν, ἄξομεν ὑμῖν πάλιν σπουδαῖον τάριχον.

Outside: ὑπόμνημα Κυδίππου.

Vocabulary

ἀποδημέω, travel abroad

Βυζάντιον, τό, Byzantion

ἐμπόριον, τό, market center, trading station

ἐνδέχομαι, accept, approve; be possible

ἐνοχλέω, trouble, annoy; pass. be disturbed, troubled

ἡδύς, -εῖα, -ύ, pleasant; pleasant to the taste/sweet, welcome; comp. ἡδίων (nom.), ἡδίω (acc.); superl. ἡδιστος, -η, -ον, pl. ἡδιστα, most gladly, most delicious (food); most pleasant to the taste; ἡδιστα μᾶλλον, all the more; (adv.) ἡδέως, with pleasure, gladly

καθάπερ (= καθά), just as, in the same way; in accordance with

κεράμιον, -ον, **τό**, earthenware jar
 Λέσβιος, -α, -ον, of Lesbos, Lesbian (adj.)
μάλιστα, most of all, above all, especially
μέλι, -ιτος, **τό**, honey
 οἶνος, ὅ, wine
οἶμαι/οἴμαι, impf. ὥμην/ὥιμην, 3rd sg. ὤετο/ὤιετο: think that, suppose; feel like (+ inf.)
παράκειμαι, be ready; have available, have in stock
πλείστος, -η, -ον, most, greatest, chief
 πρᾶσιμος, -ον, for sale/purchase
σπουδαῖος, -α, -ον, good, excellent
 σταμνάριον, **τό** (dim. of στάμνος, wine jar), small jar
συντάσσω, arrange for something to be done, command; prescribe (a medical treatment)
 τάριχος/ον, ὅ/τό, salted/pickled fish
ὑγιαίνω, be in good health
ὑπογράφω, write below
ὑπόμνημα, -ματος, **τό**, reminder, memorandum
 Χῖος, -α, -ον, of Chios, Chian (adj.)
 χοῦς, ὅ, χοῦν (acc.) / χῶν (gen. pl.): *chous* (liquid measure = 12 κοτύλαι, or 3 quarts)
χρεία, ἡ, need, necessity; practical use

Select Bibliography

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- 1 Plpf. periphr. (cf. IV, 18).
- 2 εἰ...ἄν... + impf., contrary-to-fact statement.
- 3 Kydippos uses 1st pers. pl. for 1st pers. sg. (for self-address) throughout this letter.
- 4 S.v. δεῖ, pres. act. inf.
- 5 κεράμιον...οἴνου.
- 6 S.v. πίμπλημι.

7 $\acute{\epsilon}\acute{\alpha}\gamma > \acute{\epsilon}\acute{\alpha}\nu.$

4.5. Galatians: Paul Defends His Apostleship

(Gal 1:1–2:10)

Provenance: According to the “south Galatian territorial hypothesis,” Paul’s Letter to the Galatians was addressed to Christians living in *southern* Galatian, which is to say, in the Roman administrative province of Galatia (cf. Fig. 1). These Christians were administratively “Galatians” but most were not ethnically Galatians (Celts).¹ If this theory is correct, then the “churches of Galatia” to whom this letter is addressed (Gal 1:2) are the churches located in the Galatian cities of Pisidian Antioch, Ikonion, Lystra, and Derbe. These four cities were all connected by the western part of the Augustan Highway (via Sebaste), which began in the coastal city of Attaleia and then proceeded north.² Indeed, if one were to set out from the port of Attaleia and travel along this highway, one would arrive at Pisidian Antioch, then Ikonion, and next Lystra, and one could travel to the city of Derbe, as narrated in Acts 13–14 (§§5.1, 5.12).

Date: ca. 55–57 CE.

Text: Comfort/ Barrett (PChBeatty 46).

Epistolary Structure: The reading in this section includes a salutation (Gal 1:1–5), the body opening (Gal 1:6–14), and the first part of the body middle (Gal 1:15–2:3). In contrast to Paul’s typical style, this letter lacks a “thanksgiving” section, which is a regular feature of ancient letters. In its place, Paul has substituted an ironic rebuke. Clearly Paul was not feeling very thankful to the Galatians at the time of this letter’s composition!

The opening section of the letter body (Gal 1:6–14) contains four different body-opening epistolary formulas, marking the strategic importance of this section: an introductory formula expressing astonishment (Θαυμάζω ὅτι, Gal 1:6–7), a request formula asking for compliance (ὥς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, Gal 1:9), a disclosure formula (γνωρίζω γὰρ ὑμῖν ὅτι, Gal 1:11), and finally the verb ἀκούω (ἠκούσατε γὰρ, 1:13, “hearing and remembrance” language), which prepares readers for the transition to the body middle of the letter (Gal 1:15ff.).

I. The Salutation

The salutation is one of the most stable elements in the ancient letter. In this letter, Paul modifies the typical salutation by using it to assert his own apostolic authority. His defense of his apostleship is part of the overall purpose of this letter.

Senders and Recipients

1:1 Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς

Ἐκκλησίαις τῆς Γαλατίας,

Greeting

1:3 χάρις³ ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 4 τοῦ δόντος⁴ αὐτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος⁵ πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Vocabulary

ἐνίστημι, ²pf. act. ptc. ἐνεστῶς, ἐνεστῶσα, ἐνεστός: be present, be impending (at the time of writing)

ἐξαιρέω, 3. ἐξεῖλον (fr. √ ἐξελ-), ²aor. mid. ἐξειλόμην, ²aor. ptc. ἐξελὼν: remove; mid. take away, destroy, bring to naught; rescue, deliver, save

II. Letter Body Opening: Paul's Ironic Rebuke

1:6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μή⁶ τινές⁷ εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται παρ' ὃ⁸ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.⁹

Vocabulary

ἀνάθεμα, -ματος, τό, votive offering; object of a curse

μεταστρέφω, to change, turn (somebody's mind) to; pervert something

μετατίθημι, put in another place, transfer; mid. change one's mind, turn away

ταράσσω, pf. pass. ptc. τεταραγμένος: agitate physically, pervert something; (fig.) stir up, disturb mentally, throw into confusion; pass. be troubled, vexed; be thrown into disorder/confusion

ταχέως (adv.), quickly

1:10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ¹⁰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. 11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν¹¹ ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ¹² ἄνθρωπον. 12 οὐδὲ ¹³ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ προέκοπτον¹⁴ ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

Vocabulary

ἀναστροφή, ἡ, way of life, conduct, behavior

ἀποκάλυψις, ἡ, revelation

ἄρ᾽έσκω, strive to please, serve; impers. it is pleasing to somebody (w. dat.)

Ἰουδαϊσμός, -ου, ὁ, Judaism

ὑπερβολή, ἡ, overshooting, superiority, surpassing; surpassing quality, greatness; καθ' ὑπερβολήν, to an extraordinary degree

παραδόσις, -εως, ἡ, tradition

πατρικός, -ή, -όν, from one's forefathers, ancestral

περισσότερος, especially, even more, far greater (adv.)

πορθέω, destroy

προκόπτω, advance

συνηλικιώτης, ὁ, contemporary, of the same age

III. Letter Body Middle (Gal 1:15–4:31)

1:15 Ὅτε δὲ¹⁵ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου¹⁶ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,¹⁷ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι 17 οὐδὲ ἦλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 Ἐπειτα μετὰ ἑτὴ τρία¹⁸ ἀνῆλθον¹⁹ εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε, 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.²⁰ 22 ἤμην δὲ ἀγνοούμενος²¹ τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.²² 23 μόνον δὲ ἀκούοντες ᾗσαν²³ ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, 24 καὶ ἐδόξαζον²⁴ ἐν²⁵ ἐμοὶ τὸν θεόν.

Vocabulary

ἀποκαλύπτω, 6. ἀπεκαλύφθην: reveal, disclose

Ἀραβία, ἡ, Arabia

ἀφορίζω, separate, divide; set apart, appoint (for a purpose)

δεκαπέντε, fifteen

ἔπειτα/ἔπειτεν, then, next

ἐπιμένω, 3. ἐπέμεινα: remain, stay on

εὐδοκέω, take pleasure in, be pleased with; be pleased (to do something), consider something or somebody good

Κηφᾶς, ὁ, Cephas (Aramaic equivalent of Πέτρος, cf. Gal 2:7, 9)

Κιλικία, ἡ, province of Cilicia

κλίμα, -ματος, τό, region, district

πορθέω, to destroy

προσανατίθην, consult with

Συρία, ἡ, Syria

ψεύδομαι, to lie

2:1 Ἐπειτα διὰ²⁶ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ²⁷ συμπαραλαβὼν καὶ Τίτον· 2 ἀνέβην δὲ²⁸ κατὰ²⁹ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν³⁰ δὲ τοῖς δοκοῦσιν,³¹ μή πως³² εἰς κενὸν τρέχω ἢ ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος,³³ Ἑλλήν ὢν,³⁴ ἠναγκάσθη περιτμηθῆναι· 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδελφούς, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα³⁵ ἡμᾶς καταδουλώσουσιν, 5 οἷς οὐδὲ πρὸς ὥραν³⁶ εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

Vocabulary

ἀναγκάζω, to force, compel, urge

ἀνατίθῃμι, 3. ἀνέθηκα, aor. mid. ἀνεθέμην, ²aor. inf. ἀναθεῖναι: refer, attribute something (acc.) to something (dat.), ascribe; set something up; dedicate (to a god); mid. confer, lay something (acc.) before somebody (dat.) for consideration

ἀποκάλυψις, ἡ, revelation

δεκατέσσαρες, -ων, fourteen

διαμένω, 3. διέμεινα: persist, remain, continue unchanged, survive

δοκέω, 3. ἔδοξα, pf. mid. inf. δεδόχθαι: think, suppose, consider; seem to (w. inf.), regard to be (something); δοκεῖ + inf., it seems (to somebody) that, he purportedly; εἰ δοκεῖ (w. dat.), if it pleases (somebody); ἔδοξε/δοκεῖ, it was/is resolved (by); seem good/appropriate/best; propose/make (a request); pass. be decided; pass. mid. inf. δεδόχθαι, “be it resolved that (re a motion)”

εἴκω, aor. act. inf., εἶξαι: yield to somebody; give way to (a passion/impulse)

ἐλευθερία, ἡ, freedom

καταδουλόω, enslave

κατασκοπέω, spy on, lie in wait for

παρείσακτος, -ον, adj., brought in surreptitiously

παρεισέρχομαι, intrude, slip in

περιτέμνω (Dor. περιτάμνω), pf. ptc. περιτετμηκώς, -κυῖαι, -κός, pf. pass. ptc.

περιτετμημένος: cut off; circumcise

πῶς (encl.), somehow, in some way

συμπαραλαμβάνω, bring/take along with

ὑποταγή, ἡ, obedience, submission, subordination

ψευδαδελφός, ὁ, false brother

2:6 Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, – ³⁷ ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον ὃ θεὸς ἀνθρώπου οὐ λαμβάνει³⁸ – ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ τοῦναντίον³⁹ ἰδόντες ὅτι πεπίστευμαι⁴⁰ τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, 8 ὃ γὰρ ἐνεργήσας Πέτρῳ εἰς⁴¹ ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στυλοὶ εἶναι, δεξιᾶς (χείρ) ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα⁴² ἡμεῖς (should go) εἰς τὰ

ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· 10 μόνον τῶν πτωχῶν⁴³ ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.⁴⁴

Vocabulary

ἄκροβυστία, ἡ, foreskin; fig. state of being uncircumcised

ἀποστολή, apostleship

διαφέρω, carry through, spread through; (impers.) διαφέρει τινί, it matters to somebody, it makes a difference; pass. drift about in the sea

ἐνεργέω/έομαι, be at work (in something), be operative; activate

κοινωνία, ἡ, fellowship, partnership; sexual intercourse with (πρός)

μνημονεύω (+ gen.), remember, think of; make mention of (περί)

ὅποῖος, -α, -ον, of what sort, such as

περιτομή, -ῆς, ἡ, circumcision

προσανατίθημι, contribute/add somebody to somebody

πτωχός, -ή, -όν, poor

στῦλος, ὁ, pillar; support

1 According to this view, the expression Γαλατικὴ χώρα (Acts 18:22–23, 19:1) would refer to the Roman province of Galatia.

2 Cf. Acts 13–14 (§§5.1, 11), Acts Paul 3:1 (§5.15); Stephen Mitchell, *Anatolia*, 2 vols. (Oxford: Clarendon Press, 1993), I, 7, 70, 76–78 (map), 125.

3 The usual word “greetings” in an ancient letter was χεῖρειν. Paul has modified the greeting by employing the term χάρις, which preserves the same root (√ χαρ). He then adds the Heb. greeting εἰρήνη (*shalom*) to express a fuller religious greeting.

4 κυρίου Ἰησοῦ Χριστοῦ τοῦ δόντος αὐτὸν, the modifying phrase (τοῦ δόντος αὐτὸν ...) is in the 3rd pred. pos. (cf. IV, 4.3).

5 S.v. ἐνίστημι.

6 εἰ μή is sts. used with the sense of ἀλλά (cf. Gal 2:16).

7 Probably an attributive construction (cf. IV, 4): construe τίνες as a predicate and trans. εἰσιν

impersonally (“there are some”).

8 παρ’ ὅ, “contrary to that which.”

9 Cf. 1 Cor 12:3 “Jesus be accursed.” PChBeatty 46 omits Gal 1:9: ὥς προειρήκαμεν καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμῶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.

10 εἰ...ἄν...provides the structure of a contrary-to-fact statement.

11 τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπὸ ἐμοῦ, modifier in 2nd attrib. position (cf. IV, 4.2). Note the prolepsis of this phrase with respect to ὅτι.

12 κατὰ ἄνθρωπόν, “in a human way,” “from a human point of view.”

13 One would expect οὐδέ...οὐδε... (“neither . . . nor ...”) or οὔτε...οὔτε..., but here we have οὔτε...ἄλλά....

14 Gal 1:13–14: note the three different uses of impf.: (1) ἐδίωκον: customary impf. (“used to”); (2) ἐπὶ ὁρθοῦν: conat. impf. (“tried to”); (3) προέκοπτον (PChBeatty 46 reads ἐπροέκοπτον): prog. impf. (“was continually to”) (cf. IV, 13.1–2, 4).

15 This pivotal statement is introduced by the temporal clause ὅτε δέ, which signals a major transition in Paul’s argument.

16 Cf. Isa 49:1; PChBeatty 46 omits καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ.

17 ἐν may mean “in” (referring to an interior ecstatic experience), or it may denote a single case, i.e., “in my case” (cf. 1 Cor 9:15, 4:6, 15:22, 7:14; Rom 15:16).

18 I.e., three years after returning from Damascus (not three years after going to Jerusalem).

19 One always goes “up” to Jerusalem, regardless of where one is geographically located.

20 Remember that Paul is said to be from Tarsus in Cilicia (Acts 9:11, 21:39).

- 21** Impf. periph. (cf. IV, 18).
- 22** ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, modifier in 2nd attrib. pos. (cf. IV, 4.2).
- 23** Impf. periph.
- 24** (1) ἐπόρθει (Gal 1:23), conat. impf.; (2) ἐδόξαζον (Gal 1:24), incept. impf. (cf. IV, 13.4–5).
- 25** ἐν denotes a single case (“in my case”).
- 26** δία + gen. meaning “after” is common in HGr authors (e.g., Matt 26:61; Acts 24:17); here, after Paul’s second visit to Jerusalem.
- 27** Some proper names of Heb. derivation have genitive ending in –ᾱ.
- 28** In this context, δέ does not mean “but,” rather “and moreover.”
- 29** κατὰ (+ acc.), “as a result of,” “because of.”
- 30** κατ’ ἰδίαν, “in private,” “privately.”
- 31** τοῖς δοκοῦσιν, “to the ones who purport/suppose to be (something)” (i.e., Cephas, James, and John).
- 32** μή πως, an expression of apprehension that seeks to avert an undesired result (“in order that somehow ... not”).
- 33** PChBeatty 46 omits the words ὁ σὺν ἐμοί.
- 34** Gal 2:3 is a notorious example of the ambiguity between the concessive (“although”) and causal (“because”) participle. Does Paul mean that “*although* (Titus) was Greek” or “*because* (Titus) was Greek”?

35 ἵνα + fut. ind. (instead of subj.).

36 πρὸς ὥραν, “for a time,” denoting duration.

37 Anacoluthon indicated by a long dash (—).

38 λαμβάνω πρόσωπόν τινος, lit. “I receive the face of someone,” i.e., to show partiality.

39 τοὔναντίον > τὸ ἐναντίον.

40 Pf. pass. of πιστεύω means “to be entrusted with something.”

41 Telic εἰς (“for”).

42 ἵνα takes the place of epex. (explanatory) inf. (“namely that”).

43 Prolepsis of τῶν πτωχῶν.

44 This is Paul’s account of how he had previously agreed at the “Jerusalem Conference” to take up a financial collection for poor Christians in Jerusalem. When Paul wrote 1 Corinthians, the collection was still in the organizing phase (1 Cor 16:1–4). By the time he wrote 2 Cor 8–9, the collection was well under way and the Corinthian Christians were in need of further encouragement. Finally, when Paul later wrote Romans, the collection was near completion and he was planning his third trip to Jerusalem in order to deliver the funds (Rom 15:25–32) before traveling to Spain. Thus, Paul probably visited Jerusalem a third time in order to deliver this collection (1 Cor 16:4).

4.6. 1 Thessalonians: Concerning Recently Deceased Christians

(1 Thess 4:13–5:11)

Provenance: Thessaloniki.

Letter Carrier: Timothy (or Silvanus).

Date: Paul probably wrote 1 Thessalonians while residing in Corinth ca. 50–51 CE, roughly a decade after his conversion and twenty years after the crucifixion of Jesus.

Text: Comfort/ Barrett (Papyrus 30/ POxy 1598).

Special Features: Like 1 Corinthians, 1 Thessalonians was written in response to specific questions from the congregation that Paul founded in Thessaloniki (1 Thess 4:1–5:11). The reading here is taken from the parenetic section (1 Thess 4:1–5:22) of this letter.

4:13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,¹ ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.² 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου,³ ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς⁴ τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν⁵ τοὺς κοιμηθέντας· 16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα. 18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Vocabulary

ἀγνοέω, not know (something), be ignorant of; pass. not be known/recognized

ἀήρ, ἀέρος, ὁ, air, atmosphere

ἅμα, together with (w. dat.); (adv.) at the same time, when; all at once

ἁρπάζω, ²aor. pass. ἡρπάγην, ²aor. ptc. ἁρπαγείς, fut. pass. ἁρπαγησόμεαι: seize by force, take up (to heaven)

ἀρχάγγελος, ὁ, archangel

ἔπειτα/ἔπειτεν, then, next

κέλευσμα, -ματος, τό, command

πάντοτε, always (adv.)

παρουσία, ἡ, coming, arrival (contrasting ἀπουσία); technical term for the second “coming” of Christ; (personal) presence

περιλείπομαι, remain, survive (cf. 1 Thess 4:17)

σάλπιγξ, -ιγος, ἡ, trumpet

5:1 Περὶ δὲ⁶ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε (for me) ὑμῖν γράφεσθαι, 2 αὐτοὶ⁷ γὰρ ἀκριβῶς οἶδατε ὅτι⁸ ἡμέρα κυρίου⁹ ὡς κλέπτης ἐν νυκτὶ¹⁰ οὕτως ἔρχεται. 3 ὅταν λέγωσιν·¹¹ εἰρήνη καὶ ἀσφάλεια, τότε¹² αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ,¹³ καὶ οὐ μὴ ἐκφύγωσιν.¹⁴ 4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει,¹⁵ ἵνα¹⁶ ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ· 5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός¹⁷ ἐστε καὶ υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους· 6 ἄρα οὖν μὴ καθεύδωμεν¹⁸ ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. 7 Οἱ γὰρ καθεύδοντες νυκτὸς¹⁹ καθεύδουσιν καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· 8 ἡμεῖς δὲ ἡμέρας²⁰ ὄντες²¹ νήφωμεν ἐνδυσάμενοι θώρακα πίστεως²² καὶ ἀγάπης καὶ περικεφαλαίαν²³ ἐλπίδα σωτηρίας·²⁴ 9 ὅτι οὐκ ἔθετο²⁵ ὁ θεὸς εἰς²⁶ ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν πάντων,²⁷ ἵνα²⁸ εἴτε γρηγορῶμεν εἴτε²⁹ καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν. 11 Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα,³⁰ καθὼς καὶ ποιεῖτε.

Vocabulary

αἰφνίδιος, sudden; adv. suddenly

ἀκριβῶς, accurately, careful(ly)

ἀσφάλεια, ἡ, safety; safeguarding/security of a structure

γρηγορέω, wake up; be alert, watchful; watch over (ἐπί)

ἐκφεύγω, 2aor. ἐξέφυγον: to escape

ἐφίστημι, pres. mid. ἐφίσταμαι, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκεν: stand on/near, stand beside (+ παρὰ); approach; come upon, attack; mid. (intrans.), come upon somebody (+ dat.), overtake somebody

καθεύδω, to sleep; die; have sex with (πρός) somebody

κλέπτης, -ου, ὁ, thief

μεθύσκω, 3. ἐμέθυσα: make somebody drunk; pass. become drunk

νήφω, exercise self-control (cf. 5:8)

ὄλεθρος, -ου, ὁ, destruction

περικεφαλαία, ἡ, helmet

περιποίησις, -εως, ἡ, acquisition, obtaining (+ gen.)

χρεῖα, ἡ, need, necessity; practical use

1 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν is an epistolary disclosure formula.

2 οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα, note 2nd attrib. pos. of modifier (IV, 4.2).

3 I.e., as taught by the Lord.

- 4 Temp. εἰς (“until”).
- 5 οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).
- 6 περὶ δέ (w. gen.) is an epistolary disclosure formula. It indicates that Paul is telling the Thessalonians something new (i.e., information that was not part of his original preaching to them). Paul does not actually answer the Thessalonians’ question about the precise date (“when”) of Christ’s *parousia*. In fact, he actually deflects interest away from calendric time by focusing on “kairotic” time. This redirection of the Thessalonians’ question is apparent in 1 Thess 5:2: instead of answering their “when” question, Paul answers a “how” question. He explains *how* the Thessalonian Christians should live in the days prior to Christ’s *parousia*.
- 7 αὐτοί intensifies the implied subject of οἴδατε.
- 8 οἴδατε ὅτι, epistolary disclosure formula.
- 9 ἡμέρα κυρίου, i.e., the apocalyptic *day* of judgment when the Son of Man will reveal himself (cf. 2 Thess 1:10, §4.12).
- 10 Dat. of time (cf. IV, 5.2).
- 11 Pres. subj. is durative in function.
- 12 I.e., ἡ ὥδὲν ἐπίσταται (“as labor pains come upon”) τῇ ἐν γαστρὶ ἐχούσῃ (“a [women] who has them in [her] womb”); the combination of an article with a fm. dat. ptc. (ἐχούσῃ) creates a subst.
- 13 οὐ μή + aor. subj. (emph. fut. neg., cf. IV, 8).
- 14 Gen. of quality (i.e., of the realm of evil and sin).
- 15 ἵνα is used here to express result instead of purpose.
- 16 υἱοὶ φωτός, gen. of quality; light and day are here equated with right moral behavior.

17 Three hort. subjunctives: καθεύδωμεν, γρηγορώμεν, νήφωμε (cf. IV, 12).

18 Gen. of time.

19 Cf. υἱὸς φωτός (Gal 5:4).

20 Ὅντες is a causal adv. ptc. (“because”).

21 Epex. gen.

22 Acc. of spec. (“as,” “for”).

23 Epex. gen.

24 Aor. mid. (ἔ-θε-το), here “to appoint.”

25 Telic εἰς (“for”).

26 διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀποθανόντος ὑπὲρ ἡμῶν: i.e., ἀποθανόντος ὑπὲρ ἡμῶν is in 2nd attrib. pos. modifying κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

27 ἵνα (as above) expressing result, not purpose.

28 εἴτε... εἴτε... (“whether ... or ...”).

29 εἰς τὸν ἕνα, Semitism for ἀλλήλους.

4.7. 1 Corinthians: Potential in Weakness

(1 Cor 1:18–2:5)



Fig. 7. Temple of Apollo, ancient Corinth (photo: author).

While living in Ephesos, Paul received news from the Corinthian church in three different forms. First, Paul received an unofficial delegation from Corinth, which he refers to as “Chloe’s people” (1 Cor 1:11). Second, he received an official oral report from three visitors, Stephanas, Fortunatus, and Achaïcus, who were probably church leaders (1 Cor 16:15–18). Third, Stephanas presented Paul with an official letter from the church containing many questions.

Though the pagan writer Celsus criticized the Christianity of his day for attracting “the foolish, dishonourable and stupid, and only slaves, women and little children,” Origen countered by quoting Paul’s words in 1 Cor 1:26. Origen points out that Paul does not say that “none were wise according to the flesh” but that “*not many* were wise according to worldly standards, *not many* were powerful, *not many* were of noble birth.”¹ Building on this insight, recent scholarship has argued that among the first of Paul’s converts in Corinth were a small, but influential number of Christians of high social status.² The emerging consensus is that the Corinthian church actually reflected a cross-section of urban society. While the majority of members came from the urban poor, a small group of influential members belonged to the upper classes.³

The reading in this section is taken from Paul’s response to the oral report to Chloe’s people, which is found in 1 Cor 1–4. Chloe’s people complained to Paul about internal discord in the Corinthian congregation (1:10–11). Thus the first major theme that Paul takes up in this letter concerns these social divisions (σχίσματα). The cause of these divisions seems to have had a social

basis, namely rivalry, jealousy, and strife (3:3–4). Various teachers had become rallying points for divisions in the congregation (cf. 1 Cor 1:12).

Letter Carrier: Stephenanas.

Date: ca. 53–54 CE.

1:18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ⁴ τοῖς ἀπολλυμένοις⁵ μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέγραπται γάρ· ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω (Isa 29:14). 20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συνζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ⁶ ἐμώρνανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; 21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν, 23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον,⁷ Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν, 24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε⁸ καὶ Ἕλλησιν, Χριστὸς (is) θεοῦ δύναμις καὶ θεοῦ σοφία· 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον⁹ τῶν¹⁰ ἀνθρώπων.¹¹

Vocabulary

ἀθετέω, reject, ignore, set aside

αἰτέω/έομαι, ask, beg; make a request

ἐπειδὴ, since, because; after

εὐδοκέω, be pleased (to do something); consider something or somebody good

καταργέω, deactivate, render ineffective, make powerless (contrasting ἐνεργῶ); release from, estrange from

κήρυγμα, τὸ preaching (cf. 2:4)

κλητός, -ή, -όν, called (adj.)

μωραίνω, ¹aor. ἐμώρانا: show that something is foolish

μωρία, -ας, ἡ, foolishness

ποῦ, where?

σημεῖον, τό, sign, token; a marking (on approved sacrificial animals); pl. stripes

σκάνδαλον, -ου, τό, obstacle, that which causes one to stumble

σύνεσις, -εως, ἡ, understanding, discernment

συνετός, -ή, -όν, intelligent, discerning

συνζητητής, -ου, ἡ, debater

1:26 Βλέπετε ¹² γὰρ τὴν κλῆσιν¹³ ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα,¹⁴ οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ¹⁵ τοῦ κόσμου ἐξελέξατο¹⁶ ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς, 28 καὶ τὰ ἀσθενῆ¹⁷ τοῦ κόσμου ἐξελέξατο¹⁸ ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα,¹⁹ ἵνα καταργήσῃ τὰ ὄντα, 29 ὅπως μὴ καυχῆσεται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ. 30 ἐξ αὐτοῦ²⁰ δὲ ὑμεῖς²¹ ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη²² τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, 31 ἵνα, καθὼς γέγραπται· ὁ καυχώμενος ἐν κυρίῳ καυχάσθω (Jer 9:22–23).

Vocabulary

ἀγενής, -ές, insignificant, inferior

ἀγιασμός, -οῦ, ὅ, dedication, sanctification

ἀπολύτρωσις, ἡ, setting free, deliverance, redemption, manumission

ἀσθενής, -ές, weak, helpless

εὐγενής, -ές, of noble birth, high social status

καταισχύνω, humiliate, shame, disgrace

καυχάομαι, boast; take pride in

κλησίς, ἡ, calling, vocation

μωρός, -ά, -όν, foolish, stupid; subst. foolish thing

2:1 Κἀγὼ ἐλθὼν²³ πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ. 2 οὐ γὰρ ἔκρινά τι εἰδέναι²⁴ ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. 3 κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς²⁵ ὑμᾶς,²⁶ 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου (were) οὐκ ἐν πειθοῖς σοφίας λόγοις²⁷ ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.²⁸

Vocabulary

ἀπόδειξις, -εως, ἡ, proof, demonstration

ἀσθένεια, ἡ, weakness, illness

καταγγέλλω, announce, preach

μυστήριον, τό, a secret, mystery

πειθός, -ής, -όν, persuasive, skillful

ὑπεροχή, ἡ, pre-eminence; state of superiority, καθ' ὑπεροχὴν, with superior (+ gen.)

1 Origen, *contra Celsus* 3.44.

2 David G. Horrell, *The Social Ethos of the Corinthian Correspondence: Interests and Ideology from 1 Corinthians to 1 Clement* (Edinburgh: T & T Clark, 1996), 193, 195.

3 For example, 1 Cor 11:17–34 shows that some could afford lavish amounts of food and drink, in contrast to the ‘have-nots’; 1 Cor 6:1–8 reveals that some were pursuing cases of litigation, a procedure most likely to be initiated by those with wealth and status; Paul’s description of their abundance in 2 Cor 8:14 is contrasted with the poverty of the Macedonian believers (2 Cor 8:2); Erastus was appointed city treasurer (*quaestor*, Rom 16:23) and was probably a person of wealth

and social position; this same person seems to have been promoted to the position of *aedile* (Horrell, *Social Ethos*, 197, cf. 193).

4 ὁ λόγος ... ὁ τοῦ σταυροῦ, modifier in 2nd attrib. pos. (cf. IV, 4.2).

5 Mid. subst. ptc., τοῖς ... ἀπολλυμένοις. The double λλ occurs only in the pres. tense of this verb. Since this is an athematic verb in the present tense, no connecting vowel is used.

6 οὐχί introduces a question anticipating the answer “yes.”

7 Fifth principal part of σταυρόω is ἐσταύρωμαι.

8 τε is postpositive.

9 The suffixes -τερος and -τερον turn an adjective into comparative (which takes the gen.).

10 Gen. of comp. (“than”).

11 PChBeatty 46 omits ἐστὶν καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

12 βλέπετε, here “regard, consider.”

13 κληῖσις here refers to the *act* of calling, not to the state of being called.

14 κατὰ σάρκα, “humanly speaking,” “in human estimation.”

15 The use of the nt. for human beings emphasizes the attribute.

16 S.v. ἐκλέγω.

17 Follows the same paradigm as ἀληθής.

- 18** S.v. ἐκλέγω, ἐκ- becomes ἐξ- before an augment (ε).
- 19** τὰ μὴ ὄντα, “things regarded as nothing,” “lowly things.”
- 20** “From this,” (i.e., God’s act of choosing) (cf. 1 Cor 1:24, 3:23).
- 21** Emphatic.
- 22** The following three nouns are examples of metonymy (i.e., the use of an abstract term for a term that is more concrete). Paul employs metonymy elsewhere, describing Christ as a “curse” (Gal 3:13, §4.15) and as “sin” (Rom 8:3), and he names the Jews and Gentiles using the abstract terms “circumcision” and “uncircumcision.”
- 23** When an adv. aor. ptc. is formed from the same verb as the finite verb in the sentence (as it is here), it should be translated as simultaneous action (“when ...”).
- 24** Cf. table 9.5.
- 25** πρὸς, “with.”
- 26** This is probably a reference to Paul’s illness at the time of his founding visit.
- 27** πειθοῖς...λόγοις (disc. syn.).
- 28** Paul seems to be referring to apparent miracles and ecstatic phenomena.

4.8. 1 Corinthians: On Slavery and Freedom, Marriage and Celibacy

(1 Cor 7:17–31)

As previously noted, while living in Ephesos, Paul also received an *official* oral report from Stephanas, Fortunatus, and Achaïcus (1 Cor 16:15–18). They also presented Paul with an official letter from the Corinthian church. This letter contained many questions. Paul attempted to answer these questions in 1 Cor 7:1–16:2. This new section of the letter begins with the phrase “now concerning” (περὶ δὲ + gen.) (1 Cor 7:1). This is a small-scale epistolary formula, indicating that Paul is replying to one of these written questions. The formula “now concerning ...” occurs six times in the last ten chapters of 1 Corinthians. In each case, Paul is responding to written questions of the Corinthians. Thus 1 Cor 7:1–40 begins with the words “Now concerning the matters *about which you wrote*...” The first of these questions concerns marriage and celibacy (1 Cor 7:1–40). The reading in this section begins with Paul’s discussion of marriage (7:1–24), which includes a discussion of the manumission of slaves (7:21–24). Paul then turns his attention to the subject of the unmarried (“now concerning virgins,” 7:25–38).

Related Texts: On early Christian understandings of female celibacy, see Acts of Paul (§§5.9, 5.15), Acts of Andrew (§5.16), and Acts of Thomas (§5.10); on redemption/manumission, see manumission inscriptions (§§7.8, 7.19).

7:17 Εἰ μὴ¹ ἑκάστω ὡς ἑμέρισεν ὁ κύριος, ἕκαστον² ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. 18 περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληται τις, μὴ περιτεμνέσθω. 19 ἡ περιτομὴ οὐδὲν ἐστὶν καὶ ἡ ἀκροβυστία οὐδὲν ἐστὶν, ἀλλὰ³ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ἧ ἐκλήθη, ἐν ταύτῃ μενέτω.⁴ 21 δοῦλος⁵ ἐκλήθη, μὴ σοι μελέτω· ἀλλ’ εἰ καὶ⁶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον⁷ χρῆσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος⁸ ἀπελεύθερος κυρίου ἐστίν, ὁμοίως ὁ ἐλεύθερος⁹ κληθεὶς δοῦλος Χριστοῦ ἐστίν. 23 τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ¹⁰ ἐκλήθη, ἀδελφοί, ἐν τούτῳ¹¹ μενέτω παρὰ¹² θεῷ.

Vocabulary

ἀγοράζω (+ gen.), buy (with), ransom (with)

ἀκροβυστία, ἡ, foreskin; fig. state of being uncircumcised

ἀπελεύθερος, ὁ, freedman (i.e., an emancipated slave)

διατάσσομαι, instruct, give instructions

ἐλεύθερος, -έρα, -ον, free; subst. freeman, freewoman

ἐπισπάω, be responsible for bringing something on/making something happen; pull the foreskin over the head of the penis (in order to hide the marks of circumcision)

κλησίς, ἡ, a calling, vocation

περιτέμνω (Dor. περιτάμνω), pf. ptc. περιτετμηκώς, -κυῖαι, -κός, pf. pass. ptc. περιτετμημένος: cut off; circumcise

περιτομή, -ῆς, ἡ, circumcision

τήρησις, ἡ, observance, keeping (a law)

τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.), at a price of

7:25 Περὶ δὲ¹³ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὥς¹⁴ ἡλεημένος ὑπὸ κυρίου πιστὸς¹⁵ εἶναι. 26 Νομίζω οὖν τοῦτο¹⁶ καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν¹⁷ ἀνάγκην,¹⁸ ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.¹⁹ 27 δέδεσαι²⁰ γυναικί, μὴ ζῆτει λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζῆτει γυναικα. 28 ἐὰν δὲ καὶ γαμήσης, οὐχ ἡμαρτες,²¹ καὶ ἐὰν γήμη ἡ παρθένος, οὐχ ἡμαρτεν· θλιῖσιν δὲ τῇ σαρκὶ²² ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι (this). 29 Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν·²³ τὸ λοιπὸν, ἵνα καὶ οἱ ἔχοντες²⁴ γυναῖκας ὥς μὴ²⁵ ἔχοντες ὦσιν, 30 καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες, καὶ οἱ χαίροντες ὥς μὴ χαίροντες, οἱ ἀγοράζοντες ὥς μὴ κατέχοντες, 31 καὶ οἱ χρώμενοι τὸν κόσμον ὥς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

Vocabulary

γνώμη, ἡ, intention, purpose; resolution, decision; preliminary resolution (of a city council); opinion

ἐλεέω, be merciful; feel pity; pass. be shown mercy

ἐνίστημι, pf. act. ptc. ἐνεστῶς, ἐστῶσα, ἐστός: be present, be impending (at the time of writing)

ἐπιταγή, ἡ, command, order

καταχράομαι, make full use of something (dat.), have full ownership of something

λύσις, ἡ, a releasing; divorce; breaking (of spells); interpretation; solution (of a riddle)

συστέλλω, mid. inf. συστέλλεσθαι, ¹aor. act. συνέστελα, pf. pass. ptc. συνεσταλμένος: fold up/furl a sail; humiliate; mid. be discouraged; pass. (of time), grow shorter

σχῆμα, -ματος, τό, bodily form, shape; looks, outward appearance; a way of life; the character or property of a thing; style

ὑπάρχω, impf. ὑπῆρχον: exist, be present, to be; belong to; possess; subst. τὰ ὑπάρχοντα, possessions, property

φείδομαι, spare somebody from something, refrain from

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- 1 εἰ μὴ is sometimes used where one would expect ἀλλὰ (e.g., Gal 1:7, 19, 2:16; Rom 14:14; Mark 6:5; Luke 4:25–27; Rev 21:27).
- 2 Prolep. of ἕκαστον.
- 3 “But (what counts is)....”
- 4 Before his conversion, Paul was involved in the tent-making industry. According to Acts 20:34, Paul was involved in a “guild” of tent makers (cf. 1 Thess 2:9; 2 Thess 3:8). When he arrived in Corinth for the first time, he *maintained* this way of life, working as a tent maker within a guild of craftsmen. This is why Paul states, “We labor, working with our own hands” (1 Cor 4: 12).
- 5 “You, as slave....”
- 6 εἰ καὶ (“even though/if”).
- 7 μᾶλλον can convey the sense of “instead”/“rather” or “by all means,” two translations that produce very different meanings in this verse.
- 8 ὁ...δοῦλος.
- 9 The article ὁ turns the adj. ἐλεύθερος into a noun.
- 10 Supply “condition”/“state.”
- 11 ἐν ᾧ...ἐν τούτῳ, “in which (situation) ... in that (situation)....”
- 12 παρὰ, “with.”
- 13 περὶ δέ (+ gen.) is an epistolary disclosure formula signaling that Paul is responding to a question in the letter he received from the Corinthians.

14 ὥς + ptc. here supplies the reason for an action (“as one who ...”).

15 The adj. πιστός refers to Paul.

16 Points forward to ὅτι.

17 For pf. act. ptc. of ἵστημι (cf. table 9.12.5).

18 ἀνάγκη is an apocalyptic term, i.e., the *parousia*.

19 The syntax of this sentence is unclear: prob. “(I think this [τοῦτο] ...), ὅτι (that) τὸ οὕτως εἶναι (art. inf., either “to remain as one is” or “to remain as I am”) (is) καλόν (predicate of art. inf.).

20 S.v. δέω (1).

21 Proleptic aor., “you will not have sinned.”

22 τῇ σαρκί, “in (the outward side of) life,” “in this earthly life.”

23 Pf. periphr. (cf. IV, 18).

24 οἱ ἔχοντες, οἱ κλαίοντες, οἱ χαίροντες, οἱ ἀγοράζοντες, οἱ χρώμενοι: subst. use of participles (i.e., article turns ptc. into a noun).

25 Paul repeats the formula ὥς μὴ (“as not”) five times, by which he emphasizes that the Christian calling revokes one’s prior way of life as an “*as not*.” Paul uses the words “as not” rather than “as if.” In other words, he is not saying that one should pretend “as if” the world is somehow different than it really is, nor is he saying that one can ignore the facts of one’s material existence without penalty. Indeed, for the most part, slaves *remain* slaves and masters *remain* masters. People still have husbands and wives; they still weep and rejoice; they still buy things and make use of them. These facts of daily life in the world remain operative. Nonetheless, the “as not” of the Christian calling means that one’s life does not *receive its final significance* in these things. Instead, the way in which one lives out one’s calling redefines one’s relations to the world and the significance of the world for one’s life. To treat one’s relations to the world “as not” means that the conditions of one’s life (e.g., married or unmarried, circumcised or uncircumcised, slave or free) no longer determine one’s

character and manner of living in the world.

4.9. 2 Corinthians: Paul's Ecstatic Journey to the Third Heaven

(2 Cor 12:1–10)

Date: ca. 55–58 CE.

Text: Comfort/ Barrett (PChBeatty 46).

Special Features: 2 Corinthians is composed of at least four separate letters:

- 2 Cor 1–7 (excluding 2 Cor 6:14–7:1), a letter of reconciliation after Paul's painful visit;¹
- 2 Cor 8–9, a letter of encouragement regarding the collection for Jerusalem;²
- 2 Cor 10–13, a polemical letter against the “superative apostles”³ and Paul's own self-defense in terms of “weakness”; and
- 2 Cor 6:14–7:1.⁴

In the decade following the death of Paul, his letters to various churches were collected and assembled into a kind of corpus. When these letters were recopied, it is likely that the formulaic introductory and concluding sections of some of them were deleted. They were then combined with other letters addressed to the same church. Thus 2 Cor 10:1–12:13 probably preserves the body of a letter that was originally longer, including its original salutation and thanksgiving.⁵

The reading in this section is taken from 10:1–12:13. In the reading, Paul describes his mystical ascent into “Paradise,” which was located in the “third heaven,” though even Paul himself cannot decide whether this voyage took place in his body or out of his body (cf. Gal 1:15–16, 1 Cor 15:8).⁶

12:1 Καυχᾶσθαι δεῖ, οὐ συμφέρον⁷ μέν,⁸ ἐλεύσομαι δὲ εἰς⁹ ὀπτασίας καὶ ἀποκαλύψεις κυρίου.¹⁰ 2 οἶδα ἄνθρωπον¹¹ ἐν Χριστῷ πρὸ¹² ἑτῶν δεκατεσσάρων, εἴτε¹³ ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα – ὁ θεὸς οἶδεν – ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.¹⁴ 3 καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα – ὁ θεὸς οἶδεν – 4 ὅτι ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν¹⁵ ἀνθρώπῳ λαλῆσαι.

Vocabulary

ἀποκάλυψις, ἡ, revelation

ἄρπάζω, 6. ἠρπάγην, ²aor. pass. ptc. ἄρπαγείς, fut. pass. ἄρπαγησόμεναι: snatch away, seize by force, take up (to heaven)

ἄρρητος, -ον, ineffable, inexpressible

ἀσθένεια, ἡ, weakness, illness

καυχάομαι, boast, take pride in

ὀπτασία, -ας, ἡ, ecstatic vision

συμφέρω, help, be advantageous; bring together, collect; (impers.) it is useful/good/best; subst. nt. ptc. (τὸ) συμφέρον, what is useful/best/beneficial; the welfare

χωρίς/χωρὶς ἢ (+ gen.), except for, apart from

12:5 ὑπὲρ τοῦ τοιούτου καυχῶμαι, ὑπὲρ δὲ ἑμαυτοῦ οὐδὲν καυχῶμαι εἰ μὴ ἐν ταῖς ἀσθενείαις. 6 Ἐὰν γὰρ θέλω καυχῶμαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἔρῳ·¹⁶ φείδομαι δέ, μή¹⁷ τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με (to be) ἢ ἀκούει τι ἐξ ἐμοῦ 7 καὶ¹⁸ τῇ¹⁹ ὑπερβολῇ τῶν ἀποκαλύψεων.²⁰ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ,²¹ ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ²² ἀπ' ἐμοῦ. 9 καὶ εἴρηκέν²³ μοι· ἀρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. Ἡδιστα²⁴ οὖν μᾶλλον καυχῶμαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. 10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

Vocabulary

ἀρκέω (+ dat.), be enough for; be satisfied with, be self-sufficient for

ἄφρων, -ονος (m./fm.), **-ον** (nt.), foolish, unlearned (contrasting φρόνιμος)

ἐπισκηνόω, come to rest upon

ἡδύς, -εῖα (fm.), **-ύ** (nt.), pleasant; pleasant to the taste, sweet; superl. ἡδιστος, -η, -ον, ἡδιστα, most gladly, most delicious (food); most pleasant to the taste; ἡδέως (adv.), with pleasure, gladly; ἡδιστα μᾶλλον, all the more

κολαφίζω, to torment

παρακαλέω, beg, request; urge, encourage; console, comfort; appeal to

σκόλοψ, -λοπος, ὁ, something pointed that causes an injury (e.g. a thorn, stake)²⁵

τελέω, 6. ἐτελέσθην, pf. pass. ptc. τετελεσμένος: finish, complete, fulfill; perfect; initiate (into a mystery religion); pass. be accomplished

τρίς, three times

στενοχωρία, -ας, ἡ, difficulty, distress

ὑβρις, -εως, ἡ, damage; act of insolence, insolence; pl. insults

ὑπεαίρωμαι, become too elated

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1 Following his visit to Corinth, Timothy returned to Ephesos with news of the failure of 1 Corinthians and of growing opposition to Paul (cf. 1 Cor 16:11; cf. 2 Cor 2:5, 10). This prompted Paul to make an unplanned visit to Corinth directly from Ephesos. This second visit was so disastrous for Paul that he later refers to it as his “painful” visit (2 Cor 2:1–2). At this time, opposition to Paul in Corinth was at its peak. One member of the congregation actually verbally attacked Paul (2 Cor 2:5–11, 7:12).

2 On the “Jerusalem Collection” see Gal 2:10, n. 45 (§4.5).

3 Other apostles had arrived in Corinth who claimed to be “preeminent” or “superlative apostles” (2 Cor 11:5). These superlative apostles identified themselves as apostles of Christ and servants of righteousness. Paul refers to them as “false apostles” (2 Cor 11:13) and servants of Satan (2 Cor 11:14–15).

4 Most scholars consider 2 Cor 6:14–7:1 to be an interpolation, on the following basis: (1) it constitutes a drastic change of subject matter; (2) its deletion produces a smoother reading; (3) it appears to be a self-contained unit that reads like a short homily; and (4) there is evidence that 2 Corinthians as a whole is a product of editorial compilation.

5 This hypothesis is based on many factors. For example, the tone and purpose of 2 Cor 10–13 change dramatically in comparison with the chapters that precede it. Paul’s tone becomes angry, and his style abrupt and hurried. Moreover, Paul’s criticism of the so-called superlative apostles (the theme that predominates in 2 Cor 10–13) is hardly mentioned in 2 Cor 1–9 (cf. 2:17, 3:1, 5:12).

6 Paul’s longest discussion employing the language of bodily transformation is found in 2 Cor 3:18–4:6. Sharing in the divine nature is a common motif in Jewish apocalypticism; cf. Alan F. Segal, “Paul and the Beginning of Jewish Mysticism,” in *Death, Ecstasy and Other Worldly Journeys*, 95–122, esp. 112, ed. J. J. Collins and Michael Fishbane (Albany: State University of New York Press, 1995).

7 The verb ἔστιν must be supplied (which is why the sentence is negated by οὐ and not μή).

8 μέν...δέ....

9 εἰς = πρὸς (“to”).

10 Obj. gen. (cf. IV, 16).

- 11** Paul is speaking of himself.
- 12** *πρό*, “before”/“ago,” construe w. *ἀρπαγέντα*; the position of *πρό* is a HGr idiom.
- 13** *εἴτε...εἴτε...* (“whether ... or ...”).
- 14** Here we have the concept of three levels of heaven, arranged hierarchically. The highest of these is identified with Paradise (cf. 2 En. 7, L.A.E. 37:5). The number of heavens in Jewish apocalyptic writings varies greatly. For example, 3 Baruch has five heavens.
- 15** S.v. *ἔξεστιν*, *ἐξόν*, nt. ptc.; the verb, *ἔστιν*, must be supplied, which is why it is negated by *οὐ*.
- 16** S.v. *λέγω*.
- 17** *μή* has the sense of “lest” (i.e., “in order that [something might] not [happen]”).
- 18** Adverbial *καί* (“even”).
- 19** Dat. of respect.
- 20** As mentioned earlier in 2 Cor 12:1–4 (cf. Gal 1:16).
- 21** *σατανᾶ* is in the gen. case (*ὁ σατανᾶς*, *τοῦ σατανα*).
- 22** S.v. *ἀφίστημι*.
- 23** Pf. tense indicates that God has said something and it still stands (i.e., the reply was final).
- 24** S.v. *ἡδύς*.
- 25** Here, a vivid metaphor for intense pain.

4.10. Philippians: Paul Breaks with His Past

(Phil 3:1b–16)

Philippi (Φίλιπποι) was a Roman colony that, like Thessaloniki, was located on the great via Egnatia (Ἐγνατία ὁδός). Paul wrote his letter while under “praetorian guard” (ὄλω τῷ πραιτωρίῳ, Phil 1:13, cf. 4:22). Though the meaning of this statement is contested, the almost casual exchange of information implied by this letter suggests that Paul was imprisoned in a location that was in close proximity to Philippi.

Letter Carrier: Epaphroditos.

Date: 55–56 CE.

Like 2 Corinthians, Paul’s letter to the Philippians seems to be a compilation of several letters. Indeed, there is evidence that Paul did in fact write more than one letter to the church in Philippi, for in Polycarp’s *Letter to the Philippians* its author writes, “Paul ... wrote you *letters*,” indicating that Paul wrote more than one letter to the Philippian church. In chronological order, these letters are referred to as Letter 1 and Letter 2. Letter 1 consists of Phil 1:1–3:1a + 4:2–7, 10–23. It is a letter of thanks, sent after Epaphroditos recovered from his sickness. Letter 2, consisting of Phil 3:1b–4:1 + 4:8–9, is a later letter, which was sent by Paul after he was released from prison.¹

3:1b Τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν² (is) οὐκ ὀκνηρόν, ὑμῖν δὲ (is) ἀσφαλές. 2 βλέπετε³ τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. 3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ ἐν πνεύματι θεοῦ λατρεύοντες⁴ καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες,⁵ 4 καίπερ ἐγὼ ἔχων (grounds for) πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος⁶ πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ⁷ ὀκταήμερος,⁸ ἐκ γένους Ἰσραὴλ,⁹ φυλῆς Βενιαμίν,¹⁰ Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, 6 κατὰ ζῆλος διώκων¹¹ ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ¹² γενόμενος ἄμεμπτος.¹³

Vocabulary

Ἑβραῖος, ὁ, Hebrew person

ἐργάτης, ὁ, worker, worker in a trade

ζῆλος, ὁ, but also ζῆλος, -ους, τό: jealousy; zeal

καίπερ, although (+ ptc.)

κατατομή, ἡ, a cut, incision

καυχάομαι, to boast, take pride in

κύων, ὁ, κυνός (gen.), κύνα (acc.), dog

ὀκνηρός, -ά, -όν, troublesome

ὀκταήμερος, -ον, on the eighth day

πεποίθησις, ἡ, confidence, self-confidence

περιτομή, -ῆς, ἡ, circumcision

φυλή, ἡ, the tribe

3:7 Ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι¹⁴ διὰ τὸν Χριστὸν ζημίαν. 8 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον¹⁵ τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι (them) σκύβαλα, ἵνα Χριστὸν κερδήσω 9 καὶ εὕρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν¹⁶ ἐκ νόμου ἀλλὰ τὴν¹⁷ διὰ πίστεως Χριστοῦ,¹⁸ τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ¹⁹ τῇ πίστει, 10 τοῦ γινῶναι²⁰ αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, 11 εἴ πως κατακτήσω εἰς τὴν ἐξανάστασιν²¹ τὴν ἐκ νεκρῶν.²²

Vocabulary

ἀνάστασις, -εως, ἡ, resurrection (of the dead); the erection (of a building)

ἐξανάστασις, -εως, ἡ, resurrection from (ἐκ)

ζημία, ἡ, loss, damage; fine, financial penalty

ζημιόω, fine somebody (dat.); pass. suffer a loss, forfeit

κερδαίνω, 3. ἐκέρδησα/ἐκέρδανα: gain, profit; spare oneself, avoid

κέρδος, -δους, τό, pl. κέρδη, gain, profit

κοινωνία, ἡ, fellowship, partnership; sexual intercourse with (πρός)

μενοῦνγε, indeed

παθημά, τό, suffering

σκύβαλον, τό, dung, excrement

συμμορφίζομαι (+ dat.), take on the likeness of (+ gen.)

ὑπερέχω, be of more value, better than; excel; ptc. subst. great value; rise above; transcend

3:12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω (it) δὲ εἰ καὶ καταλάβω (it), ἐφ' ᾧ²³ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ. 13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι (it). Ἐν δέ (I do), τὰ²⁴ μὲν²⁵ ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,²⁶ 14 κατὰ²⁷ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς²⁸ ἄνω κλήσεως τοῦ θεοῦ. 15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν.²⁹ καὶ εἴ τι ἑτέρως³⁰ φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ (ever stage) ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.³¹

Vocabulary

ἄνω, above; upward

βραβεῖον, τό, prize (awarded by an adjudicator [βραβεύς])

ἔμπροσθεν (+ gen.), before, in front of

ἐπεκτείνομαι (+ dat.), reach for, stretch forward

κλήσις, ἡ, calling, vocation

πλὴν, nevertheless; but only, except

στοιχέω, walk; fig. conduct oneself

σκοπός, ὁ, aim, goal

φρονέω, think, have in mind, set one's mind on, be concerned about

1 L. Michael White, *From Jesus to Christianity: How Four Generations of Visionaries & Storytellers Created the New Testament and Christian Faith* (San Francisco: HarperSanFrancisco, 2004), 191.

2 μέν...δέ....

3 βλέπετε in the impv. means “look out for,” “beware of.”

4 οἱ...λατεύοντες.

5 The pf. form of πείθω has its own meaning, distinct from the pres. form, namely “to have confidence/trust in” (+ dat.); verbal stem has changed from πειθ- to ποιθ- .

6 τις...ἄλλος, “any other (person).”

7 Dat. of respect.

8 I.e., in conformity to Torah, in contrast to proselytes, who were circumcised later in life.

9 Ἰσραήλ (indecl.), here gen.

10 The tribe of Benjamin was held in high regard within Judaism. It was descended from Rachael, Jacob's favorite wife. This tribe remained loyal to David and, after the Exile, formed a new nation with Judah.

11 Pres. ptc. w. iterative force.

12 κατὰ δικαιοσύνην τὴν ἐν νόμῳ, modifier in 3rd attrib. pos. (cf. IV, 4.3). HGr normally omits the definite article after prep. (here κατὰ); ἐν νόμῳ, “in the sphere of Torah.”

13 On the basis of this passage, Krister Stendahl has argued that Paul's conscience was robust and untroubled both before and after his conversion. It was not Paul's plagued conscience that he left behind at his conversion but rather his "glorious achievements as a righteous Jew" (cf. 2 Cor 1:12; 5:11; 1 Cor 4:4; Gal 1:13–14). It was Paul's *accomplishments* that seemed worthless to him (*Paul Among Jews and Gentiles, and Other Essays* [Philadelphia: Fortress, 1976], 80). Paul acknowledges his physical handicaps and sufferings, not his sin (cf. 2 Cor 12:7, 10; Gal 4:13). Stendahl blames Augustine and Luther for imposing their own introspective consciences onto Paul (*Paul Among Jews and Gentiles*, 83–87). The troubled "I" of Rom 7:7–25 is rhetorical, designating all non-Christians, not evidence for Paul's guilt-ridden conscience (Werner Kümmel, *Römer 7 und das Bild des Menschen im Neuen Testament* [Munich: C. Kaiser, 1974], 74–138).

14 ἡγήμῃ is athematic (i.e., ἡγή-μαι).

15 Nt. ptc. employed as an abstr. noun.

16 Modifier is in the 3rd attrib. pos.: ἐμὴν δικαιοσύνη **τῇν** ἐκ νόμου (cf. IV, 4.3).

17 τῇν (δικαιοσύνα) διὰ πίστεως Χριστοῦ.

18 The interpretation of the gen. case of Χριστοῦ in the phrase διὰ πίστεως Χριστοῦ has been a matter of great debate. This same phrase also occurs twice in Gal 2:16 (διὰ πίστεως Ἰησοῦ Χριστοῦ, ἐκ πίστεως Χριστοῦ). In all three cases, one must determine whether this gen. case is an objective gen. or a subjective gen. This matter is complicated by the fact that the noun πίστις can mean both "faith/believing" and "being faithful." The distinction between the objective and subjective gen. can be explained as follows. If the term that precedes the gen. term (here Χριστοῦ) is imagined as a verbal action ("believing"), which *acts upon* the gen. term (Χριστοῦ), then the gen. term is an *objective* gen. cstr., and the phrase would mean "through believing/faith that is directed towards Christ" (as the object of faith). If, however, the term that precedes the gen. term (Χριστοῦ) implies a verbal action that is *initiated by* the following gen. term, then the gen. is a subjective gen. In this case, the expression διὰ πίστεως Χριστοῦ would mean "through the faithfulness *of Christ*" or "through Christ's faithfulness." The subjective gen. interpretation was the preferred interpretation prior to Martin Luther. More recently, Richard Hays has defended the subjective gen. interpretation ("through the faithfulness of Christ") based on the overall plot or narrative of Galatians, namely that Jesus was obedient (i.e., faithful) to God, as demonstrated by his willingness to die on the cross (*The Faith of Christ: The Narrative Substructure of Galatians 3:1–4:11*, 2nd ed. [Grand Rapids, MI: Wm. B. Eerdmans, 2002]). In other words, Christ saved humanity through his *faithfulness* to God. Hays widened his examination to include the entire literary context of Romans. According to his reading, "obedience of (Christ's) faithfulness" (ὑπακοὴν πίστεως, Rom 1:5) is a close parallel to the concept of "Christ's faithfulness" in Philippians and Galatians, which in each case concerns Jesus' *own* obedience to his Father's will.

- 19** ἐπί (w. dat.), “based on.”
- 20** Art. inf. expressing purpose (cf. IV, 2).
- 21** ἐξανάστασιν = ἀνάστασιν.
- 22** On the theme of personal transformation see 2 Cor 12:1–10 (§4.9).
- 23** ἐφ’ ᾧ, “for which.”
- 24** τὰ and τοῖς (dat. of τὰ) are both nt. and function as nouns.
- 25** μὲν and δέ (both postpos.) coordinate two closely related clauses.
- 26** The verb ἐπεκτείνομαι takes the dat.
- 27** κατὰ, “toward.”
- 28** Epex. gen., “which is,” “namely.”
- 29** Hort. subj. (cf. IV, 12).
- 30** ἕτερος, adv. of ἕτερος.
- 31** Imperative inf.

4.11. Romans: Paul's Typological Interpretation of Adam

(Rom 5:6–21)

Date: ca. 58 CE.

Paul wrote Romans while living in Corinth. He hoped to visit the congregation in Rome on his way to Spain, where he planned to commence a new mission. In connection with this trip, he sought financial support and assistance from the church in Rome (Rom 1:10–15; 15:22–24). This letter was hand-delivered by Phoebe, a *διάκονος* in the church located in the port of Cenchreae near Corinth. By Paul's own admission, she was "patron of many" (*προστάτις πολλῶν*), including himself (Rom 16:1–2). Phoebe traveled ahead to Rome in order to prepare the way for Paul's arrival.

The bulk of this letter consists of Paul's carefully reasoned and balanced account of his gospel (Rom 1:16–15:13). This seems to be Paul's way of introducing himself to a church to which he was not personally known. His forms of argumentation exhibit some degree of literary elegance, including such figures of speech as assonance (Rom 1:29, 31), climax (5:3–5; 8:29–30; 10:14–15), paronomasia (12:3; 14:23), parallelism (2:6–10, 21–23; 8:33–35; 12:6–8; 13:7), typology (5:6–21; cf. 1 Cor 10:1–15 [§4.13]), as well as allegory (Gal 4:21–31 [§4.16]).

The reading in this section is taken from Rom 5:1–8:39, which describes the life promised to those who are righteous by faith. Paul makes use of typology to establish a relation between the biblical past (Adam's sin) and the present (Christ's righteousness). The climax is found in Rom 5:19 (echoing 5:12). Paul does not actually speak of "original sin" in this passage (as St. Augustine would later) but rather of humanity's estrangement from God through Adam.

5:6 Ἔτι γὰρ Χριστὸς¹ ὄντων² ἡμῶν ἀσθενῶν ἔτι³ κατὰ καιρὸν⁴ ὑπὲρ ἀσεβῶν ἀπέθανεν. 7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· 8 συνίστησιν⁵ δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον⁶ δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· 11 οὐ μόνον (this) δέ, ἀλλὰ καὶ καυχώμενοι⁷ ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. 12 Διὰ τοῦτο⁸ ὥσπερ δι' ἐνδὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος (εἰσῆλθεν), καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ⁹ πάντες ἥμαρτον· 13 ἄχρι γὰρ (the coming of) νόμου ἀμαρτία ἦν ἐν κόσμῳ, ἀμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος¹⁰ νόμου,¹¹ 14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ¹² ἐπὶ τοὺς μὴ ἀμαρτήσαντας¹³ ἐπὶ¹⁴ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ¹⁵ ὅς ἐστιν τύπος τοῦ μέλλοντος.¹⁶

Vocabulary

ἀσεβέω, act profanely/wickedly (against), commit sacrilege

ἐλλογέω, charge with a financial obligation; take into account

καταλλάσσω, 6. κατηλλάγην, aor. pass. ptc. καταλλαγείς: reconcile; pass. become reconciled

καυχάομαι, boast, take pride in

ὁμοίωμα, -ματος, **τό**, likeness, form, appearance

μόλις, with difficulty; only rarely, not readily, hardly

ὁμοίωμα, **τό**, likeness, form, appearance

παράβασις, -εως, **ἡ**, disobedience, formal violation of a boundary or precept

πολλῷ μᾶλλον, much more

τάχα, quickly; perhaps

ὕπακοή, **ἡ**, obedience; answer

5:15 Ἄλλ' οὐχ ὡς¹⁷ τὸ παράπτωμα, οὕτως καὶ (is) τὸ χάρισμα· εἰ γὰρ τῷ¹⁸ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν¹⁹ χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ²⁰ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. 16 καὶ (is) οὐχ ὡς (that which came) δι' ἐνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν²¹ γὰρ κρίμα ἐξ ἐνὸς (παραπτώματος) (led) εἰς κατάκριμα, τὸ δὲ χάρισμα (following) ἐκ πολλῶν παραπτωμάτων (leading) εἰς δικαίωμα. 17 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν²² διὰ τοῦ ἐνός, πολλῷ μᾶλλον οἱ²³ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ.

Vocabulary

δωρέα, -ας, **ἡ**, gift

δῶρημα, **τό**, gift

καταλλαγὴ, **ἡ**, reconciliation (of a broken relationship)

παράπτωμα, **τό**, offense, wrongdoing

περισσεία, **ἡ**, abundance, overflow

περισεύω, be present in abundance; increase, overflow

χάρισμα, **τό**, gift, something freely given

5:18 Ἄρα οὖν²⁴ ὡς δι' ἐνὸς παραπτώματος εἰς²⁵ πάντας ἀνθρώπους (led) εἰς κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους (led) εἰς δικαίωσιν ζωῆς·²⁶ 19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν²⁷ οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. 20 νόμος²⁸ δὲ παρεισῆλθεν, ἵνα²⁹ πλεονάσῃ τὸ παράπτωμα· οὐ³⁰ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, 21 ἵνα³¹ ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν³² τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς³³ ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Vocabulary

δικαίωμα, -ματος, **τό**, statute; righteous act

δικαίωσις, ἡ, acquittal, vindication

καθίστημι, 3. κατέστησα, 6. κατεστάθην, ¹aor. pass. ptc. καθεσθείς: appoint somebody; constitute, make

κατάκριμα, τό, condemnation, punishment

παρακοή, ἡ, disobedience

παρεισέρχομαι, be introduced

πλεονάζω, ¹aor. ἐπλεόνασα: (trans.) increase, cause to grow, multiply, (intrans.) become more/abundant

ὑπερπερισσεύω, be present in abundance

1 Prolep. of Χριστός, but the term belongs to the principal clause (subject of ἀπέθανεν).

2 Gen. absol. (repeated in Rom 5:8).

3 ἔτι, “even”

4 κατά with expression of time means “at” or “during.”

5 Cf. paradigm of ἵστημι, table 9.10.

6 S.v. μάλα (cf. Rom 5:10, 15, 17).

7 Pres. ptc. here seems to stand for the pres. ind. (“we take pride in”).

8 διὰ τοῦτο should be understood as the conclusion to Rom 5:1–11 (not just 5:11). Paul is attributing death to two causes, Adam’s sin and the sin of human beings, who were affected by him.

9 ἐφ’ ᾧ = ἐπὶ τούτῳ ὅτι, “for this (reason) that.”

10 Gen. absol.

11 I.e., even though humans committed evil in this period, they did not (and could not) transgress the law, “until the law was added” (Gal 3:19, cf. Rom 5:20).

12 καί, adv.

13 Since the ²aor. of ἁμαρτάνω is ἥμαρτον, one would have expected the ²aor. ptc., ἁμαρτόντας, but instead Paul uses the ¹aor. ptc., ἁμαρτήσαντος (cf. Rom 5:16).

14 ἐπί, “in.”

15 Ἀδάμ (indecl.), gen.

16 Ptc. of μέλλω.

17 οὐχ ὥς...οὕτως καί, “not like ... so indeed....”

18 τῷ τοῦ ἐνὸς παραπτώματι.

19 ἐν, instr. (“by”).

20 Modifier (τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ) in 3rd pred. pos. (cf. IV, 4.3). HGr normally omits the definite article (here τῇ) after a prep.

21 τὸ μέν...τὸ δέ....

22 Incept. impf. (“began to...”, cf. IV, 13.5).

23 οἱ...λαμβάνοντες.

24 ἄρα οὖν...οὕτως καὶ... (“so then ... so also ...”).

25 Telic εἰς, “for.”

26 Epex. gen., “which is life.”

- 27** S.v. καθίστημι.
- 28** νόμος, i.e., the Torah.
- 29** There is disagreement as to whether ἵνα expresses purpose (“in order that”), which is the expected meaning of ἵνα, or result (“so that”).
- 30** οὗ, adv. of place, “where.”
- 31** Epex. ἵνα (“that”).
- 32** ἐν, instr. (“by means of”).
- 33** Telic εἰς, “for.”

4.12. 2 Thessalonians: Christ's Second Coming

(2 Thess 1:1–12)

Provenance: Thessaloniki (Θεσσαλονίκη, cf. Fig. 2).

Date: If written by Paul, canonical 2 Thessalonians actually predates 1 Thessalonians and can be dated ca. 47 CE. This would give this letter the distinction of being the earliest Christian text in the New Testament.¹ The readings in this section demonstrate how thoroughly imbued early Christian thought was with Jewish apocalyptic thought.

Salutation

1:1 Παῦλος καὶ Σιλουανδὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν² θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Thanksgiving (1:3–4) and Body (1:5ff)

1:3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ³ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν,⁴ ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνδὸς ἑκάστου⁵ πάντων ὑμῶν εἰς ἀλλήλους, 4 ὥστε⁶ αὐτοὺς ἡμᾶς⁷ ἐν ὑμῖν ἐγκανχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς⁸ ἀνέχεσθε, 5 (which is) ἔνδειγμα⁹ τῆς δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιωθῆναι¹⁰ ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, 6 εἴπερ (it is) δίκαιον παρὰ θεῷ¹¹ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς (with) θλίψιν 7 καὶ (to give) ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν (also), ἐν¹² τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν¹³ θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, 9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, 10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν – ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς¹⁴ – ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 Εἰς¹⁵ ὃ (reason) καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιῶσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, 12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

ἀγαθωσύνη, ἡ, generosity, goodness
ἄνεσις, -εως, ἡ, rest, relaxation, relief
ἀνέχω, hold/lift up; detain, delay something; mid. tolerate, endure
ἀνταποδίδωμι, repay to somebody (dat.)
ἀποκάλυψις, ἡ, revelation
δίκη, ἡ, judgment, punishment
ἐγκαυχάομαι, boast about something to somebody (dat.)
εἴπερ, since; if really/indeed
ἐκδίκησις, -εως, ἡ, punishment
ἐνδειγμα, -ματος, τό, evidence, plain indication
ἐνδοξάζω, pass. be glorified
εὐδοκία, ἡ, goodwill, purpose; desire
εὐχαριστέω, do a favor for somebody (dat.); give thanks
Θεσσαλονικεύς, -έως, ὁ, Thessalonian
θλίβω, pf. pass. ptc. **τεθλιμμένος**: push; oppress, afflict; pass. be oppressed, experience pain
καταξιόω, consider somebody worthy
κλήσις, ἡ, a calling, vocation
μαρτύριον, τό, testimony, proof; martyrdom
ὄλεθρος, -ου, ὁ, destruction
ὀφείλω (and **–έω**), 2. **ὀφειλήσω**, 3. **ὠφείλησα**: owe somebody something, be indebted to; must (w. inf.); **ἁμαρτίαν ὀφείλω** (w. dat.), incur sin against
πλεονάζω, ¹aor. **ἐπλεόνασα**: (trans.) to increase, cause to grow, multiply, (intrans.) become more/abundant
σβέννυμι, 6. **ἐσβέσθην**: extinguish, put out (a lamp)
τίνω, 2. **τίσω** (also **τείσω**), 3. **ἔτ(ε)ισα**, pay a penalty, undergo something (acc.) as a punishment (δίκη)
ὕπακούω, to obey (w. dat.), be subject to
ὕπεραυξάνω, flourish, increase abundantly
ὑπομονή, ἡ, endurance, perseverance
φλόξ, φλογός (gen.), **ἡ**, flame; **πῦρ φλογός**, flaming fire

1 The canonical ordering of 1 and 2 Thessalonians does not provide information about their relative dates. The canonical sequence of Paul's letters to his churches is determined on the basis of letter length alone: 2 Thessalonians follows 1 Thessalonians in the New Testament simply because it is shorter.

2 ἐν of personal relationship.

- 3 περί for ὑπέρ.
- 4 Impers. ἄξιόν ἐστιν (“it is fitting,” “proper”).
- 5 εἰς ἕκατος, “every one,” “each one.”
- 6 ὥστε + acc. + inf.
- 7 αὐτοὺς ἡμεῖς (“we ourselves”), subject of inf.
- 8 αἶς, attr. rel. (fr. ἄς or ὤν).
- 9 Acc. of apposition.
- 10 Art. inf. (expressing purpose).
- 11 παρὰ θεῷ, “in God’s estimation.”
- 12 ἐν (w. dat.) marking a point in time *when* something will happen.
- 13 S.v. οἶδα (cf. table 9.5).
- 14 ἐπὶ (w. acc.), “to.”
- 15 Telic εἰς (“for”).

4.13. 1 Corinthians: A Typological Interpretation of the Feeding in the Wilderness

(1 Cor 10:1–15)

This reading is taken from a section of 1 Corinthians introduced by the phrase “Now concerning idol meat” (1 Cor 8:1–11:1). The Corinthians were divided on the subject of whether it was permissible for a Christian to consume meat that had been previously sacrificed to pagan gods (1 Cor 8–11). Paul’s typological use of the story of Israel’s feeding in the wilderness serves as a warning against idolatry, as his forceful conclusion demonstrates (“flee from idolatry,” 1 Cor 10:14). In 1 Cor 10:6, Paul uses the Greek term *τύπος* (“type,” “prototype”) and the corresponding adverb, *τυπικῶς* (“typologically”). This usage reflects the concept that a thing, or person, in the biblical past, could become a “type” or “prototype” of something in the present.

Related Texts: typological interpretation in Rom 4:1–5:21 (§4.11)

10:1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,¹ ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην² ἦσαν καὶ πάντες διὰ τῆς (ἐρυθρᾶς) θαλάσσης διήλθον³ καὶ πάντες εἰς τὸν Μωϋσῆν³ ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ³ καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον⁴ καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·⁴ ἔπινον⁵ γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας,⁶ ἡ πέτρα δὲ ἦν ὁ Χριστός.⁷ Ἄλλ’ οὐκ ἐν⁸ τοῖς πλείοσιν⁹ αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

Vocabulary

- ἐρυθρός, -ή, -όν, red
- καταστρώννυμι, 6. κατεστρώθην: to spread (corpses) about, kill
- πέτρα, -ας, ἡ, rock
- πνευματικός, -ή, -όν, spiritual, spirit-like
- πόμα, τό, drink

10:6 Ταῦτα δὲ τύποι¹⁰ ἡμῶν¹¹ ἐγενήθησαν,¹² εἰς τὸ μὴ εἶναι¹³ ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ ἐκεῖνοι¹⁴ ἐπεθύμησαν. 7 μηδὲ¹⁵ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν (were), ὥσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν¹⁶ καὶ ἀνέστησαν παίζειν.¹⁷ 8 μηδὲ πορνεύωμεν,¹⁸ καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ¹⁹ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ ἐκπειράζωμεν²⁰ τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ²¹ τῶν ὄφρων ἀπώλλυντο. ²² 10 μηδὲ γογγύζετε, καθάπερ τινες αὐτῶν ἐγόγγυσαν καὶ ἀπώλλυντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ τυπικῶς (for us) συνέβαιναν ἐκείνοις, ἐγράφη δὲ πρὸς²³ νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. 12 Ὡστε ὁ δοκῶν ἐστάναι²⁴ βλεπέτω μὴ πέσῃ.²⁵ 13 Πειρασμὸς

ὁμᾶς οὐκ εἴληφεν εἰ μὴ²⁶ ἄνθρωπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε (to resist) ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι²⁷ ὑπενεγκεῖν.
²⁸ 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὥς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

Vocabulary

ἄνθρωπινος, -η, -ον, belonging/suited to humans, common to humanity, human

γογγύζω, complain

διόπερ, therefore (emphatic for διό)

ἔάω, pres. mid. inf. ἔἄσθαι, impf. εἶων, 2. ἔάσω, 3. εἴασα: allow, permit; leave, let go; mid. be left to oneself

εἰδωλολάτρης, -ου, ὁ, idolater

ἔκβασις, -εως, ἡ, result, outcome; a way out, an escape

ἐπιθυμητής, ὁ, one who desires, covets (w. gen.)

καθάπερ, just as, in the same way; in accordance with

ὀλοθρευτής, -ου, ὁ, destroyer

παίζω, amuse oneself, play, revel

πειρασμός, ὁ, trial, test; temptation

τυπικῶς, typologically, as a foreshadowing

τύπος, -ου, ὁ, type, prototype, pattern, figure

1 οὐ θέλω γὰρ ὑμᾶς ἄγνοεῖν is an epistolary disclosure formula that is often used in ancient letters to introduce a new topic or new information (cf. 1 Thess 4:13).

2 Cf. Exod 13:21–22, 14:22–29, Ps 105:39.

3 The phrase εἰς τὸν Μωϋσῆν (“into Moses”) parallels Paul’s frequent use of the phrase εἰς Χριστόν.

4 τὸ αὐτὸν πνευματικόν...πόμα (dis. syn. [Y¹ hyp.])

5 ἔπιον is ²aor. but ἔπινον is impf. (iterative, cf. V, 13.3).

6 Cf. Exod 17:6, Num 20:11, Ps 78:15.

7 ὁ Χριστός, i.e., the Messiah (concept of the pre-existence of Christ); some mss. read κύριον.

8 ἐν, “with.”

9 S.v. πλεῖων, here functioning as superl., “most.”

10 Predicate of verb.

11 ἡμῶν, “for us.”

12 ἐγενήθησαν is an alternative to ἐγενόντο.

13 εἰς τὸ μὴ εἶναι, art. inf. expressing purpose. The subject of the inf. is acc.

14 καὶ κεῖνοι > καὶ ἐκεῖνοι.

15 μηδέ = μή (cf. 1 Cor 10:8, 10).

16 πείν, contr. of πειν (s.v. πίνω).

17 Quoting Exod 32:6, where the Israelites fashioned a golden calf, offered it as a peace offering, and then consumed it.

18 πορνεύωμεν (figutative use) ... ἐκπειράζωμεν, hort. subj.

19 Dat. of time.

20 ἐκπειράζω = πειράζω.

21 ὑπο, “by reason of.”

22 ἀπώλλυν-το is impf. but ἀπώλλ-οντο is ²aor. (cf. Num 21:6).

23 πρὸς (w. acc.), “for (the purpose of).”

24 S.v. ἴστημι, pf. act. inf. (cf. table 9.12.1).

25 S.v. πίπτω.

26 εἰ μὴ, “except.”

27 Art. inf. expressing purpose.

28 S.v. ὑποφέρω.

4.14. Philippians: The Christ Hymn

(Phil 2:1–16 – Letter 1)

Many commentators believe that Phil 2:5–11 is a self-contained poetic hymn that was set to music. Paul quotes this hymn in this letter to argue that Christians should pattern their own lives after the life of Christ.

Related Texts: Phil 3:1b–16 (§4.10).

2:1 Εἷ ¹ (there is) τις ² οὖν παράκλησις ἐν Χριστῷ, εἷ τι παραμύθιον ἀγάπης, ³ εἷ τις κοινωνία πνεύματος, ⁴ εἷ τις σπλάγχνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν ἵνα ⁵ τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν ⁶ φρονοῦντες, 3 (doing) μηδὲν κατ' ⁷ ἐριθείαν μηδὲ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους προηγούμενοι ὑπερέχοντας ⁸ ἑαυτῶν, ⁹ 4 μὴ τὰ ἑαυτῶν ¹⁰ ἕκαστος ¹¹ σκοποῦντες ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι. ¹²

Vocabulary

ἐριθεία, ἡ, selfishness, selfish ambition

εὐδοκία, ἡ, goodwill, purpose; desire

κενοδοξία, ἡ, conceit, exaggerated self-opinion

παραμύθιον, τό, comfort

προηγέομαι, to esteem, consider better

οἰκτιρμός, -οῦ, ὁ, mercy, compassion

παράκλησις, -εως, ἡ, encouragement, comfort

σκοπέω, keep one's attention on, be concerned about

σπλάγχνα, τὰ, inward parts, entrails (esp. heart, lungs, liver, kidneys); fig. affection, love

σύμψυχος, -ον, in harmony of mind

ταπεινοφροσύνη, ἡ, humility

Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ (was) καὶ ἐν Χριστῷ Ἰησοῦ, 2:5

ὃς ἐν μορφῇ θεοῦ ὑπάρχων 6

οὐχ ἄρπαγμόν ἡγήσατο εἶναι ἴσα θεῷ,

ἀλλὰ ἑαυτὸν ἐκένωσεν 7

μορφὴν δούλου ¹³ λαβών, ¹⁴

ἐν ὁμοιώματι ἀνθρώπου γενόμενος·

καὶ σχήματι ¹⁵ εὑρεθεὶς ὡς ἄνθρωπος

ἐταπείνωσεν ἑαυτὸν 8

γενόμενος ὑπήκοος μέχρι θανάτου,

θανάτου δὲ¹⁶ σταυροῦ.¹⁷

Vocabulary

ἄρπαγμός, -οῦ, ὁ, a robbery, something seized by force

ἴσος, -η, -ον, same, equal, equivalent; nt. pl., on an equality; adv. ἴσως, equally

κενόω, to empty, divest oneself of privileges

μορφή, ἡ, form, outward appearance, shape

ὁμοίωμα, τό, likeness, form, appearance

ταπεινῶω, to humble, humiliate

ὕπηκος, -ον, obedient

φρονέω, think, have in mind, set one's mind on, be concerned about

Διὸ καὶ¹⁸ ὁ θεὸς αὐτὸν ὑπερύψωσεν 2:9

καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,¹⁹

ἵνα ἐν²⁰ τῷ ὀνόματι Ἰησοῦ 10

πᾶν γόνυ κάμψῃ

ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων²¹

καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι 11

κύριος Ἰησοῦς Χριστὸς

εἰς δόξαν θεοῦ πατρὸς.

Vocabulary

ἐπίγειος, -ον, earthly

ἐπουράνιος, -ον, heavenly

κάμπτω, ¹aor. ἔκαμψα: to bend (the knee), to bow

καταχθόνιος, -ον, under earth, connected with Hades

ὑπερυψόω, raise to the highest position

2:12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ²² ὥς²³ ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· 13 θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ²⁴ τὸ θέλειν καὶ τὸ ἐνεργεῖν²⁵ ὑπὲρ²⁶ τῆς εὐδοκίας (of God). 14 Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ᾗτε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα²⁷ μέσον²⁸ γενεᾶς σκολλιᾶς καὶ διεστραμμένης, ἐν²⁹ οἷς φαίνεσθε ὥς φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες,³⁰ εἰς³¹ καύχημα ἑμοῖ³² εἰς ἡμέραν Χριστοῦ, ὅτι³³ οὐκ εἰς κενὸν ἔδραμον³⁴ οὐδὲ εἰς κενὸν ἔκοπίασα.

Vocabulary

ἄμωμος, -ον, faultless, above reproach

ἄπουσία, -ας, ἡ, absence (contrasting παρουσία)
 διαλογισμός, ὁ, debate, talk; estimation, consideration
 διαστρέφω, pf. pass. ptc. διεστραμμένος: turn away; pervert, distort
 ἐνεργέω/-έομαι, be at work, activate, be operative (contrasting καταργέω)
 ἐπέχω, hold firmly to; stay, halt, cease from; stay on (for a period of time); offer, extend
 καύχημα, -ματος, τό, boast ; a ground for boasting, object of boasting
 κενός, -ή, -όν, empty, without purpose; εἰς κενόν, in vain
 κοπιᾶω, 3. ἔκοπίασα: work hard, labor
 σκολιός, -ά, -όν, curved, crooked, coiled; dishonest; σκολιῶς (adv.), coiling; σκολιόν, τό, intestine
 τρέχω, 3. ἔδραμον: to run
 ὑπακούω, obey (w. dat.), be subject to

- 1 εἰ...οὖν (“if then”).
- 2 τις modifies παράκλησις (fm.) and thus is fm. in gender.
- 3 Gen. of kind.
- 4 Gen. of origin (“in the Spirit”).
- 5 Trans. ἵνα w. verb as a gerund, “by ... ing”.
- 6 τὸ ἓν, “one thing” (i.e., the same thing).
- 7 κατά, “for, out of.”
- 8 Double acc., “considering (A) as (B).”
- 9 ἑαυτῶν, gen. of comp. (“than”).
- 10 τὰ ἑαυτῶν, “your own interests/matters”; ἑαυτῶν for ὑμῶν.

- 11** ἕκαστος, “each (of you)” ; some mss. change to ἕκαστοι to make it agree with the ptc.
- 12** ἕκαστοι (“others”); the congregation seems to have become divided by a disagreement between Euodia and Syntyche.
- 13** “Slave (of God),” i.e., one who is subject to God.
- 14** Instr. adv. ptc. (“by,” IV, 1.6).
- 15** Dat. of respect.
- 16** δέ, intens., “and even,” “and at that.”
- 17** Gen. of kind.
- 18** διὸ καί = διό.
- 19** 2nd attrib. pos. of modifier (cf. IV, 4.2): τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα (i.e., the name κύριος, Phil 2:11b).
- 20** ἐν here meaning “at” (sociative use).
- 21** Paul regards the world as divided into three planes. The adj. καταχθόνιος refers to the realm of the dead dwelling in Hades/Sheol.
- 22** μή (not οὐ) is grammatically explained by the imperative (κατεργάζεσθε) that follows.
- 23** ὥς is pleonastic (leave untranslated).
- 24** καί...καί... (“both ... and ...”).
- 25** τὸ θέλειν καὶ τὸ ἐνεργεῖν, two art. inf.’s indicating purpose (cf. IV, 2).

- 26** ὑπέρ, “for the sake of.”
- 27** Adj. in 2nd pred. pos. (cf. IV, 1.6).
- 28** μέσον = ἔν μέσῳ.
- 29** ἐν (“among”) + rel. pronoun.
- 30** Instr. adv. ptc. (“by,” cf. V, 1.6).
- 31** Telic use of εἰς (“for”).
- 32** Dat. of poss.
- 33** ὅτι (“that”) explaining the content of the boast (καύχημα).
- 34** S.v. τρέχω.

4.15. Galatians: Apotropaic Soteriology

(Gal 3:1–14)

In the passage in this section Paul portrays those who observe the Torah as burdened by a “curse” (κατάρα) that prohibits their entrance into Christ’s new creation. As a remedy, God transferred this curse from humanity to Christ, who acted as an apotropaic victim and became a “curse” in their place. In other words, Christ became a curse personified. This basic concept is rooted in the familiar practice of apotropaic rituals such as the Levitical scapegoat (Lev 16) and the Gedarene demoniac of the Synoptic Gospels.¹

Related Texts: Paul’s apotropaic language bears a strong resemblance to the typological use of the scapegoat in Barn. 7 (§5.6). See also the reference to the god Herakles as Ἀποτρόπαιος (“one who averts evil,” Philostr. *VA* 8.7.9⁴¹⁵, §8.1); cf. the Servant of the Lord, who died vicariously for the benefit of others (Isa 52:13–53:12, §2.6).

3:1 ὧ² ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ’³ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; 2 τοῦτο μόνον θέλω μαθεῖν ἀφ’ ὑμῶν· ἐξ⁴ ἔργων νόμου⁵ τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;⁶ 3 οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ⁷ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; – εἴ γε καὶ (it was) εἰκῇ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, (do so) ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 Καθὼς⁸ Ἀβραὰμ Ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς⁹ δικαιοσύνην (Gen 15:6)· 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως,¹⁰ οὗτοι υἱοί¹¹ εἰσιν Ἀβραάμ.¹² 8 προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ¹³ τὰ ἔθνη ὁ θεὸς, προευηγγελίσατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν¹⁴ εἰσίν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά¹⁵ (Deut 27:26),¹⁶ 11 ὅτι¹⁷ δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται¹⁸ (Hab 2:7). 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος¹⁹ ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· Ἐπικατάρατος πᾶς²⁰ ὁ κρεμάμενος²¹ ἐπὶ ξύλου (Deut 21:23), 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος²² λάβωμεν διὰ τῆς πίστεως.

Vocabulary

ἀνόητος, -ον, lacking understanding, foolish

βασκαίνω, exert an evil influence through the evil eye, bewitch

Γαλάτης, ὁ, Galatian

δῆλος, -η, -ον, clear, plain, evident; s.c., ἐστὶ (impers.), it is plain/evident
εἰκῆ, to no avail
ἐνάρχομαι, begin, make a beginning
ἐνευλογέω, provide with benefits, bless
ἐξαγοράζω, purchase something, ransom
ἐπιχορηγέω, give, provide
κατάρα, ἡ, curse
μανθάνω, ²aor. ἔμαθον, ²aor. inf. μαθεῖν, 4. μεμάθηκα, pf. ptc. μεμαθηκώς: learn; learn
something from (ἀπό / gen.) somebody
προγράψω, write above; set forth as a public notice, advertise; exhibit in a public place;
register/record (names)
προεπαγγελλίζομαι, proclaim good news in advance
προοράω, foresee

1 Mark 5:1–14/Matt 8:28–34/Luke 8:26–39; cf. B. H. McLean, *The Cursed Christ: Mediterranean Expulsion Rituals and Pauline Soteriology* (Sheffield: JSOT Press, 1996), 65–104.

2 ὦ followed by voc. betraying emotion.

3 κατὰ, “before (your).”

4 ἐκ, “as a result of.”

5 Paul’s portrayal of the Jewish law is strongly influenced by the theology of the Septuagint, which displays a marked tendency to ethicize the Torah, understanding it as *moral* law, disconnected and isolated from the controlling reality of the Sinai covenant. In contrast, Palestinian Jews understood the Torah as a gift from God, and they understood the observance of Torah as a means of grace (Hans Joachim Schoeps, *Paul: The Theology of the Apostle in the Light of Jewish Religious History*, trans. H. Knight [Philadelphia: Westminster Press, 1961], 175–177).

6 πίστεως, gen. of def. (i.e., a kind of hearing that issues from faith) (cf. Gal 3:5).

7 σάρξ, as used by Paul, often has the connotation of the physical body that is dominated by sin.

8 Paul is quoting Gen 15:6; καθὼς is frequently used in the clause “just as it has been written” (e.g.,

Rom 1:17, 2:24, 3:10, 4:17, 8:36). But sometimes the accompanying clause, “it has been written,” is omitted and must be supplied by the translator from the context.

9 Telic εἰς indicating end or goal (“for,” “as”).

10 οἱ ἔκ: just as English uses the ending “-ist” to denote a member of a certain class, sect, or school of thought, HGr uses the prep. ἐκ for the same purpose: ὁ ἐκ... / οἱ ἐκ... with gen. of what is characteristic of the class in question; e.g., ὁ ἐκ πίστεως (Gal 3:7, 9); so also with verb “be” (Gal 3:10).

11 Gen. of def.; here it refers to one who reproduces in his own way of life the characteristics of the life of another (e.g., “sons of Abraham,” “sons of the devil,” “sons of God”).

12 υἱοί ... Ἀβραάμ (gen.),

13 Opt.

14 The phrase “under a curse” (ὕπὸ κατάραν) is related to the expression “*under* the law” (ὕπὸ νόμον, Gal 4:4, 5; 5:18; Rom 6:14), since observing the Torah according to Paul implies bearing its curse.

15 Art. inf. expressing purpose (cf. IV, 2).

16 Paul’s citation of Deut 27:26 is taken from the closing summary of the curses pronounced on Mount Ebal. The “laws” to which Deut 27:26 refers are limited in number: this verse specifies “the sayings of *this* law,” which is to say, the *twelve* statutes previously cited in Deut 27:15–26. In contrast, Paul’s version of Deut 27:26 includes the *entire* Jewish law. Paul’s addition of the phrase ἐν τῷ βιβλίῳ τοῦ νόμου (imported from Deut 29:19) allows him to generalize the application of Deut 27:26 and to warn that the selective observance of the Torah has no future because the transgression of a *single* ordinance leads to bearing a curse.

17 ὅτι can be used causally (“since,” “because”) and for explanation (“that”), and both of these uses are found in Gal 3:11. However, which ὅτι declares what is clear (epex. ὅτι) and which ὅτι gives the reason *why* it is clear (causal ὅτι)?

18 ζάω, ζήσεται, fut. mid. In Classical Greek, many active verbs take the middle form in the future.

Paul retains the middle form of ζάω when he quotes the LXX but employs the active form, ζήσω, in his own free composition (cf. Rom 6:2; 2 Cor 13:4).

19 γενόμενος...κατάρα: this is an example of metonymy. Metonymy sometimes involves a reference to something concrete (here, a person who becomes the object of a curse) in terms of a corresponding abstraction (e.g., a curse). Thus, the idea of Christ becoming the object of a curse is replaced by something that is logically related to it, namely becoming a curse itself.

20 The predicate position of πᾶς means “without exception”: e.g., πᾶς ὁ νόμος, “the entire law without exception.” (In contrast, the attributive position would denote the whole regarded as a sum its parts, i.e., “the *whole* law.”)

21 S.v. κρεμάννυμι.

22 Gen. of defn.

4.16. Galatians: Paul's Use of Allegory

(Gal 4:21–5:12)

In this reading Paul employs the verb ἀλληγορέω (“to speak allegorically,” Gal 4:24), a term otherwise unattested in the New Testament. But outside the New Testament, allegorical interpretation was widely employed by Jewish commentators in the first century CE, such as Philo of Alexandria (20 BCE–50 CE), and by Stoic philosophers before them. The practice of allegorical interpretation rests upon the assumption that some passages of scripture have a deeper, hidden meaning beyond their literal meaning. From this perspective, the purpose of allegorical interpretation is to make such hidden meaning explicit.

We must keep this distinction between literal and allegorical meaning in mind when we consider Paul's use of allegory in this passage, for his use of the Septuagint is anything but literal. Paul presents the Jewish inhabitants of Jerusalem allegorically as descendants of Hagar, who (like Hagar) were “born into slavery.” He portrays the Gentiles as descendants of Sarah, who were “born into the promise” of Abraham. Following the notable example of Paul's use of allegory in Gal 4, both Origen of Alexandria (*On Principles*, bk. 4) and Augustine of Hippo (*On Christian Doctrine*, bk. 3) made extensive use of allegorical interpretation in their reading of the Scriptures.

4:21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;¹ 22 γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας. 23 ἀλλ' ὁ μὲν² ἐκ τῆς παιδίσκης κατὰ σάρκα³ γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας. 24 ἄτινά⁴ ἐστὶν ἀλληγορούμενα·⁵ αὗται (women) γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἀγάρ. 25 τὸ δὲ Ἀγάρ⁶ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ·⁷ συστοιχεῖ δὲ τῇ νῦν⁸ Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ (ἡ) ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν· 4:27 γέγραπται γάρ·

Εὐφράνθητι,⁹ (ἡ) στείρα¹⁰ ἡ οὐ τίκτουσα,
ῥῆξον¹¹ καὶ βόησον, ἡ οὐκ ὠδίνουσα·
ὅτι πολλὰ (are) τὰ τέκνα τῆς ἐρήμου¹²
μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. (Isa 54:1)

28 Ὑμεῖς δέ, ἀδελφοί, κατὰ¹³ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. 29 ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα (γεννηθεὶς),¹⁴ οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει¹⁵ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας (Gen 21:10).¹⁶ 31 διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

Closing

5:1 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 κατηγορήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπεσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης¹⁷ ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι’ ἀγάπης ἐνεργουμένη.

Vocabulary

ἀλληγορέω, speak allegorically

ἀπεκδέχομαι, await eagerly

δουλεία, ἡ, slavery

ἐκπίπτω, impf. pass. ἐξεπεμπόμην, 3. ἐξέπεσον: fall off; lose, forfeit; run off course, run aground; be issued/published (of a decree); resolve that (w. inf.); pass. come forth from

ἐλευθερόω, set free, liberate

ἐνέχω, pass. be subject to, be loaded down with (w. dat.)

ζυγός, ὁ, yoke

ἰσχύω, be able/strong; defeat, overcome; prevail against (κατά); be valid, be in force; + inf., be able to, have the power to; (subst.) something strong; dissolution, breaking up

στεῖρα, ἡ, incapable of bearing children, infertile, barren

στήκω, to stand, stand firm

συστοιχέω, correspond to

ὠδίνω (w. acc.), suffer labor pains

5:7 Ἐτρέχετε¹⁸ καλῶς· τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι;¹⁹ 8 ἡ πεισμονὴ (is) οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα²⁰ εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὅφελον καὶ ἀποκόπονται οἱ ἀναστατοῦντες ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ (use) τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

Vocabulary

ἀναστατόω, to trouble, upset

ἀποκόπτω, cut off, cut away; castrate; mid. (reflexive) cut oneself, castrate oneself

ἀφορμή, ἡ, starting point; occasion, pretext

ἐγκόπτω, to block, hinder

ζύμη, ἡ, yeast, leaven

ζυμόω, to ferment, leaven

καλῶς, rightly, well καλῶς ἂν ποιήσας/ποιήσεις, lit. “you would do well [to]”; fig. “please”

(epistolary formula expressing a polite request); “hurrah for,” “bravo for” (to approve the words of a speaker)

ὄφελον, particle that introduces a wish that is unfulfilled and perhaps unattainable (“Oh that somebody might/would ...”)

πεισμονή, ἥ, persuasion

φύραμα, τό, lump of dough

- 1 I.e., “listen to.”
- 2 ὁ μὲν...ὁ δέ...
- 3 κατὰ σάρκα, “according to earthly/natural decent.”
- 4 S.v. ὅστις, ἥτις, ὅτι.
- 5 Pres. periphr. (cf. IV, 18).
- 6 Ἀγάρ, indecl., “Hagar,” but note that it is neuter (τὸ Ἀγάρ), not feminine. Therefore, this phrase should probably be translated “the (term) ‘Hagar’ means (ἐστίν)....”
- 7 Ἀραβία (dat.) probably means “in Arabic,” not “in Arabia.” The Arabic term *ḥadjar* (“rock”) was used with reference to mountains in the area of Mount Sinai; hence, this could be translated “the (word) ‘Hagar’ (*ḥadjar*) is the name in Arabic for Mount Sinai”; cf. Gal 1:17 (§4.5), where Paul mentions his sojourn in Arabia, where he may have learned some Arabic.
- 8 νῦν, “present-day.”
- 9 Cf. table 9.3.4(b).
- 10 στεῖρα, here followed by a modifier in 1st pred. pos. (cf. IV, 19). The reference to a “barren” wife is probably an allusion to Sarah, from whom Israel was to come.
- 11 S.v. ῥήγνυμι.

- 12** This term refers back to (ῥ) στεῖρα.
- 13** κατὰ, “together with,” “just like.”
- 14** This verse alludes to an unknown extra-canonical tradition concerning Ishmael and Isaac.
- 15** οὐ μὴ + fut. instead of the expected οὐ μὴ + aor. subj.
- 16** Paul presents this order as a command of “scripture.” But in Gen 21:10 it is actually *Sarah* who, in a fit of anger, commanded Abraham with these words. In the original context, Sarah’s words do not have the same finality and authority that they seem to have in Paul’s citation of them here.
- 17** Epex. (explanatory) gen.
- 18** Cust. impf. (cf. IV, 13.2).
- 19** Pass. of πείθω (w. dat.) can mean “to obey,” “pay attention to.”
- 20** Through the epistolary confidence formula, ἐγὼ πέποιθα ὅτι, Paul tries to lead the Galatians to obedience by rhetorically affirming his confidence in them.

Part 5 High-Intermediate-Level Hellenistic Greek

Like Part 4, Part 5 consists of texts that were *originally composed in Greek* (in contrast to the Septuagint). These texts exhibit the high literary aspirations of their authors. They employ a broad range of Greek syntactical constructions and vocabulary. The vocabulary lists in Part 5 do not repeat the bolded words in the vocabulary lists Parts 1–4 (§§1.1–10, 2.1–6, 3.1–9, 4.1–11). All bolded vocabulary is also compiled in the final glossary (§10).

5.1. Acts: The People of Lystra Mistake Paul and Barnabas for Hermes and Zeus

(Acts 14:1–20)



Fig. 8. Relief of sacrificial ox head wearing a garland, Ephesos (photo: author).

Provenance: Probably outside of Palestine. *Date:* 80–110 CE.

The Book of Acts is the second part of a two-part work written by the author of the Gospel of Luke. The reading in this section continues the story, begun in Acts 13 (§5.12), of Paul’s journey on the “Augustan Highway” (via Sebaste). As previously explained (§4.5), this highway connected the cities of Pisidian Antioch, Ikonion, and Lystra, among others. The churches in these cities are probably the so-called churches of Galatia to which Paul addressed his letter by the same name.¹

14:1 Ἐγένετο² δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ³ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε⁴ πιστεῦσαι Ἰουδαίων τε⁵ καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν⁶ χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ⁷ τῷ κυρίῳ τῷ μαρτυροῦντι ἐπὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν⁸ ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 ὥς⁹ δὲ ἐγένετο ὁρμὴ τῶν¹⁰ ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, 6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας (namely) Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, 7 κἀκεῖ¹¹ εὐαγγελιζόμενοι ἦσαν.¹²

ἄπειθέω, 3. ἠπειθήσα, ¹aor. ptc. ἄπειθήσας; disobey, be disobedient

Δέρβη, ἡ, city of Derbe (cf. Acts 14:20)

διατρίβω, spend time

ἐπεγείρω, awaken; excite, stir up, rise up against, assault; pass. wake up

ἱκανός, -ή, -όν, sufficient, considerable; many, a number of; (adv.) ἱκανῶς, sufficiently, adequately

Ἰκόνιον, τό, Ikonion (Lat. Iconium)

καταφεύγω, ¹aor. κατέφυγα/²aor. κατέφυγον: flee; take refuge

λιθοβολέω, stone to death

Λυκαονία, Lycaonia (a province in the interior of Asia Minor)

Λύστρα, ἡ/τά, anomalously declined, Λύστροις (dat.), Λύστραν (acc.): Lystra, city and Roman colony in Lycaonia (north of modern Hatunsaray, Turkey)

ὁρμή, ἡ, impulse

παρρησιάζομαι, speak openly/freely

συνοράω, become aware of, perceive

ὕβριζω, insult, mistreat

14:8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν¹³ ἐκάθητο, χολὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὃς οὐδέποτε περιεπάτησεν. 9 οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· ὃς¹⁴ ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι, 10 εἶπεν μεγάλη φωνῇ· ἀνάστηθι¹⁵ ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἤλατο καὶ περιεπάτει. 11 οἳ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς, 12 ἐκάλουν¹⁶ τε τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος¹⁷ τοῦ λόγου. 13 ὃ τε¹⁸ ἱερεὺς τοῦ Διὸς τοῦ ὄντος¹⁹ πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν.

Vocabulary

ἀδύνατος, -ον, impossible; weak, crippled

ἄλλομαι, 3. ἠλάμην: to leap (up)

ἐπαίρω, 3. ἐπῆρα, ¹aor ptc. ἐπάρας: lift up something, hoist

Ἑρμῆς, -οῦ, ὁ, Hermes, the messenger of the gods; Mercury (the planet)

Ζεὺς, ὁ, Διός (gen.), Δί (dat.), Δία (acc.), Ζεῦ (voc.), Zeus

ἱερεὺς, -έως, ὁ, priest; ἐπὶ ἱερέως, during the priesthood of so-and-so

Λυκαονιστί, adv. in the Lycaonian (language)

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

ὁμοιόω, make like, become like (w. dat.)

ὀρθός, -ή, -όν, upright, erect; straight, true, correct; ὀρθῶς, correctly, rightly, strictly; normally, in good order; duly

οὐδέποτε, never

πυλῶν, -ῶνος, ὁ, city gate; gateway, door

στέμμα, garland (hung around the neck of victims for sacrifice)

ταῦρος, ὄ, bull

χολός, -ή, -όν, lame, unable to walk

14:14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κράζοντες 15 καὶ λέγοντες· ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς (Exod 20:11)· 16 ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·

Vocabulary

ἐάω, pres. mid. inf. ἐᾶσθαι, impf. εἶων, 2. ἐάσω, 3. εἴασα: allow, permit; leave, let go; mid. be left to oneself

ἐκπηδάω, rush out

μάταιος, -α, -ον, empty, useless, powerless; foolish

ὁμοιοπαθής, -ές, of the same nature

παροίχομαι, be past

14:17 καίτοι οὐκ ἁμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. 18 καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν²⁰ αὐτοῖς. 19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι καὶ πείσαντες²¹ τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως νομίζοντες αὐτὸν τεθνηκέναι. 20 κυκλωσάντων δὲ τῶν μαθητῶν²² αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρναβᾶ εἰς Δέρβην.

Vocabulary

Ἀντιόχεια, ἡ, Antioch, either Syrian Antioch (on the Orontes River) or Pisidian Antioch

ἐπαύριον (adv.), the next day

καίτοι, although, and yet

ἀγαθουργέω, show kindness

ἁμάρτυρος, -ον, without witness

εὐφροσύνη, ἡ, joy, cheerfulness

θνήσκω, 3. ἔθανον, ptc. θανών, pf. inf. θνηκέναι: die, be dead; subst. the deceased

καρποφόρος, -ον, fruitful

καταπαύω, restrain, dissuade

λιθάζω, ¹aor. ptc. λίθασας: stone somebody (as a means of execution)

οὐρανόθεν, from heaven

σύρω, drag, pull

ὕετός, ὅ, rain

- 1 See S. Mitchell, *Anatolia*, 2 vols. (Oxford: Clarendon Press, 1993), I, 7, 70, 76–78 (map), 125 (photo); II, 6.
- 2 ἐγένετο + inf. + acc., “it came about ... that they (αὐτοῦς)....”
- 3 κατὰ τὸ αὐτό = “in the same way” (i.e., as they did before in Antioch).
- 4 οὕτως ὥστε, “in such a way that” + inf.
- 5 τε postpos.
- 6 μὲν οὖν, “so then” (postpos.)
- 7 ἐπὶ + dat. supplying ground for action (“relying on”).
- 8 οἱ μὲν...οἱ δέ....
- 9 ὥς of time (“when”).
- 10 τῶν, “on the part of.”
- 11 κακεῖ > καὶ ἐκεῖ.
- 12 Impf. periph. (cf. IV, 18).
- 13 ἀδύνατος ... τοῖς ποσίν (s.v. πούς, dat. of respect).
- 14 ὅς, dem. pron. (“this man, he”) (cf. Acts 14:16); take with εἶπεν.
- 15 Cf. table 9.12.2(f).

16 Incept. impf. (cf. IV, 13.5).

17 ὁ ἡγούμενος τοῦ λόγου, “the chief speaker.”

18 ὅ τε = ὅ τέ (τέ is enclitic).

19 Διός τοῦ ὄντος, “of Zeus who(se temple) was” (i.e., the temple of Zeus at the entrance of the city). The epigraphical evidence from this region demonstrates that Zeus was often associated with Hermes. For example, a bust of Zeus holding an eagle (the bird of Zeus) and accompanied by his personal messenger, Hermes, has recently been unearthed, bearing the inscription “Neikomas, son of Alexander, (fulfilled) a vow to Zeus Ampelites (i.e., protector of vines)” (Louis Robert, “Documents d’Asie Mineure,” *BCH* 107 [1983], 497–599, esp. 539–342 [fig. 17]; L. Robert, *Opera minora selecta: Epigraphie et antiquités grecques* Amsterdam: A. M. Hakkert, 1969], II, 1357–1160). The concentration of the evidence in the area around Lystra confirms that this narrative is rooted in the local culture of this particular region. It is also noteworthy that in Gal 4:14, Paul writes that he had been received as though he were the “messenger” (i.e., Hermes) of god/God, a phrase that seems to recall this incident. The crowd’s identification of Barnabas and Paul as the gods Zeus and Hermes respectively and the plan of the priest of Zeus to offer a sacrifice to them demonstrate that the townspeople understood Paul’s act of healing as a divine benefaction.

20 Art. inf. (cf. IV, 2).

21 S.v. πέθω.

22 Gen. absol. (cf. IV, 9).

5.2. Acts: Paul Preaches to the Epicurean and Stoic Philosophers

(Acts 17:16–34)

17:16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ¹ τοῦ Παύλου² παρωξύνετο³ τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὔσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ⁴ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. 18 τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, καὶ τινες ἔλεγον· τί ἂν θέλοι⁵ ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ·⁶ ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι, ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν⁷ εὐηγγελίζετο.

Vocabulary

ἀγορά, ἡ, marketplace (of a city); **Ἀθῆναι, -ῶν, αἱ**, Athens

δαιμόνιον, τό, god; semi-divine go/spirit; demon, evil spirit

διαλέγω, aor. pass. ptc. (dep.) διαλεχθείς: examine, check; mid. debate with (w. dat.), converse with, discourse, instruct, lecture

ἐκδέχομαι, expect, look forward to, wait for somebody (acc.)

Ἐπικούρειος, ὁ, Epicurean philosopher (i.e., a follower of Epicurus)

καταγγελεύς, ὁ, proclaimer

κατείδωλος, -ον, full of cult images

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

παρατυγχάνω, ²aor. ptc. παρατυχών: be somewhere by chance, be present

παροξύνω, become enraged, exasperated

σέβω/ομαι, to worship, reverence; mid. ptc. subst. σεβόμενοι, god-fearers (i.e., Gentiles who took part in synagogue services without becoming fully-entitled members of the Jewish religious community [προσήλυτοι])

Σοϊκός, ὁ, Stoic philosopher

σπερμολόγος, ὁ, dabbler⁸

συμβάλλω (w. dat.), impf. συνέβαλλον: converse with, engage in an argument; communicate (a proposal/motion)

φιλοσόφος, ὁ, philosopher; adj. φιλόσοφος, -ον; superl. φιλοσοφώτατος, most philosophical

17:19 ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες· Δυνάμεθα γινῶναι τίς⁹ ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδασχῇ;¹⁰ 20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι.¹¹ 21 (Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠυκαίρουν ἢ λέγειν τι ἢ ἀκούειν τι καινότερον.)¹²

Vocabulary

Ἀθηναῖος, -α, -ον, Athenian (adj.); subst. ὁ Ἀθηναῖος, the Athenian

ἄκοή, ἡ, (faculty of) hearing; act of hearing; ear; account, report; obedience; pl. αἱ ἄκοαί, ears; chamber where the voice of Aklepios is heard

Ἄρειος πάγος, Areopagus¹³

εἰσφέρω, bring in/to (εἰς); introduce; enter into (πρός) the presence of a high official; mid. contribute/pay, provide

ἐπιδημέω, come to stay in a city, reside temporarily in a place (i.e., resident aliens); live at home; stay at home

ἐπιλαμβάνω, 5. ἐπέλημμαι: take hold of something, overtake, seize; pass. be imprisoned
εὐρκαίρῳ, have leisure/time

καινός, -ή, -όν, new, strange; comp. καινότερος

ξενίζω, entertain as a guest; to surprise, startle; nt. pl. ptc., strange things/notions

17:22 Σταθεῖς¹⁴ δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὔρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ θεῷ.¹⁵ ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ 25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός¹⁶ τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· 26 ἐποίησέν τε ἐξ ἐνός¹⁷ πᾶν ἔθνος ἀνθρώπων κατοικεῖν¹⁸ ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους¹⁹ καιροῦς²⁰ καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, 27 ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν²¹ αὐτὸν καὶ εὐροῖεν,²² καί γε οὐ μακρὰν ἀπὸ ἐνός ἐκάστου ἡμῶν ὑπάρχοντα.

Vocabulary

ἄγνωστος, -ον, unknown

ἀναθεωρέω, examine/observe carefully

ἀνθρώπινος, -η, -ον, belonging/suited to humans, common to humanity, human

βωμός, ὁ, altar

δεισιδαίμων, -ον, religious/devout; comp. δεισιδαιμονέστερος, exceptionally religious

ἐπιγράφω, write on/in; inscribe on

εὐσεβέω, worship/reverence (gods)

κατοικία, ἡ, dwelling place; territory (for habitation)

μακρὰν, adv., far (away)

ὀρίζω, set limits; appoint, set; administer an oath; pass. be fixed/determined; be limited

ὁροθεσία, ἡ, fixed boundaries

προσδέομαι, have need of something (gen.)

προστάσσω, pf. pass. ptc. προστεταγμένος: command, order (w. dat.); pass. be fixed, determined

σέβασμα, τό, object of worship/religious devotion
χειροποίητος, -ον, made by hand
ψηλαφάω, feel around for, grope for

17:28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ²³ ὑμᾶς ποιητῶν εἰρήκασιν· Τοῦ ²⁴ γὰρ καὶ γένος ἐσμέν. ²⁵ 29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν ²⁶ χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. ²⁷ 30 τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν ²⁸ παραγγέλλει τοῖς ἀνθρώποις (that) πάντας ²⁹ πανταχοῦ μετανοεῖν, ³⁰ 31 καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ³¹ ἀνδρὶ ὧ ³² ὥρισεν, πίστιν ³³ παρασχὼν πᾶσιν ἀναστήσας ³⁴ αὐτὸν ἐκ νεκρῶν. 32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ³⁵ ἐχλεύαζον, οἱ δὲ εἶπαν· Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν. 33 οὕτως ὁ Παῦλος ἐξηῆλθεν ἐκ μέσου αὐτῶν. 34 τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ³⁶ ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις ³⁷ καὶ ἕτεροι σὺν αὐτοῖς.

Vocabulary

Ἀρεοπαγίτης, -ου, ὁ, Areopagite (member of the Council of the Areopagus)

ἐνθύμησις, ἡ, thought, idea

θεῖος, -α, -ον, divine; τὸ θεῖον, deity, the Divinity, divine substance; τὰ θεῖα, acts of the gods; (adv.) θείως, divinely

καθότι, to swear (an oath) that; because (= διότι)

κινέω, move; stir up; pass. be moved/resolved (of an inward personal disposition)

κολλάω, join with, associate with

ὀφείλω/έω, 2. ὀφειλήσω, 3. ὠφείλησα: owe somebody something, be indebted to somebody; be obligated to, should/must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), incur sin against

πανταχοῦ, everywhere

παραγγέλλω, command/instruct somebody (dat.); subst. ptc. instructions, things announced

παρέχω, 3. παρέσχον, ²aor. ptc. παρασχών: to provide/give; +inf., to allow/grant to somebody (dat.) to do something

ποιητής, ὁ, poet

τέχνη, ἡ, trade, skill, craftsmanship

ὑπεροράω, overlook

χάραγμα, τό, work of sculpture

χλεύαζω, jeer, mock

1 αὐτούς, i.e., Silas and Timothy, who were traveling from Berea (Acts 17:10–15).

- 2** Παύλου functions in gen. absol. constructions with both ἐκδεχομένου and θεωροῦντος.
- 3** Iter. impf.
- 4** Distributive κατὰ (“every”).
- 5** Cf. table 9.1.3.
- 6** οἱ δέ, “and others (said).”
- 7** ἀνάστασιν, here misunderstood polytheistically as a Greek goddess named “Anastasis” or “Resurrection” (Ἀνάστασις), standing alongside Jesus.
- 8** This term was originally used to describe birds that pick up grain and scrap collectors who search the marketplace for junk. It later came to be applied to anyone who snapped up ideas of others without understanding them and then spread the ideas about as his own.
- 9** τίς, fm. (“what”), agreeing with διδαχή.
- 10** ἡ καινὴ αὕτη ἡ...διδαχή, modifier in 2nd attri. pos.
- 11** τίνα θέλει ταῦτα εἶναι, lit. “what these things want to be” (i.e., what these things mean).
- 12** Comp. for superl.
- 13** The meaning of this term is unclear (cf. Acts 17:22). The supreme Athenian Council was named the “Areopagus” (or “Mars Hill”) because this was the original place where the Council used to meet. However, a reference to the Council in Acts 17:19 seems doubtful because the public was excluded from its meetings. Moreover, the Council did not deal with questions of religious doctrine. Of course, this term also designates the rocky summit in front of the Athenian Acropolis. However, there would be insufficient room on this summit to accommodate the large crowd presupposed by Acts 17.
- 14** Cf. table 9.12.7 (“took his stand”).

- 15** The most relevant piece of archaeological evidence for this cult is a mutilated inscription from Pergamon (cf. P. W. van der Horst, “The Altar of the ‘Unknown God’ in Athens [17:23] and the Cult of ‘Unknown Gods’ in the Hellenistic and Roman Periods,” *ANRW* (Berlin: W. de Gruyter, 1984), II, 18.2, 1426–1456).
- 16** Causal adv. ptc. (“because,” cf. IV, 1.4).
- 17** “From one (person)” (i.e., from Adam).
- 18** κατοκεῖν (inf.) depends on ἐποίησεν and is followed by inf. of purpose (ζητεῖν, 17:27).
- 19** S.v. προστάσσω.
- 20** καιροί, either “seasons” of the year or “epochs” of history.
- 21** Cf. table 1.3(b).
- 22** Aor., cf. table 1.3 (a); ²aor verbs in non-indicative moods have the same endings as the present tense of the same mood.
- 23** κατὰ is sometimes possessive (“your”).
- 24** τοῦ, “of/from him.”
- 25** Quoting a verse of poetry from the poet Aratus (*Phaenomena* 1.5).
- 26** νομίζειν...τὸ θεῖον εἶναι ὅμοιον.
- 27** ὅμοιος, -α, -ον often takes the dative (χρυσῷ ἢ ἀργύρῳ ...).
- 28** τὰ νῦν, “now.”
- 29** πάντα (acc.), subject of inf.

- 30** Imperatival inf.
- 31** ἐν, instr. (“by”).
- 32** ὧ for ὅν, attr. rel. to case of the antecedent, ἀνδρί.
- 33** πίστις, “assurance.”
- 34** Adv. ptc. of means (“by”).
- 35** οἱ μέν...οἱ δέ....
- 36** Διονύσιος, Dionysios (cf. Acts 17:34).
- 37** Damaris (fm.).

5.3. Acts: Burning the Handbooks of Magicians

(Acts 19:11–20)

The story opens with Paul living in Ephesos:

19:11 Δυνάμεις¹ τε² οὐ τὰς τυχούσας³ ὁ θεὸς ἐποίει⁴ διὰ τῶν χειρῶν Παύλου, 12 ὥστε⁵ καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι⁶ ἀπὸ τοῦ χρωτὸς αὐτοῦ⁷ σουδάρια ἢ σιμικίνθια καὶ (τοὺς ἀσθενοῦντας) ἀπαλλάσσεσθαι ἀπ’ αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δέ τινες καὶ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ λέγοντες· Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.

Vocabulary

ἀπαλλάσσω, 6. dep. ἀπηλλάγην, ²aor. pass. ptc. ἀπαλλαγείς, fut. pass. ἀπαλλαγήσομαι: make something go away; pass. be released/separated from (ἀπό), be cured of

ἐκπορεύομαι, go away, come out (of gods/evil spirits)

ἐξορκιστής, ὁ, exorcist

ἐπιχειρέω, endeavor, try

νόσος, ἡ, disease, illness

ὀνομάζω, to name/call something (by a certain name); utter a name (acc.) (for magical purposes) on (ἐπί) somebody

ὀρκίζω, make somebody swear an oath to somebody (acc.), swear by the name (τῷ ὀνόματι τοῦ) of somebody; to solemnly command/bind somebody by magically invoking somebody (acc.)

περιέρχομαι, be itinerant; make a circuit

σιμικίνθιον, τό (Lat. loanw. *semi-cinctium*), apron

σπουδάριον, τό (Lat. loanw. *sudarium*), handkerchief

τυγχάνω, pres. fm ptc. τυχοῦσα, ²aor. ἔτυχον, ²aor. 3rd sg. subj. τήχῃ, inf. τυχεῖν, pf. ptc. τετε(ε)υχώς: gain, experience; happen, turn out (as a result); happen to be; gain/receive something (gen.), attain to (ἐπί); obtain one’s request (w. gen.); ἔτυχεν δέ, “and it came to pass that (w. acc.)”; adj. ptc. ordinary, everyday

χρῶς, -ωτός, ὁ, skin; ἀπὸ τοῦ χρωτὸς αὐτοῦ, from (contact with) his skin

19:14 Ἦσαν⁸ δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ⁹ τοῦτο ποιοῦντες. 15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς· τὸν μὲν¹⁰ Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ τίνες ἐστέ; 16 καὶ ἐφαλόμενος¹¹ ὁ ἄνθρωπος ἐπ’ αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας ἀμφοτέρων ἰσχυσεν κατ’ αὐτῶν ὥστε¹² γυμνοὺς καὶ τετραυματισμένους

ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν Ἔφεσον καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

Vocabulary

ἀρχιερεύς, -έως, ὁ, high priest

γνωστός, -η, -ον, known; subst. knowledge

ἐπίσταμαι, know, understand

ἐφάλλομαι, leap upon (ἐπί) somebody

Ἔφεσος, ἡ, Ephesos

ἰσχύω, be able/strong; defeat, overcome; prevail against (κατά); be valid, be in force; + inf., be able to, have the power to; subst., something strong; dissolution, breaking up

κατακυριεύω, subdue, overpower

μεγαλύνω, praise, glorify, exalt

πράξις, -εως, ἡ, way of acting/conducting; action/deed; (magical) ritual

Σκευᾶ, -ᾶς, ὁ, Skeva, who was the high priest

τραυματίζω, to wound

18 Πολλοί τε τῶν πεπιστευκότων ἦρχοντο ἑξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες¹³ τὰς βίβλους κατέκαιον ἐνώπιον πάντων, καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὖρον (it was) ἀργυρίου μυριάδας πέντε. 20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἡὔξανεν καὶ ἴσχυεν.

Vocabulary

αὐξάνω/αύξω, 3. ἡὔχανον: to make grow/increase; pass. to grow/increase in size/numbers/strength

κατακαίω (Att. κατακάω), impf. κατέκαιον, 2. κατακαύσω: burn completely, burn up

κράτος, -ους, τό, power; κατὰ κράτος, powerfully, mightily

περίεργος, -ον, belonging to magic; τὰ περίεργα πράσσειν, practice magic¹⁴

πράσσω (Att. πράττω), 3. ἔπραξα, ¹aor. ptc. πράξας, ¹aor pass. ptc. πραχθείς: do something; commit an act; achieve, accomplish, be busy with; τὰ περίεργα πράσσειν, practice magic; charge somebody money for something; pass. take place, happen

συμφέρω, to help, be advantageous; bring together, collect; (impers.) it is useful/good/best; subst. (nt. ptc.) (τὸ) συμφέρον, what is useful/best/beneficial; the welfare

συμψυφίζω, add up, calculate the value (τιμή) of something

¹ Here “works of power.”

- 2 Postpos.
- 3 (τὰς) Δυνάμεις...οὐ τὰς τυχούσας (s.v. τυγχάνω).
- 4 Iter. impf. (cf. IV, 13.3).
- 5 ὥστε followed by three infinitives (cf. IV, 15).
- 6 Subj. of the inf. is σουδάρια ἢ σιμικίνθια.
- 7 I.e., Paul's.
- 8 ἦσαν...ποιοῦντες, impf. perphr. (cf. IV, 18).
- 9 ἐπὶ υἱοί, subject of sentence.
- 10 μέν...δέ....
- 11 ἐφαλόμενος...ἐπὶ αὐτοῦς.
- 12 ὥστε + inf.
- 13 S.v. συμφέρω.
- 14 Cf. reference to ἔργα μαγικά in Acts Thom. 89:6 (§5.10).

5.4. A Magical Handbook

(PGM XIII, 230–334)



Fig. 9. Relief of man holding a bird, Konya (IKonya 86).

Provenance: Egypt.

Date: Fourth century CE.

Text: PGM XIII, 230–334 (pp. 99–104); translated by Hans Dieter Betz (ed.), *The Greek Magical Papyri in Translation including the Demotic Spells*, 2nd ed. (Chicago: University of Chicago Press, 1992), 179–182.

The Greek magical papyri are a body of papyri from Greco-Roman Egypt, dating from the second century BCE to the fifth century CE. These papyri include a plethora of magical spells, remedies, hymns, and rituals. These texts are syncretistic, comprising a mixture of Egyptian, Greek Babylonian, Jewish, and Christian elements, with the Greek god Apollo Helios being invoked most frequently.

The text in this section is an excerpt from a magical handbook entitled the “Eight Books of Moses.”¹ This text begins with a lengthy description of initiation ritual (not printed here). The handbook then continues with a lengthy collection of magical spells for various occasions. Each spell is introduced with a clause indicating the particular purpose of the spell (e.g., “If you want to do such-and-such” or “If you want to make such-and-such happen ...”).

Throughout this handbook, one is repeatedly instructed to “say the Name” (or “write the Name”).² This instruction concerns the utterance of the full name of the primary deity, which is revealed in the course of a rite previously described: “When the god comes in, look down and write the things he

says and the Name which he gives you for himself” (l. 211). As in the case of PGM IV, 1496–1595 (§7.3), the use of capital letters indicates magical words that were probably untranslatable even by the intended users of this manual.

Related Readings: PGM IV, 1496–1595, XXXVI, 320–332 (§7.3).

Lines 230–236

Ὑποτάξω δέ σοι, τέκνον, καὶ τὰς χρείας τῆς ἱερᾶς βίβλου, ἃς πάντες οἱ σοφισταὶ ἐτέλησαν ἀπὸ ταύτης ἱερᾶς καὶ μακάριδος βίβλου. ὥς ἐξώρκισά σε, τέκνον, ἐν τῷ ἱερῷ τῷ ἐν ἱερωσολύμῳ, πλησθεὶς³ τῆς θεοσοφίας ἀνεύρετον ποίησον τὴν βίβλον.

ἔστιν οὖν (ῆ) πρώτη (of these uses) ἡ θαυμάσιος ἄμαυρά (spell)· λαβὼν ὠδὸν ἱέρακος τὸ ἥμισυ αὐτοῦ χρύσωσον, τὸ δὲ ἄλλο ἥμισυ χρῖσον κινναβάρι. τοῦτο φορῶν ἀθεώρητος ἔση ἐπιλέγων τὸ ὄνομα.

Vocabulary

ἀθεώρητος, -ον, invisible (cf. l. 330)

ἄμαυρά, ῆ, invisibility

ἀνεύρετος, -ον, undiscovered, not found; ἀνεύρετον ποίησον, lit. “make undiscovered,” i.e., dispose of, hide μάκαρ, -άριδος (m./fm.), blessed (cf. l. 341)

βίβλος/βύβλος, ὅ, Egyptian papyrus; a scroll of papyrus (book)

ἐπιλέγω, 3. ἔπειπον: utter a spell, pronounce a magical word

ἥμισυς, -εια, -υ, τό, (the) half; μέχρι τοῦ ἡμίσου, up to the middle (of one’s body)

θαυμάσιος, -α, -ον, wonderful, excellent; superl. θαυμασιώτατος, -η, -ον, most admirable/excellent/wonderful; τὰ θαυμάσια, marvels, wonders

θεοσοφία, ῆ, divine wisdom

ἱέραξ, -ακος, ὅ, falcon

κιννάβαρι, -εως, τό, cinnabar (vermilion), a red pigment made from mercuric sulfide

σοφιστής, ὅ, master, expert

ὑποτάσσω, make subject; append; pass. be subjected to

χρυσόω, make golden, gild

ὠόν, τό, egg

Lines 236–245

Ἐπὶ⁴ δὲ ἀγωγῆς⁵ (facing) πρὸς τὸν ἥλιον εἶπε γ’⁶ τὸ ὄνομα· (This spell) ἄγει γυναῖκα ἀνδρὶ καὶ ἄνδρα γυναικὶ (in a way) ὥστε θαυμάσαι.

ἐάν τινα θέλῃς μὴ ῥικνῶσαι (ῆ) πρὸς ἄνδρα γυναικα ἢ ἄνδρα πρὸς γυναικα· λαβὼν ἀφ’ ὁδοῦ κυνὸς βάλε κατὰ τοῦ στροφέως τῆς θύρας αὐτῶν εἰπὼν τὸ ὄνομα γ’, λέγων· Διακόπτω τὸν δαίμονα ἀπὸ τοῦ δαίμονος.⁷

ἐάν δαιμονιζομένῳ εἴπῃς τὸ ὄνομα προσάγων τῇ ῥινὶ αὐτοῦ⁸ θεῖον καὶ ἄσφαλον, εὐθέως (the demon) λαλήσει, καὶ ἀπελεύσεται. ἐάν εἴπῃς (τὸ ὄνομα) ἐπὶ ἐρυσσιπέλατος, κρίσας αὐτὸν

κορκοδείλου ἀφοδεύματι, εὐθέως ἀπαλλαγήσεται (the disease).

Vocabulary

ἀγωγή, ἡ, policy; love spell

ἀπαλλάσσω (Att. ἀπαλλάττω), 6. ἀπηλλάγην, ²aor. pass. ptc. ἀπαλλαγείς, fut. pass. ἀπαλλαγήσομαι: make something go away; pass. be released/separated from (ἀπό); be cured of

ἄσφαλτος, ἡ, bitumen, asphalt

ἀφόδευμα, -ματος, τό, excrement

δαιμονίζομαι, be possessed by a demon/hostile spirit

δεῖνα, ὁ/ἡ, τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα: so-and-so

διακόπτω, sever

ἐρυσιπέλας, -ατος, τό, erysipelas (red skin);⁹ here “somebody suffering from erysipelas”

θεῖον, τό, sulfur (used to fumigate/purify)

θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); ἐπὶ θύραις, lit. “at the doors” (i.e., impending)

κορκόδειλος (> κροκόδιλος), crocodile

ῥικνόω, have sexual intercourse

ῥίς, ἡ, ῥινός, nose

προάγω, draw near to, approach; bring up to; lead forward

στροφίς, ὅ (= στρόφιγξ, -ιγος), socket at the top and bottom of a door hinge

Lines 245–253

Ἐάν εἴπης ἐπὶ (ἡ) σπάσματος ἢ συντρίμματος τὸ ὄνομα γ', καταχρίσας (on it) γῆν μετὰ ὄξους, ἀπαλλάξεις.

Ἐάν ἐπείπης (τὸ ὄνομα) ἐπὶ παντὸς πετεινοῦ εἰς τὸ ὠτίον,¹⁰ τελευτήσῃ.

Ἐάν ἴδῃς ἀσπίδα καὶ θέλῃς αὐτὴν στῆσαι,¹¹ λέγε στρεφόμενος¹² ὅτι Στῆθι. λέγεται τὰ ὀνόματα,¹³ καὶ (ἡ ἀσπίς) στήσεται.

θυμοκάτοχον· πρὸς (the presence of) βασιλέα ἢ μεγιστᾶνα εἴσαγε, τὰς χεῖρας ἐντὸς (your garment) ἔχων λέγε τὸ ὄνομα τὸ δίσκου, βαλὼν ἄμμα τοῦ παλλίου σου ἢ τοῦ ἐπικαρσίου, καὶ θαυμάσεις.

Ἐάν (θέλῃς) πρὸς λύσιν φαρμάκων· εἰς ἱερατικὸν κόλλημα γράψας τὸ ὄνομα φέρει (it).

Vocabulary

ἄμμα, -ματος, τό, knot; βάλλω ἄμμα, tie a knot in something (gen.)

δίσκος, ὁ, disk; sun disk (i.e., sun); discus event

ἐπικάρσιον, τό, shawl (if this magician were a Jew, perhaps a *talith*)

ἐπιλέγω, 3. ἔπειπον, to utter a spell/magical word

θυμοκάτοχον, τό, spell for restraining anger

ἱερατικός, -ή, -όν, hieratic (name of a kind of papyrus)

καταχρίω, to rub down, coat, smear

κόλλημα, -ματος, τό, sheet of papyrus gummed together to form a roll

μεγιστάν, -ἄνος, ἡ, magistrate

ὄξος, -ους, τό, vinegar

πάλλιος, *pallium* (cloak worn by people who claimed to be philosophers)

σπᾶσμα, -ματος, τό, muscle sprain

συντρίμμα, -ματος, τό, fracture

φάρμακον, τό, drug, medicine; magic potion; spell cast using a magic potion

Lines 253–261

(To bring about) Ἡλίου¹⁴ δείξις. λέγε πρὸς ἀνατολάς· Ἐγὼ εἰμι ὁ ἐπὶ τῶν δύο χερουβεῖν,¹⁵
ἀνὰ μέσον τῶν δύο φύσεων, οὐρανοῦ καὶ γῆς, ἡλίου τε καὶ σελήνης, φωτὸς καὶ σκοτοῦς,
νυκτὸς καὶ ἡμέρας, ποταμῶν καὶ θαλάσσης· φάνηθι μοι, ὁ ἀρχάγγελος τῶν (ἀνθρώπων) ὑπὸ¹⁶
τὸν κόσμον, αὐθέντα Ἥλιε, ὁ ὙΠῚ αὐτὸν τὸν ἕνα¹⁷ καὶ μόνον τεταγμένος· προστάσσει σοι ὁ Ἀεὶ
καὶ Μόνος. λέγε τὸ ὄνομα.

ἔὰν δὲ (Helios) σκυθρωπὸς φανῇ, λέγε· Δὸς¹⁸ (μοι) ἡμέραν, δὸς ὥραν, δὸς μῆνα, δὸς
ἐνιαυτόν, κύριε τῆς ζωῆς. λέγε τὸ ὄνομα.

Vocabulary

ἀνά, each, apiece; ἀνὰ μέσον, between, within (w. gen.)

ἀνατολή, ἡ (poet. ἀντολή), east; κατὰ ἀνατολάς, eastward; εἰς τὴν ἀνατολήν, πρὸς
ἀνατολάς, toward the east

αὐθέντης, ὁ, ruler

δείξις, -εως, ἡ, calling up a god (gen.), making a god (gen.) appear

ποταμός, ὁ, river

σελήνη, ἡ, moon

σκυθρωπός, -όν, angry in appearance

τάσσω (Att. τάττω), pf. pass. τέτακμαι, pf. pass. ptc. τεταγμένος: to station, post somebody
before; to set, appoint; determine; undertake (a task), restore; pass. be ordained that (w. acc. +
inf.); τὰ τεταγμένα, instructions

φύσις, ἡ, circumstance; nature (of something), natural condition; substance; natural being,
creature; female genitalia

Lines 261–269

Ἐὰν θέλῃς ὄφιν ἀποκτεῖναι, λέγε· Στῆθι, ὅτι σὺ εἶ ὁ Ἀφυφίς, καὶ λαβὼν βάϊν χλωρὰν καὶ
τῆς καρδίας¹⁹ (of it) κρατήσας σχίσον εἰς δύο ἐπιλέγων τὸ ὄνομα (over it) ζ´(times), καὶ εὐθέως
(the snake) σχισθήσεται ἢ ῥαγήσεται.²⁰

πρόγνωσις· ἥδε τῇ προειρημένην πράξει γίνεται, (that is) τῇ (πράξει) διὰ τοῦ νίτρου,²¹ καὶ ὥς

θεῶ (ὁ θεός) διαλαλήσει σοι· σοῦ γὰρ παρόντος²² πολλάκις ἐποίησα τὴν προᾶξιν.

ἀβλεψίας· δὲ (λέγε) οὕτως· Δευρό μοι, τὸ πρωτοφαῆς σκότος, καὶ κρύψον με προσταγμάτι τοῦ ὄντος ἐν οὐρανῷ αὐτογενέτορος, τὸν δεῖνα. λέγε τὸ ὄνομα.

Vocabulary

ἀβλεψία, ἡ, invisibility

αὐτογενέτωρ, -ορος, ὁ, self-generating

Ἀφυφίς, Aphyphís (?)

βάϊς, ἡ, palm branch

διαλαλέω, talk with somebody (dat.)

κρατέω, attain something; conquer, master, rule over (w. gen.), subdue; take possession of (w. gen.); take custody of; hold something (w. gen.)

νίτρον, τό, natron (used as mouthwash, antiseptic, to preserve fish and meat, for mummification)

πολλάκις, often, repeatedly

πρόγνωσις, -εως, ἡ, foreknowledge, ability to know beforehand

προλέγω, 3. προεῖπον, 4. προεῖρηκα: warn in advance; say beforehand/above

πρωτοφαῆς, -ές, appearing first

Lines 269–282

Ἄλλως (say this)·²³ Σὲ μόνον ἐπικαλοῦμαι, τὸν μόνον ἐν κόσμῳ διαταξάντα θεοῖς καὶ ἀνθρώποις, τὸν ἑαυτὸν ἀλλάξαντα μορφαῖς ἀγίαις καὶ ἐκ μὴ ὄντων εἶναι²⁴ ποιήσαντα καὶ ἐξ ὄντων μὴ εἶναι, Θαῦθ ἅγιος, οὗ οὐδεὶς ὑποφέρει θεῶν²⁵ τὴν ἀληθινὴν ὄψιν ἰδεῖν τοῦ προσώπου.²⁶ ποίησόν με γενέσθαι ἐν ὄμμασι πάντων κτισμάτων λύκον, κύνα, λέοντα, πῦρ, δένδρον, γῦπα, τεῖχος, ὕδωρ, (ἢ ὃ ἀν θέλεις), ὅτι δυνατὸς εἶ. λέγε τὸ ὄνομα.

ἔγερσις σώματος νεκροῦ Ὁρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἴσελθε, ἐμπνευμάτωσον, δυνάμωσον, διέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦ τόδε τὸ σῶμα, καὶ περιπατεῖτω ἐπὶ τόνδε τὸν τόπον, ὅτι ἐγὼ εἰμι ὁ ποιῶν τῇ δυνάμει τοῦ Θαῦθ, ἁγίου θεοῦ. λέγε τὸ ὄνομα.

Vocabulary

γύψ, -υπός, ὁ, vulture

διατάσσω, appoint, order somebody (w. dat.)

διέγειρω, wake up, stir up

δυναμόω, put power (magically) into something

ἔγερσις, -εως, ἡ, resurrection

ἐμπνευματόω, inspire

Θαῦθ, god Thoth

κτίσμα, τό, creature

λέων, -οντος, ὁ / λέαινα, ἡ, lion, lioness

λύκος, ὁ, wolf

μορφή, ἡ, form, outward appearance

φοιτάω, come into, go about

Lines 282–288

Ἐάν θέλῃς (mounted) ἐπάνω κορκοδείλου διαβαίνειν (the Nile River), καθίσας (ἐπάνω κορκοδείλου) λέγε· Ἄκουέ μου, ὃ²⁷ ἐν τῷ ὑγρῷ τὴν διατριβὴν ποιούμενος· ἐγὼ εἰμι ὁ ἐν οὐρανῷ σχολὴν ἔχων φοιτῶμενός τε ἐν ὕδατι καὶ ἐν πυρὶ καὶ ἐν ἀέρι καὶ γῇ. ἀπόδος χαριστήριον τῆς ἡμέρας ἐκείνης, ὅτε σε ἐποίησα καὶ ῥήτησω με τὴν αἰτησίαν. διαπεράσεις (με) εἰς τὸ πέραν, ὅτι ἐγὼ τις. λέγε τὸ ὄνομα.

Vocabulary

αἰτέω/έομαι, ask, beg, make a request

αἰτησία, ἡ (= αἵτησις), ἡ, request

διαπεράω, take somebody over/across

διατριβή, ἡ, place of habitation

ἐπάνω, above, over; on top of; onward

κορκόδειλος (> κροκόδιλος), crocodile

πέραν, on the other side, across; τὸ πέραν, the opposite side

σχολή, ἡ, leisure, ease

ὕγρός, -ά, -όν, wet, moist; subst. liquid, the wet/water

φοιτάω, come in, go about

χαριστήριον, τό, favor

Lines 288–297

(Spell for) Δεσμόλυτον· λέγε· Κλυθί μοι, ὁ Χριστός, ἐν βασάνοις, βοήθησον (με) ἐν ἀνάγκαις, (ὁ) ἐλεήμων ἐν ὥραις βίαις, πολὺ δυνάμενος (to do) ἐν κόσμῳ, ὁ κτίσας τὴν ἀνάγκην καὶ τιμωρίαν καὶ τὴν βάσανον. (λέγε) ἰβ´ (times) ἡμ(έρας)²⁸ συρίσας τρεῖς ὀκτάκις. λέγε τοῦ Ἡλίου τὸ ὄνομα ὅλον (beginning) ἀπὸ τοῦ ΑΧΕΒΥΚΡΩΜ.²⁹ (λέγε·) Λυθήτω πᾶς δεσμός, (λυθήτω) πᾶσα βία, ῥαγήτω³⁰ πᾶς σίδηρος, (ῥαγήτω) πᾶν σχοινίον ἢ πᾶς ἱμάς, πᾶν ἄμμα, πᾶσα ἄλυσις ἀνοιχθήτω, καὶ μηδεὶς με καταβιάσαιο, ὅτι ἐγὼ εἰμι. λέγε τὸ ὄνομα.

Vocabulary

ἄλυσις, -εως, ἡ, chain

βάσανος, ἡ, torture, torment

βίαιος, -α, -ον, violent

βοηθέω, help, come to the aid of somebody (dat.), render assistance to somebody; defend oneself

δεσμόλυτον, τό, release from chains

δεσμός, ὁ, pl. δεσμά: shackles/chains (of prison), sandal straps; (fig.) a hindrance that deafens or physically handicaps

ἱμάς, -άντος, ὅ, strap

καταβιάζω, subdue by force

κλύω, aor. impv. κλῦθι: hear, attend to

ὀκτάκις, eight times (cf. *l.* 334)

σίδηρος, ὅ, iron, anything made of iron

συρίζω, make a hissing sound (like a snake)

σχοινίον, τό, rope

τιμωρία, ἡ, retribution, vengeance

τρίς (adv.), three times

Lines 298–303

(Spell) πῦρ σβέσαι³¹ Ἄκουε, πῦρ, ἔργον ἔργων εὐρήματος θεοῦ, δόξα τοῦ ἐντίμου φωστῆρος, σβέσθητι, χιονίσθητι· αὐτὸς γὰρ ἐστὶν ὁ Αἰὼν ὁ ἐπίβαλόμενος πῦρ ὡς³⁰⁰ ἀμίαντον· ἀποσκεδασθήτω μου πᾶσα φλόξ, πᾶσα δύναμις οὐσίας, προστάγματι Αὐτοῦ ἀεὶ ὄντος. οὐ μὴ μου θίγῃς, πῦρ, οὐ μὴ μου λυμάνῃς σάρκα (μου),³² ὅτι ἐγὼ εἰμι. λέγε τὸ ὄνομα.

Vocabulary

Αἰὼν, ὁ, the god Aion, whose name signifies eternity (cf. *l.* 329)

ἀμίαντος, ὅ, asbestos

ἀποσκευδάζω, get rid of; pass. be expelled

ἔντιμος, -ον, honored

ἐπιβάλλω, lay on; put on something; board a ship

εὐρήμα, -ματος, τό, invention

θιγγάνω, ²aor. ἔθιγον: touch (w. gen.), take hold of; pass. be touched

λυμαίνω, ¹aor. ἐλύμηναι: harm, injure

οὐσία, ἡ, being, essence; substance

προστάγμα, -ματος, τό, command

σβέννυμι, 3. ἔσβεσα, aor. inf. σβέσαι, aor. pass. impv. σβέσθητι: extinguish, put out (a fire); pass. be extinguished

φλόξ, (gen.) **φλογός, ἡ**, flame; πῦρ φλογός, flaming fire

φωστήρ, -ῆρος, ὅ, star

χιονίζω, snow upon; pass. become snow

Lines 303–318

(Spell for) πῦρ μεῖναι Ἐξορκίζω σε, πῦρ, δαίμων ἔρωτος ἁγίου, τὸν ἀόρατον καὶ πολυμερῆ, τὸν ἕνα καὶ πανταχῇ, ἐνμεῖναι ἐν τῷ λύχνῳ τούτῳ ἐπὶ τόνδε τὸν χρόνον λαμπρυνόμενον καὶ μὴ μαραινόμενον, τῷ προστάγματι τοῦ δεῖνος. λέγε τὸ ὄνομα.

(Spell for) ὄνειροπομπόν· ποίησον ἵπποπόταμον ἐκ κηροῦ πυρροῦ κοῖλον καὶ ἔνθε³³ εἰς τὴν κοιλίαν αὐτοῦ τοῦ ἵπποποτάμου καὶ³⁴ χρυσὸν καὶ ἄργυρον καὶ τὸ καλούμενον (τὸ) βαλλαθᾶ³⁵ τὸ τῶν Ἰουδαίων καὶ στόλισον αὐτὸν λίνῳ καθαρῷ καὶ θές ἐπὶ θυρίδος καθαρᾶς καὶ λαβῶν

χάρτην ἱερατικὸν γράψον εἰς αὐτὸν ζμυρνομέλανι καὶ αἵματι κυνοκεφάλου, ὃ (dreams) βούλει³⁶ πέμψαι (to somebody), καὶ εἰλήσας εἰς ἐνλύχνιον καὶ ἐνλυχνιάσας λύχνον καθαρὸν καινὸν (with it), ἐπίθες ἐπὶ τὸν λύχνον τὸν πόδα ἵπποποταμίου καὶ λέγε τὸ ὄνομα, καὶ πέμπει [the specified dreams].

Vocabulary

ἀόρατος, -ον, unseen, invisible

βουλή, ἡ, plan, decision; τίθημι βουλήν, reach a decision, decide; City Council (βουλή) (which was subordinate to the ἐκκλησία [Assembly]); will (of God)

δαίμων, -ονος, ὁ, lesser god, “demon,” semi-divine being

ἐνλυχνιάζω, to light (a lamp)

ἐνλύχνιον, τό, wick

ἐνμένω (> ἐννένω), dwell in, inhabit

ἐντίθημι, put in

ἐξορκίζω (= ἐξορκόω), make somebody swear/taken an oath; conjure by (κατά) a god

ἔρως, -ωτος, ὁ, love; Ἔρως, god of love

ζμυρνόμελαν, -ανος, mixture of ink and myrrh used in magic

θυρίς, -ίδος, ἡ, window

ἱερατικός, -ή, -όν, hieratic (name of a kind of papyrus)

ἵπποπόταμος, ὁ, hippopotamus (cf. *ll.* 311, 317)

κοιλόω, hollow out

κηρός, ὁ, beeswax

κυνοκέφαλος, ὁ, baboon

λαμπρύνω, make bright; pass. shine

λίνον, τό, linen cloth, linen garments

μαραίνω, quench; pass. die out (of a flame); waste/wither away

ὀνειροπομπόν, τό, the sending of dreams (to somebody) (cf. *l.* 339)

πανταχῇ, everywhere

πολυμερής, -ές, consisting of many parts, manifold

στολίζω, to dress, adorn, decorate

χάρτης, -ου, ὁ, roll of papyrus

χρυσός, ὁ, gold, gold coin

Lines 318–326

φίλτρον πότιμον· λαβὼν (τοὺς) σφηκαλέοντας τοὺς (caught) ἐν τῇ ἀράχνῃ, λειώσας (them, sprinkle the powder) ἐπὶ ποτόν (καὶ) δὸς (to the appropriate person) πεῖν.³⁷ (Spell) ἐὰν θέλῃς γυναικᾶς (σου) μὴ σχεθῆναι³⁸ ὑπὸ ἄλλου ἀνδρός· λαβὼν γῆν πλάσων (a molded figure in the shape of a) κορκόδειλον προσμείζας αὐτῷ μέλαν καὶ ζμύρναν καὶ θές εἰς σόριον μολιβοῦν καὶ ἐπίγραφε (it) τὸ μέγα ὄνομα καὶ τὸ (ὄνομα) τῆς γυναικὸς (σου) καὶ (ἐπίγραφε) ὅτι· Μὴ συγγενέσθω ἢ δεῖνα ἐτέρῳ ἀνδρὶ πλὴν ἐμοῦ, τοῦ δεῖνος. ἔστι δὲ τὸ ὄνομα τὸ ἐπιγραφόμενον εἰς τοὺς πόδας τοῦ ζωδίου· BIBIOY OYHP AYABAPA KASONNAKA NESBAX ΣΦΗ

Vocabulary

ἀράχνη, ἡ, spider's web

ζμύρνη / σμύρνα, ἡ, myrrh (gum from an Arabian tree used for embalming the dead, as incense, and as a salve)

ζῶδιον, τό, molded figure

κορκόδειλος (> κροκόδιλος), crocodile

λειόω (= λεαίνω), pound in a mortar, grind up

μέλαν, -ανος, τό, ink

μολιβοῦς, -ης, -οῦν (adj.), leaden, made of lead

πότιμος, -ον, drinkable, for drinking

ποτόν, τό, drink

προσμείγνυμι, mix in

σόριον, τό, small coffin

συγγίνομαι, pf. συγγεγενημαι, associate with (w. dat.); mingle with, have sexual intercourse with; be a companion

σφηκαλέων, -οντος, ὁ, lion wasp

φίλτρον, τό, love potion

Lines 327–333

(Spell for) ἄνοιξις (doors) διὰ τοῦ ὀνόματος· Ἄνοιγε, ἄνοιγε, τὰ δ' ἑμέρη³⁹ τοῦ κόσμου, ὅτι ὁ κύριος τῆς οἰκουμένης ἐκπορεύεται. χαίρουσιν ἀρχάγγελοι δεκανῶν, ἀγγέλων· Αὐτὸς γὰρ ὁ Αἰὼν Αἰῶνος, ὁ μόνος καὶ ὑπερέχων, ἀθεώρητος διαπορεύεται τὸν τόπον. ἀνοίγου,⁴⁰ θύρα, ἄκουε, μοχλὲς, εἰς δύο γενοῦ, κλειδῶν. διὰ τὸ ὄνομα ΑΙΑ ΑΙΝΡΥΧΑΘ, ἀνάβαλε, γῆ, δεσπότη, πάντα, ὅσα ἔχεις ἐν σεαυτῇ· Αὐτὸς γὰρ ἐστὶν ὁ λαιλαφέτης καὶ χανοῦχος, πυρὸς κρατύντωρ. ἄνοιξον· λέγει σοι. λέγει ΑΧΕΒΥΧΡΩΜ ὀκτάκις· (It is) Ἡλίου ὄνομα.

Vocabulary

ἀθεώρητος, -ον, invisible

ἀναβάλλω, cast up, throw up

ἄνοιξις, -εως, ἡ, opening (of gates and doors)

δεκανοί, οἱ, *decans*, the thirty-six divinities that preside over ten degrees of the Zodiac

διαπορεύομαι, pass/go through

θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); ἐπὶ θύραις, lit. “at the doors” (i.e., impending)

κλειδόω, lock up

κρατύντωρ, -ορος, ὁ, ruler, master

λαιλαφέτης, ἡ, sender of storms

μοχλός, ὁ, bar (placed across a door to lock it)

ὑπερέχω, be of more value, better than; excel; ptc. subst. great value; rise above; transcend

Ἄλλως ὁ λόγος⁴¹ πρὸς τὸν Ἥλιον· Ἐγὼ εἶμι ὁ ἐπὶ τῶν δύο χερουβεῖν, ἀνὰ μέσον τοῦ κόσμου, (between) οὐρανοῦ καὶ γῆς, φωτὸς καὶ σκότους, νυκτὸς καὶ ἡμέρας, ποταμῶν καὶ θαλάσσης, φάνηθί μοι, ἀρχάγγελε τοῦ θεοῦ, ὁ ὙΠ³ αὐτὸν τὸν ἕνα καὶ μόνον τεταγμένος.

τούτῳ δὲ τῷ λόγῳ ποίει πρὸς τὸν Ἥλιον χαριτήσια, (including) ἀγωγάς, ὄνειροπομπά, ὄνειραιοτήτά, Ἡλίου δεῖξιν, ἐπιτευκτικά, νικητικά, καὶ (indeed) πάντα ἀπλῶς. ἀπέχεις τὴν ἱεράν,⁴² ὧ τέκνον, καὶ μακάριδα Μονάδα βίβλον, ἣν οὐδεὶς (until now) ἴσχυσε μεθερμηνεῦσαι ἢ προᾶξαι. Ἐρρωσο,⁴³ τέκνον.

Vocabulary

ἀνεύρετος, -ον, undiscovered, not found; ἀνεύρετον ποίησον, lit. “make undiscovered,” i.e., dispose of, hide

ἀπέχω, receive; receive a payment; mid. stay away from

ἀπλῶς, sincerely, with integrity; absolutely; generally

ἐπιτευκτικόν, τό, spell for securing success

μεθερμηνεύω, translate

ὄνειροπομπόν, τό, the sending of dreams (to somebody) (cf. *l.* 339)

μάκαρ, -άριδος (m./fm.), blessed (cf. *l.* 341)

Μονάδα > μοναδικόν, s.v. μοναδικός, -ή, -όν, unique; here “Unique” is the name of the magical handbook

νικητικόν, τό, spell for securing victory

ὄνειραιοτήτόν, τό, spell for obtaining revelations in dreams

χαριτήσιον, τό, spell for winning favor

¹ PGM XIII, 1–334; Betz, *Greek Magical Papyri*, 172–182.

² E.g., *ll.* 237–238, 242–246, 253, 259, 261, 264, 269, 277, 282, 288, 296, 303, 308, 317, 323

³ πλησθεῖς, m. sg. agreeing with σέ.

⁴ ἐπί (w. gen.) expresses purpose (“for”).

⁵ See other love spells of attraction mentioned in Acts Andr. 5.65 (§5.16), SIG³ 985, *l.* 20 (§7.3), PGM IV, 1496–1595 (§7.3).

- 6** For alphabetic numbers see table 9.18 (cf. *ll.* 242, 246, 264, 292, 327).
- 7** This formula cues the reader to fill in the appropriate proper names, in this case the name of the person who is to be “severed” from another person (cf. *ll.* 269, 308, 324).
- 8** I.e., of the demoniac.
- 9** A type of skin infection (cellulitis) with such symptoms as blisters, fever, shaking, and chills.
- 10** τὸ ὤτιον, dim. of τὸ οὖζ.
- 11** I.e., to fix it in its place, make it stand still.
- 12** Mid. voice.
- 13** The use of the pl. (τὰ ὀνόματα) here indicates that parts of this list of spells did not originally belong to the preceding rite.
- 14** Here, the god “Helios” (cf. *ll.* 258, 334–335, 339).
- 15** This spell clearly has a Jewish background, for the magician identifies himself with Yahweh, who “sits upon the cherubim” (1 Sam 4:4, 2 Sam 6:2).
- 16** “Under,” “subject to.”
- 17** The “One,” i.e., the supreme God.
- 18** It is unclear whether this is a request to “specify” a suitable time for a magical rite or “add” to the length of one’s life.
- 19** I.e., the center of the triangular end of the branch.
- 20** S.v. ῥήγνυμι.

- 21** Since this ritual is not mentioned in this text, this must be a reference to a ritual in a closely related document.
- 22** Gen. absol. (s.v. *πάρειμι*).
- 23** “Otherwise” (cf. *l.* 335).
- 24** εἶναι (existence)...μὴ εἶναι (non-existence).
- 25** οὐδεὶς...θεῶν.
- 26** τὴν ἀληθινὴν ὄψιν ἰδεῖν τοῦ προσώπου > ἰδεῖν τὴν ἀληθινὴν ὄψιν τοῦ προσώπου.
- 27** ὁ...ποιοῦμενος.
- 28** Gen. of time (cf. IV, 5.3).
- 29** Referring to the full name given (cf. *ll.* 590–92): AXEBYKPΩM, whose is the glory, AAA EEE OOO III AAA OOO ΣΑΒΑΘ ΑΡΒΑΘΙΑΟ ΖΑΓΟΥΡΗ, the god, ΑΡΑΘ ΑΔΟΝΑΙ ΒΑΣΥΜΜ ΙΑΟ.
- 30** S.v. ῥήγνυμι.
- 31** S.v. σβέννυμι.
- 32** μου...σάρκα.
- 33** Cf. table 9.12.2(d).
- 34** καί... καί... (“both ... and ...”).
- 35** “Ballatha,” unknown term.

36 βούλει > βούλη

37 The expected benefit of this procedure is clear if φίλτρον means “love potion.”

38 σχεθῆναι, s.v. ἔχω, aor. pass. inf. “to be (sexually) had.”

39 I.e., four quarters.

40 Cf. table 9.3.4(a).

41 λόγος, “spell” (cf. *l.* 339).

42 ἱεράν...καὶ μακάριδα...βίβλον.

43 S.v. ῥώννυμι.

5.5. Book of Acts: Shipwrecked on the Island of Malta

(Acts 27:1–28:1)



Fig. 10. Relief of a man holding the tiller of a small boat, ancient Corinth (photo: author).

As the story begins, Paul is under house arrest in Caesarea Maritima, during which time he appeared before King Herod Agrippa I, governor of Judea, and Porcius Festus, procurator of Palestine.

Paul Sets Sail for Rome – Acts 27:1–28:1

27:1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν¹ ἡμᾶς² εἰς τὴν Ἰταλίαν, (Agrippa and Porcius) παρεδίδουν³ τὸν τε Παῦλον καὶ τινες ἑτέρους δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ⁴ σπείρης Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντι πλεῖν εἰς⁵ τοὺς κατὰ⁶ τὴν Ἀσίαν τόπους, ἀνήχθημεν ὄντος⁷ σὺν ἡμῖν Ἀριστάρχου⁸ Μακεδόνοιο Θεσσαλονικέως.

Vocabulary

Ἀδραμυττηνός, -ή, -όν, of Adramyttium (adj. pertaining to the ancient city of Adramyttium, Mysia, northwest Asia Minor (cf. Fig. 3)

ἀποπλέω, sail away

Ἀσία, ἡ, Roman province of Asia

δεσμώτης, ὁ, prisoner

ἑκατοντάρχης, ὁ, centurion

ἐπιβαίνω, set foot on, walk on; get upon, mount upon; embark in a ship (dat.)

Θεσσαλονικεύς, -έως, ὁ, Thessalonian

κρίνω, judge, reach a decision, decide; pass. be decided

Μακεδών, -όνος, ὁ, Macedonian person

παραδίδωμι, hand over to another, transmit

πλέω, inf. πλεῖν, 3. ἐπλεύσα: sail, travel by ship

Σεβαστός, -ής, -όν, Augustan (adj.); Σεβαστός, for Lat. Augustus

σπεῖρα, ἡ, cohort of soldiers (one-tenth part of a legion, normally 600 men)

27:3 τῇ τε ἐτέρᾳ (ἡμέρᾳ)⁹ κατήχθημεν εἰς Σιδῶνα, φιланθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς (his) τοὺς φίλους (Παύλῳ) πορευθέντι ἐπιμελείας τυχεῖν. 4 κἀκεῖθεν¹⁰ ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι¹¹ ἐναντίους, 5 τό τε πέλαγος τὸ κατὰ¹² τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας.

Vocabulary

διαπλέω, 3. διέπλευσα: sail through/across

ἐπιμέλεια, ἡ, care, attention; responsibility

ἐπιτρέπω, allow somebody (dat.) to do something (inf.), permit; tolerate, put up with; pass. be entrusted as a legal guarantor

κατέρχομαι, 4. κατελήλυθα: go down; derive from, descend from; put into port

Κιλικία, ἡ, province of Cilicia

Κύπρος, ἡ, Cyprus

Λυκία, ἡ, Lykia

Μύρα, coastal city of Lykia, Asia Minor

Παμφιλία, ἡ, Pamphylia, Roman province in the south of Asia Minor

πέλαγος, ὁ, open sea

Σιδών, -ῶνος, ἡ, Sidon

τυγχάνω, pres. fm. ptc. τυχοῦσα, 2aor. ἔτυχον, 2aor. 3rd sg. subj. τήχῃ, inf. τυχεῖν, pf. ptc. τετ(ε)υχώς: to gain, experience; happen, turn out (as a result); happen to be; gain/receive something (gen.), attain to (ἐπί); obtain one's request (w. gen.); ἔτυχεν δέ, "and it came to pass that (w. acc.)"; adj. ptc. ordinary, everyday

ὑποπλέω, 3. ὑπέλευσα: sail under the protective shelter of (acc.)

φιάνθρωπος, -ον, humane; τὰ φιάνθρωπα, humane concessions (technical term for privileges given to ethnic communities); adv. φιανθρώπως, humanely, kindly

φίλος, -η, -ον, beloved, pleasant; pleasing, popular; subst. friend

27:6 Κἀκεῖ¹³ εὐρὼν ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρίνον πλέον¹⁴ εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ¹⁵ τὴν Κνίδον, μὴ προσεῶντος¹⁶ ἡμᾶς τοῦ ἀνέμου ὑπεπλεύσαμεν τὴν Κρήτην κατὰ¹⁷ Σαλμώνην, 8 μόλις τε παραλεγόμενοι αὐτὴν ἦλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας ὧ ἐγγὺς¹⁸ πόλις ἦν

Vocabulary

Ἀλεξανδρίνος, -η, -ον, Alexandrian (i.e., from the Egyptian city of Alexandria)

βραδυπλοέω, sail slowly, make little headway

ἐμβιβάζω, put (somebody/something) on board a ship

Ἰταλία, ἡ, Italy

Καλοὶ λιμένες, Fair Havens, a bay on the south coast of Crete, a major bunkering spot for ships in the southern Mediterranean

Κνίδος, ἡ, Knidus, peninsular city on the coast of Karia

Κρήτη, ἡ, Crete

Λασαία, ἡ, Lasea, city on the south coast of Crete

νῆσος, ἡ, island

παραλέγομαι (w. acc.), sail past

προσεάω, allow to proceed

Σαλαμώνη, ἡ, Salmone, a promontory on the northeast corner of Crete

ὑποπλέω, 3. **ὑπέλευσα**: sail under the protective shelter of (acc.)

27:9 Ἰκανοῦ δὲ χρόνου διαγενομένου¹⁹ καὶ ὄντος²⁰ ἤδη ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι²¹ παρῆναι²² ὁ Παῦλος 10 λέγων αὐτοῖς· ἄνδρες, θεωρῶ ὅτι²³ μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι²⁴ (accompanied) τὸν πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον²⁵ ἐπέιθετο²⁶ ἢ τοῖς ὑπὸ Παύλου λεγομένοις. 12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος²⁷ πρὸς παραχειμασίαν οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιτο²⁸ καταντήσαντες εἰς Φοίνικα παραχειμάσαι (there) λιμένα²⁹ τῆς Κρήτης βλέποντα κατὰ³⁰ λίβα καὶ κατὰ χῶρον.

Vocabulary

ἀνεύθετος, -ον, unsuitable

βουλή, ἡ, plan, decision; **τίθημι βουλήν**, reach a decision, decide; City Council (βουλή) (which was subordinate to the ἐκκλησία [Assembly]); will (of God)

διαγίνομαι, pass, elapse (of time)

ἐπισφαλής, -ές, unsafe, dangerous

κυβερνήτης, ὁ, shipmaster (who is responsible for the crew), captain

λιμήν, -μένος, ὁ, harbor

λίψ, λιβός, ὁ, southwest

ναύκληρος, ὁ, owner of a ship or one who charts a ship

νηστεία, ἡ, day of fasting, esp. the Day of Atonement

παραινέω, urge somebody (dat.)

παραχειμάζω, to winter (in a place)

παραχειμσία, ἡ, wintering, harboring during the winter

πλόος, (contr.) **πλοῦς**, **ὁ**, πλοός (gen.), πλοῦν (acc.), sailing, voyage; voyage (of life)

Φοῖνιξ, -ικος, **ὁ**, Phoinix, a seaport on the south coast of Crete

φορτίον, **τό**, a load, cargo; burden

χῶρος, **ὁ**, northwest

The storm at sea

27:13 Ὑποπνεύσαντος³¹ δὲ νότου δόξαντες³² τῆς προθέσεως κεκρατηκέναι, ἄραντες³³ (anchor) ἄσσον παρελέγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ (time) δὲ ἔβαλεν κατ'³⁴ αὐτῆς³⁵ ἄνεμος τυφωνικὸς ὁ καλούμενος εὐρακύλων· 15 συναρπασθέντος³⁶ (by it) δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἄντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα³⁷ (by it).

Vocabulary

ἄνεμος, **ὁ**, wind

ἄντοφθαλμέω (w. dat.), to face (the wind), hold one's own against

ἄσσον, nearer

εὐφρακύλων, -ωνος, **ὁ**, Euraquilo, the "North-Easter"

νότος, **ὁ**, south wind

παραλέγομαι (w. acc.), sail past

συναρπάζω, seize and carry off, be caught up by

τυφωνικός, -ή, -όν, like a hurricane

ὑποπνέω, blow gently

27:16 Νησίον³⁸ δέ τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης, 17 ἣν ἄραντες, βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον, φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,³⁹ οὕτως ἐφέροντο (by the current). 18 σφοδρῶς δὲ χειμαζομένων⁴⁰ ἡμῶν τῇ ἐξῆς (ἡμέρᾳ) ἐκβολὴν (of cargo) ἐποιοῦντο⁴¹ 19 καὶ τῇ τρίτῃ (ἡμέρᾳ) αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρριψαν. 20 μήτε⁴² δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων⁴³ ἐπὶ πλείονας⁴⁴ ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου⁴⁵ (us), λοιπὸν περιηρεῖτο ἐλπίς πᾶσα τοῦ σῶζεσθαι⁴⁶ ἡμᾶς.

Vocabulary

ἄστρον, **τό**, constellation of stars

αὐτόχειρ, -ος, with one's own hand(s)

βοήθεια, **ἡ**, help; reinforcing cables (nautical)⁴⁷

ἐκβολή, ἡ, throwing overboard

ἐκπίπτω, impf. pass. ἐξεπεπόμην, 3. ἐξέπεσον: fall off; lose, forfeit; run off course, run aground; be issued/published (of a decree); resolve that (w. inf.); pass. come forth from

ἐξῆς (adv.), next, following; τὰ ἐξῆς, the following things; that which follows, the consequences

ἐπιφαίνω, 2aor. pass. ptc. ἐπιφανείς: show, appear; divinely manifest (of gods in visions and dreams)

ἰσχύω, be able/strong; defeat, overcome; prevail against (κατά); be valid, be in force; + inf., be able to, have the power to; subst., something strong; dissolution, breaking up

Καῦδα, Cauda (Clauda), small island off the south coast of Crete

νηῖος, ἡ, island; νησίον, τό, dim., small island

περιαίρέω, aor. inf. περιελεῖν, ptc. περιελών, impf. 3rd sg. περιηρεῖτο: take away, remove; cut away (of anchors)

περικρατής, -ές, in control; γενέσθαι περικρατής, gain control

σκάφη, ἡ (Lat. loanw. *scapha*), skiff (ship's boat for towing)

Σύτρις, -εως, ἡ, Sytris, two treacherous sandbanks in the Gulf of Sytris off the Libyan coast, greatly feared by mariners

σφοδρῶς, violently

ὑποζώννυμι, undergird, brace

ὑποτρέχω, run under the protection/shelter of something

χαλάω, lower, let down

χειμάζομαι, be tossed/battered by a storm

χειμών, -ῶνος, ὁ, storm; winter

27:21 Πολλῆς τε ἀσιτίας ὑπαρχούσης⁴⁸ τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· ἔδει⁴⁹ (ὑμᾶς) μέν, ὧ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ τὰ νῦν⁵⁰ παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία⁵¹ ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου. 23 παρέστη⁵² γάρ μοι ταύτη (past) τῇ νυκτὶ τοῦ θεοῦ, οὗ εἰμι ἐγὼ ὧ καὶ λατρεύω, ἄγγελος λέγων· 24 μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. 25 διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. 26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

Vocabulary

ἀποβολή, ἡ, loss

ἀσιτία, ἡ, going without food (here, probably owing to seasickness)

ἐκπίπτω, impf. pass. ἐξεπεμπόμην, 3. ἐξέπεσον: fall off; lose, forfeit; run off course, run aground; be issued/published (of a decree); resolve that (w. inf.); pass. come forth from

εὐθυμέω, cheer up, keep one's courage

Καῖσαρ, -αρος, ὁ, Caesar, emperor

παραινέω, urge somebody (w. dat.)

παρίστημι (also παριστάω), pf. ptc. παρεστώς: stand before (w. dat.); approach, come near; render, present, offer, supply; show

πειθαρχέω, obey somebody (dat.), follow somebody's (dat.) advice (dat.)

χαρίζομαι, impf. ἐχαρίζομην, 5. κεχάρισμαι: show a favor/kindness to somebody; freely grant, give, bestow favor upon somebody; be pleasing/beloved; pass. be given freely

27:27 Ὡς δὲ τεσσαρεσκαίδεκάτη νύξ ἐγένετο διαφορομένων⁵³ ἡμῶν ἐν τῷ Ἀδρίᾳ (Sea), κατὰ μέσον τῆς νυκτὸς ὑπενόουν⁵⁴ οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν.⁵⁵ 28 καὶ βολίσαντες εὔρον ὀργυῖας εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὔρον ὀργυῖας δεκαπέντε· 29 φοβούμενοί τε μή που κατὰ⁵⁶ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἤϋχοντο ἡμέραν γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων⁵⁷ φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὥς ἐκ πρῶρης ἀγκύρας μελλόντων⁵⁸ ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν.

Vocabulary

Ἀδρία, -ου, ὁ, Adriatic Sea (between Crete and Sicily)

ἄγκυρα, ἡ, anchor

ἀποκόπτω, cut off/away; castrate

βολίζω, lit. “to heave the lead,” take soundings (with a lead weight to determine the depth of the water)

βραχύς, -εῖα, -ύ, farther

διίστημι, go farther

ἐάω, pres. mid. inf. ἐᾶσθαι, impf. εἶων, 2. ἐάσω, 3. εἴασα: allow, permit; leave, let go; mid. be left to oneself

ναύτης, ὁ, sailor

ὀργυῖα, ἡ, fathom⁵⁹

ποῦ (enclit.), somewhere; perhaps, “I suppose”

προσάγω, bring to; put in; bring forward (committee business); intrans. come near, approach, draw near

πρόφασις, -εως, ἡ, motive, pretext, excuse; προφάσει ὥς, as a pretext, under the pretext

πρύμνα, stern (of a ship)

πρῶρα, ἡ, prow of a ship (opp. of πρύμνα)⁶⁰

σκάφη, ἡ (Lat. loanw. *scapha*), skiff (ship’s boat for towing)

σχοινίον, τό, rope

τεσσαρεσκαίδέκατος, -άτη, -ατον, fourteenth

στρατιώτης, ὁ, soldier

τραχύς, -εῖα, -ύ, rough, rocky

ὑπονοέω, surmise, suspect

27:33 Ἄχρι δὲ οὗ (χρόνου) ἡμέρα ἡμελλεν γίνεσθαι,⁶¹ παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων· τεσσαρεσκαίδεκάτην⁶² σήμερον (being) ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε μηθὲν προσλαβόμενοι. 34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς⁶³ τῆς ὑμετέρας σωτηρίας ὑπάρχει, οὐδενὸς⁶⁴ γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται. 35 εἶπας δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἥρξατο ἐσθίειν. 36

εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.⁶⁵ 37 ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ⁶⁶ διακόσiai ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ τροφῆς ἐκούφιζον⁶⁷ τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

Vocabulary

ἄσιτος, -ον, without eating/good

διακοσίοι, -ίαι, -ία, two hundred

διατελέω, continue to do something

ἑβδομήκοντα, seventy

εὐθυμος, -ον, cheerful

θρίξ, **τριχός** (gen.), **ἦ**, hair

κλάω, 6. ἐκλάσθην: break, break off; pass. be damaged

κορέννυμι (w. gen.), 6. ἐκορέσθην: pass. be satiated, have enough of

κουφίζω, to lighten

μεταλαμβάνω, take/eat (some food)

προσδοκάω (Ion. -έω), wait in suspense; anticipate

προλαμβάνω, take something on one's own; anticipate

σῖτος, ὁ, wheat

ὁμέτερος, -α, -ον, your

Shipwrecked on the Island of Malta

27:39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ δύναιντο⁶⁸ ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς ἄγκυρας περιελόντες εἶων⁶⁹ (them) εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες⁷⁰ τὸν ἄρτέμωνα τῇ πνεούσῃ (αὖρα) κατεῖχον εἰς τὸν αἰγιαλόν. 41 περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν⁷¹ πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο⁷² ὑπὸ τῆς βίας τῶν κυμάτων.

Vocabulary

αἰγιαλός, ὁ, beach

ἄγκυρα, ἡ, anchor

ἀνίημι, ²aor. ἀνήκα: loosen, unfasten

ἄρτέμων, -ωνος, ὁ, bowspritsail⁷³

ἀσάλευτος, -ον, immovable

αὖρα, ἡ, breeze

βία, ἡ, strength, force

διθάλασος, -ον, with the sea on both sides, where two seas meet

ἐξωθέω, run a boat ashore, to beach

ἐπικέλλω, run a ship aground

ἐρείδω, become jammed

ζεουκτηρία, ἡ, pl. pennants⁷⁴

κόλπος, ὁ, bay

ναῦς, ἡ, ναός (gen., Att. νεώς), ναῦν (acc.), ship

περιαιρέω, 3. περιεῖλον: slip anchor, cast off an anchor

περιπίπτω, strike (ground)

πηδάλιον, τό, steering oar

πρύμνα, stern (of a ship)

πρώρα, ἡ, prow of a ship

27:42 Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα⁷⁵ τοὺς δεσμώτας ἀποκτείνωσιν, μή τις (of them) ἐκκολυμβήσας διαφύγῃ. 43 ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ (their) βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι 44 καὶ τοὺς λοιποὺς (should follow) οὓς μὲν⁷⁶ ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων (parts) τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν. 28:1 καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται.

Vocabulary

ἀπορίπτω, jump overboard

βούλημα, τό, intention

διασῶζω, bring safely through, convey to safety

διαφεύγω, escape

ἐκκολυμβᾶω, swim away

ἔξιμι (fr. εἶμι), inf. ἐξιέναι, ptc. ἐξιών, -οῦσα, -όν: go out, leave, depart from a place

κολυμβᾶω, swim

Μελίτη, ἡ, Melite (mod. Malta), an island south of Sicily

σανίς, -ίδος, ἡ, plank

Select Bibliography

Casson, Lionel. *Ships and Seamanship in the Ancient World*. Baltimore: Johns Hopkins University Press, 1971.

1 Art. inf. (cf. IV, 2).

2 This story is told primarily in 1st pers. pl. (cf. Acts 27:1–8, 15–16, 18, 20, 26, 29, 37).

3 παρεδίδουν > παρεδίδοσαν, 3rd pl. impers.

4 Julius (cf. Acts 27:3).

5 εἰς τοὺς...τόπους.

6 κατὰ τὴν Ἀσιάν, “along (the coast of) Asia.”

7 ὄντος... Ἀριστάρχου..., gen. absol.

8 Aristarchus (cf. Acts 19:29).

9 τῇ ἐτέρᾳ ἡμέρᾳ, means “on the day after tomorrow,” “on the third day.”

10 κἀκεῖθεν > καὶ ἐκεῖθεν.

11 Causal art. inf. (“because,” cf. IV, 1.4).

12 κατὰ, “along the coast of” (cf. Acts 27:2).

13 κἀκεῖ > καὶ ἐκεῖ.

14 Ptc. of πλέω.

15 κατὰ, “off (the coast of).”

16 Gen. absol. (cf. IV, 9).

17 “Off of.”

18 In later Hellenistic writers ἐγγύς frequently takes dative case.

19 Gen. absol.

20 Gen. absol.

21 Art. inf. cstr; the Day of Atonement fell on 10 Tishri, which corresponds to late September or early October. Sailing was deemed to be unsafe after 15 September and ceased altogether after 11 November.

22 Either conat. or incept. impf. (s.v. παραινέω) (cf. IV, 14.4–5).

23 θεωρῶ ὅτι + acc. + inf. (μέλλειν ἔσεσθαι).

24 Fut. inf.

25 μᾶλλον ... ἢ, “more ... [verb] ... than.”

26 S.v. πέιθω.

27 Gen. absol. (causal) (cf. IV, 9).

28 table 9.2.3(b).

29 εἰς Φοίνικα...λιμένα τῆς Κρήτης.

30 βλέπω κατά, “to face.”

31 Gen. absol. (inceptive aor.).

32 S.v. δοκέω.

33 S.v. αἶρω.

34 “Down from” (i.e., from the landward side).

- 35** I.e., Crete.
- 36** Two gen. absol. constructions.
- 37** “Were being carried” (i.e., drifted).
- 38** νησίον, τό, dim. of νῆσος.
- 39** σκεῦος, here a “kedge” or “driving anchor,” i.e., a light anchor, dropped at a distance from the boat used to haul (kedge) a boat into position.
- 40** Gen. absol.
- 41** Incept. impf. (cf. IV, 13.5).
- 42** μήτε...μήτε... (“neither ... nor ...”).
- 43** Gen. absol. (cf. IV, 9).
- 44** Comp. for positive, “many.”
- 45** Gen. absol.
- 46** Art. inf. (cf. IV, 2).
- 47** The nautical term βοηθείαι refers to heavy cables that were passed under the ship’s keel during bad weather to reinforce the hull (Casson, *Ships and Seamanship*, 91).
- 48** Gen. absol.
- 49** S.v. δεῖ (impf.), “(You) should have” + ptc.
- 50** τὰ νῦν, “now.”

- 51** οὐδεμία functions as a negative adj. modifying ἀποβολή.
- 52** The subject of the verb is ἄγγελος...τοῦ θεοῦ (disc. syn.).
- 53** Gen. absol.
- 54** Incept. impf.
- 55** τινὰ ... χώραν (dis. syn.), χώρα in this context means “land,” as opposed to sea.
- 56** κατὰ w. acc., “onto,” “against.”
- 57** Gen. absol.
- 58** Gen. absol., taken with τῶν...ναυτῶν.
- 59** 1 fathom = distance between an average person’s outstretched hands (ca. 1.85 meters).
- 60** I.e., the forwardmost part of a ship’s bow that cuts through the water.
- 61** I.e., “to dawn.”
- 62** τεσσαρεσκαιδεκάτην...ἡμέραν (cf. Acts 27:27).
- 63** πρὸς (w. gen.), “for.”
- 64** κεφαλῇς...οὐδενός.
- 65** Partitive gen. (“some of ...”).
- 66** ἐν τῷ πλοίῳ, “on board.”

- 67** Incept. impf. (cf. IV, 13.5).
- 68** Cf. table 9.2.3(b).
- 69** S.v. ἔάω.
- 70** S.v. ἐπαίρω.
- 71** μέν...δέ..., “indeed ... but ... ,” “while ... yet ...”
- 72** Incep. impf.
- 73** The “bowspritsail” is so named because it is attached to the “bowsprit,” the pole that extends forward from a boat’s prow.
- 74** Owing to the weight of the two “steering oars” (πηδάλιοι), so-called pennants (ζεγκτηρίαι), or rudder ropes, fitted with tackles, were used to lift the oars when a ship was at anchor to prevent the oars from moving and banging together. Pennants were also used to connect the two steering oars to each other, allowing the helmsman to use both oars at the same time (Casson, *Ships and Seamanship*, 228, n. 16).
- 75** Explanatory ἵνα (“that”).
- 76** οἱ μέν...οἱ δέ, “some ... others....”

5.6. Epistle of Barnabas: A Typological Interpretation of the Levitical Scapegoat

(Barn. 7:1–11)

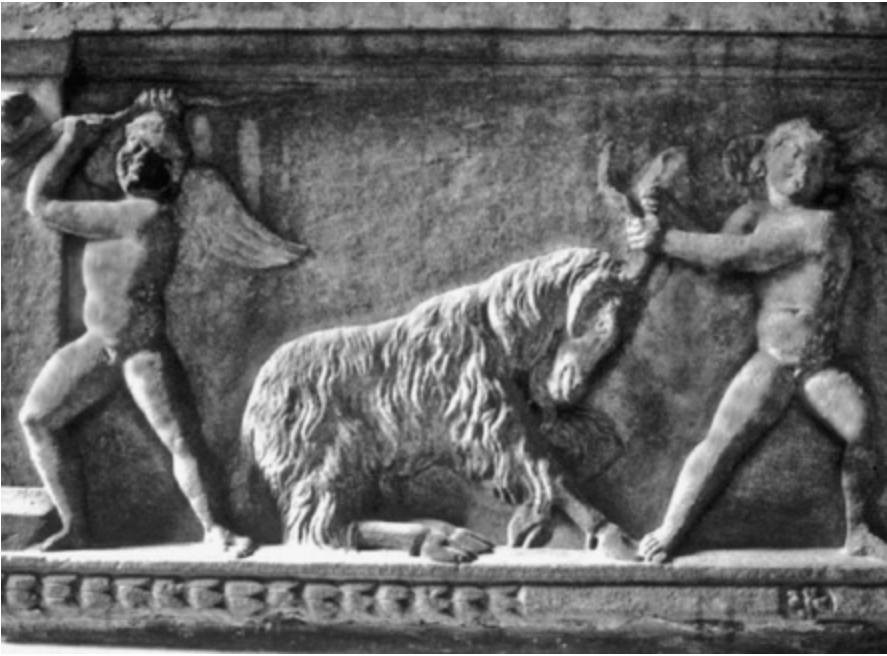


Fig. 11. Panel relief on sarcophagus (Istanbul Archaeological Museum) (photo: author).

Provenance: Syria or Alexandria.

Date: 100–120 CE.

Text: Ehrman, I, 340–409.

Typological interpretation was widely practiced in Alexandria, as well as by Paul himself (§§4.11, 4.13). The Epistle of Barnabas also engages in typological interpretation, drawing a direct connection between the Levitical “scapegoat” and the death of Christ. Its author describes the corporate sin of the people as a curse, the force of which was removed by its transfer to the scapegoat, Christ.

It is worthy of note that the account of the Levitical scapegoat in Barn. 7 passes on three points of information about the scapegoat ritual that are absent from Lev 16:20–28 but are corroborated in the Mishnah: the mistreatment of the goat (*Yoma* 6.4), the scarlet thread around the scapegoat’s horns (*Yoma* 6.6), and the emphasis on the equality of the two goats (*Yoma* 6.1). Barnabas also passes on the Mishnaic tradition that the purification goat (i.e., “inside” goat; Lev 16:5, 7–11, 15) was eaten by the priests (*Menahoth* 11.7).

Cultural Background

Life in the ancient Mediterranean world was governed by many taboos and sacred laws that were connected with issues of purity and ritual pollution (μίασμα). In some cases, contact with such defilement was unavoidable, as in the case of familial burial, disease, childbirth, and menstruation. But ritual pollution could also result from the willful transgression of sacred laws. Such ritual pollution would contaminate society as a curse unless an apotropaic (ἀποτρόπαιος) victim or “scapegoat” was provided, upon which it could be discharged.¹ To address this need, a great variety of apotropaic victims were employed in the ancient world, including the Levitical scapegoat (Lev 16), the Gedarene demoniac of the Synoptic Gospels, and many others.²

Related Texts: The typological use of the scapegoat bears a strong resemblance to Paul’s apotropaic language in Gal 3:1–14 (§4.15).

7:1 Οὐκοῦν νοεῖτε, τέκνα εὐφροσύνης, ὅτι πάντα ὁ καλὸς κύριος προεφανέρωσεν ἡμῖν, ἵνα γνῶμεν, ᾧ κατὰ πάντα εὐχαριστοῦντες ὀφείλομεν αἰνεῖν. 2 εἰ οὖν ὁ υἱὸς τοῦ θεοῦ, ὦν κύριος καὶ μέλλων κρίνειν ζῶντας καὶ νεκρούς, ἔπαθεν, ἵνα ἡ πληγὴ αὐτοῦ ζωοποιήσῃ ἡμᾶς, πιστεύσωμεν³ ὅτι ὁ υἱὸς τοῦ θεοῦ οὐκ ἠδήνατο⁴ παθεῖν εἰ μὴ δι’ ἡμᾶς. 3 ἀλλὰ καὶ σταυρωθεὶς ἐποτίζετο ὄξει καὶ χολῇ. ἀκούσατε, πῶς περὶ τούτου πεφανέρωκαν οἱ ἱερεῖς τοῦ ναοῦ. γεγραμμένης ἐντολῆς.⁵ Ὅς ἂν μὴ νηστεύσῃ τὴν νηστείαν, θανάτῳ ἐξολεθρευθήσεται (Lev 23:29), ἐντείλατο κύριος, ἐπεὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἔμελλεν τὸ σκεῦος τοῦ πνεύματος προσφέρειν θυσίαν,⁶ ἵνα καὶ ὁ τύπος ὁ γενόμενος ἐπὶ⁷ Ἰσαὰκ τοῦ προσενεχθέντος⁸ ἐπὶ τὸ θυσιαστήριον τελεσθῇ.

Vocabulary

αἰνέω, to praise

ἄπλυτος, -ον, unwashed

ἔντερον, τό, entrails

ἐξολεθρεύω, utterly destroy, put to death

εὐφροσύνη, ἡ, joy, cheerfulness

ζωοποιέω, give life to, make alive

ἡμέτερος, -α, -ον, our

θυσία, ἡ, sacrifice

θυσιαστήριον, τό, altar of burnt offerings (in the forecourt of the Jerusalem temple)

ἱερεὺς, -έως, ὁ, priest

νηστεία, ἡ, day of fasting, esp. the Day of Atonement

νοέω (w. acc.), aor. pass. ptc. νοηθείς: perceive, understand (that); mid. bear in mind, think; pass. be thought of, be perceived

ὄξος, -ους, τό, vinegar (cf. Barn. 7:4)

οὐκοῦν, therefore (cf. Barn. 7:10)

ὀφείλω (and -έω), 2. ὀφειλήσω, 3. ὠφείλησα: owe somebody something, be indebted to; must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), incur sin against

προφανερόω, reveal beforehand

φοβερός, -ά, -όν, terrible, horrifying, dreadful

χολή, ἡ, gall, bile

7:4 τί οὖν (God) λέγει ἐν τῷ προφήτῃ; Καὶ φαγέτωσαν ἐκ τοῦ τράγου τοῦ προσφερομένου τῇ νηστεία ὑπὲρ πασῶν τῶν ἁμαρτιῶν. προσέχετε ἀκριβῶς· Καὶ φαγέτωσαν οἱ ἱερεῖς μόνοι πάντες τὸ ἔντερον ἄπλυτον μετὰ ὄξους.⁹ 5 πρὸς τί;¹⁰ ἐπειδὴ ἐμὲ ὑπὲρ ἁμαρτιῶν μέλλοντα¹¹ τοῦ λαοῦ μου τοῦ καινοῦ¹² προσφέρειν τὴν σάρκα μου μέλλετε ποτίζειν (me) χολὴν μετὰ ὄξους, φάγετε ὑμεῖς μόνοι, τοῦ λαοῦ νηστεύοντος¹³ καὶ κοπτομένου¹⁴ ἐπὶ σάκκου καὶ σποδοῦ, ἵνα δείξῃ ὅτι δεῖ αὐτὸν παθεῖν ὑπὲρ αὐτῶν. 6 ἃ ἐνετείλατο, προσέχετε· Λάβετε δύο τράγους καλοὺς καὶ ὁμοίους καὶ προσενέγκατε (them), καὶ λαβέτω ὁ ἱερεὺς τὸν ἕνα εἰς ὀλοκαύτωμα ὑπὲρ ἁμαρτιῶν (Lev 16:7, 9).

Vocabulary

κόπτω, 3. ἔκοψα: to cut, beat (one's breast); strike somebody, fight; mid. mourn
ὀλοκαύτωμα, τό, whole burnt offering
ὄξος, -ους, τό, vinegar
σάκκος, ὁ, sackcloth
σποδός, ἡ, ashes
τράγος, ὁ, goat
χολή, ἡ, gall, bile

7:7 (With) τὸν δὲ ἕνα τί ποιήσουσιν; Ἐπικατάρατος, φησὶν, ὁ εἷς (Lev 16:8).¹⁵ προσέχετε, πῶς ὁ τύπος τοῦ Ἰησοῦ φανεροῦται. 8 Καὶ ἐμπτύσατε πάντες¹⁶ καὶ κατακεντήσατε καὶ περίθετε¹⁷ τὸ ἔριον τὸ κόκκινον περὶ τὴν κεφαλὴν αὐτοῦ, καὶ οὕτως εἰς ἔρημον βληθήτω¹⁸ (Lev 16:10, 20–22). καὶ ὅταν γένηται οὕτως, ἄγει ὁ βαστάζων τὸν τράγον εἰς τὴν ἔρημον καὶ ἀφαιρεῖ τὸ ἔριον καὶ ἐπιτίθησιν αὐτὸ ἐπὶ φρύγανον τὸ λεγόμενον ῥαχήλ, οὗ καὶ τοὺς βλαστοὺς εἰώθαμεν¹⁹ τρώγειν ἐν τῇ χώρᾳ εὐρίσκοντες. οὕτω μόνης τῆς ῥαχῆς οἱ καρποὶ γλυκεῖς εἰσίν. 9 τί οὖν τοῦτό ἐστιν;²⁰ προσέχετε· Τὸν μὲν ἕνα ἐπὶ τὸ θυσιαστήριον, τὸν δὲ ἕνα ἐπικατάρατον, καὶ ὅτι τὸν ἐπικατάρατον ἐστεφανωμένον. ἐπειδὴ ὄψονται αὐτὸν τότε τῇ ἡμέρᾳ τὸν ποδῆρη ἔχοντα τὸν κόκκινον περὶ τὴν σάρκα καὶ ἐροῦσιν.²¹ Οὐχ οὗτός ἐστιν, ὃν ποτε ἡμεῖς ἐσταυρώσαμεν ἐξουθενήσαντες²² καὶ κατακεντήσαντες καὶ ἐμπτύσαντες; ἀληθῶς οὗτος ἦν, ὁ τότε λέγων ἑαυτὸν υἱὸν θεοῦ εἶναι.

Vocabulary

βλαστός, ὁ, bud, sprout
γλυκύς, -εῖα, -ύ, sweet; comp. γλυκερός, -ή, -ον
εἰώθα (pf. of obsol. pres. ἔθω; pf. w. pres. meaning): be accustomed to
ἐμπτύω, to spit (cf. Barn. 7:9)
ἐπιτίθημι, ²aor. ptc. ἐπιθείς: lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)
κατακεντέω, stab, goad (cf. Barn. 7:9)

κόκκινος, -η, -ον, scarlet, red; τὸ κόκκινον, scarlet cloth

ῥαχήλ, ῥή, blackberry

περιτίθῃμι, put around, wrap around

ποδήρης, -ες, long robe

στεφανόω, to crown; to honor; pass. be crowned with; be honored by (ὑπό) somebody for (some virtue [acc.]) with a crown (dat.)

τρῶγω, eat

φρύγανον, τό, bush

7:10 πῶς γὰρ ὅμοιος ἐκείνῳ; εἰς τοῦτο ὁμοίους τοὺς τράγους, καλοὺς, ἴσους, ἵνα ὅταν ἴδωσιν αὐτὸν τότε ἐρχόμενον, ἐκπλαγῶσιν²³ ἐπὶ²⁴ τῇ ὁμοιότητι τοῦ τράγου. οὐκοῦν ἴδε τὸν τύπον τοῦ μέλλοντος πάσχειν Ἰησοῦ. 11 τί δέ, ὅτι²⁵ τὸ ἔριον εἰς μέσον τῶν ἄκανθῶν τιθέασιν; τύπος ἐστὶν τοῦ Ἰησοῦ τῇ ἐκκλησίᾳ κείμενος, ὅτι ὃς ἐὰν θέλῃ τὸ ἔριον ἄραι²⁶ τὸ κόκκινον,²⁷ δεῖ αὐτὸν πολλὰ παθεῖν διὰ τὸ εἶναι²⁸ φοβεράν τὴν ἄκανθαν, καὶ θλιβέντα κυριεῦσαι αὐτοῦ. οὕτω, (Jesus) φησὶν, οἱ θέλοντές με ἰδεῖν καὶ ἄψασθαί²⁹ μου τῆς βασιλείας ὀφείλουσιν θλιβέντες καὶ παθόντες λαβεῖν με.

Vocabulary

ἐκπλήσσω, impf. ἐξεπλησσόμην, 6. ἐξεπλάγην, aor. pass. ptc. πλαγείς: amaze; pass., be amazed

θλίβω, pf. pass. ptc. τεθλιμμένος: push; oppress, afflict; pass. be oppressed, experience pain

κείμεαι, 2. κείσομαι: stand/be standing; recline; lie sick; lie buried; be appointed, established; subst. (τά) κείμενα, something established/existing

ὁμοιότης, -ητος, ῥή, state of being similar to something (gen.), likeness

φοβερός, -ά, -όν, terrible, horrifying, dreadful

¹ Robert Parker, *Miasmus: Pollution and Purification in Early Greek Religion* (Oxford: Clarendon, 1983), 191; cf. Ἀποτρόπαιος, “one who averts evil” (Philostr. *VA* 8.7.9⁴¹⁵ [§8.1]).

² Mark 5:1–14/Matt 8:28–34/Luke 8:26–39; cf. B. H. McLean, *The Cursed Christ: Mediterranean Expulsion Rituals and Pauline Soteriology* (Sheffield: JSOT Press, 1996), 65–104.

³ Hort. subj. (cf. IV, 12).

⁴ S.v. δύναμαι, impf. ἡδηνάμην.

- 5 Gen. absol. (cf. IV, 9).
- 6 Acc. of spec.
- 7 “In (Isaac).”
- 8 S.v. προσφέρω; ἐπὶ Ἰσαὰκ τοῦ προσε νεχθέντος = ἐπὶ **τοῦ** Ἰσαὰκ **τοῦ** προσε νεχθέντος.
- 9 Quoting an unknown source (cf. Lev 16).
- 10 πρὸς τί, “what is this?”, “why?”
- 11 ἐμέ...μέλλοντα, “when I am about to” + inf. (προσφέρειν).
- 12 ὑπὲρ ἁμαρτιῶν...**τοῦ** λαοῦ μου **τοῦ** καινού.
- 13 Gen. absol.
- 14 Gen. absol.
- 15 Tertullian likewise referred to the Levitical scapegoat as “cursed.” He interprets *both* the “scapegoat” and the “purification” goat as types of Christ (*Adversus Marcionem* 7.7).
- 16 πάντες + verb, “you all....”
- 17 S.v., περιτίθημι, cf. table 9.12.2(d).
- 18 S.v. βάλλω.
- 19 S.v. εἴωθα.
- 20 τί οὖν τοῦτό ἐστιν; (“what therefore does this mean?”).

- 21** S.v. λέγω.
- 22** ἐξουθενέω, s.v. ἐξουθενόω.
- 23** S.v. ἐκπλήσσω.
- 24** ἐπί, “at.”
- 25** τί δέ ὅτι, “but why (is it) that ... ?”
- 26** S.v. αἶρω.
- 27** τὸ ἔριον...τὸ κόκκινον (disc. syn. [Y² hyp.]).
- 28** Art. inf. expressing cause (IV, 2).
- 29** S.v. ἄπτω.

5.7. Martyrdom of Polycarp: The Glorification of Martyrdom

(Mart. Pol. 2, 15–18)

Polycarp (69–155 CE) was the bishop of Smyrna (mod. İzmir, Turkey). He was martyred for refusing to “swear by the fortune of Caesar,” which is to say, for refusing to pay homage to the emperor’s divine spirit. The following account of his martyrdom was written by Christians in Smyrna. This text exemplifies that glorification of martyrdom, which is evident in the second century CE. Martyrdom was promoted as the ideal means by which to secure an eternal reward in the heavenly kingdom.

Date: 249–251 CE, during the Decian persecution.

Text: Ehrman, II, 309–45.

2:1 Μακάρια μὲν οὖν καὶ γενναῖα (are) τὰ μαρτύρια πάντα τὰ κατὰ τὸ θέλημα τοῦ θεοῦ γεγονότα. δεῖ¹ γὰρ εὐλαβεστέρους ἡμᾶς ὑπάρχοντας τῷ θεῷ τὴν κατὰ πάντων ἐξουσία ἀνατιθέναι. 2 τὸ γὰρ γενναῖον αὐτῶν καὶ ὑπομονητικὸν καὶ φιλοδέσποτον τίς οὐκ ἂν θαυμάσειεν;²

Vocabulary

γενναῖος, -α, -ον, high-born; noble; subst., τὸ γενναῖον, nobility

ἐπιδείκνυμι/ἐπιδεικνύω, pres. mid. inf. ἐπιδείκνυσθαι, 3. ἐπέδειξα, ¹aor mid. ἐπεδειξάμην: to show, point out; discuss; prove that (ὅτι)

εὐλαβής, -ές, prudent; reverent, pious; comp. εὐλαβέστερος; adv. εὐλαβῶς, cautiously, piously keeping clean from

μαρτυρία, ἡ, evidence; martyrdom

μαρτύριον, τό, testimony, proof; martyrdom

ὑπομένω, remain, await, endure

ὑπομονητικός, -ή, -όν, showing endurance; subst., τὸ ὑπομονητικόν, endurance

φιλοδέσποτος, -ον, loving one’s master; nt. subst. τὸ φιλοδέσποτον, love of one’s master

2:2 οἱ μᾶστιξιν³ μὲν⁴ καταξανθέντες,⁵ ὥστε⁶ μέχρι⁷ τῶν ἔσω φλεβῶν καὶ ἀρτηριῶν τὴν τῆς σαρκὸς οἰκονομίαν θεωρεῖσθαι, ὑπέμειναν,⁸ ὡς⁹ καὶ τοὺς περιεστῶτας ἐλεεῖν καὶ ὀδύρεσθαι: τοὺς δὲ¹⁰ καὶ εἰς τοσοῦτον γενναιότητος ἐλθεῖν,¹¹ ὥστε μήτε γρύξαι μήτε στενάξαι τινὰ αὐτῶν, ἐπιδεικνυμένους ἅπασιν ἡμῖν, ὅτι ἐκείνη τῇ ὥρᾳ βασανιζόμενοι¹² τῆς σαρκὸς ἀπεδήμουν οἱ μάρτυρες τοῦ Χριστοῦ, μᾶλλον δέ, ὅτι παρεστῶς ὁ κύριος ὠμίλει αὐτοῖς.

Vocabulary

ἀποδημέω, travel abroad

ἀρτηρία, ἡ, artery

γενναιότης, -τητος, ὁ, nobility

γρύζω, complain, mutter

ἐλεέω, be merciful; feel pity; pass. be shown mercy

καταξάινω, be torn to shreds

μάστιξ, -ιγος, ἡ (mostly pl.), lashes (of a whip)

ὀδύρομαι, wail, lament

οἰκονομία, ἡ, management of a household; economy; administration of an office; arrangement, structure (of parts), “anatomy”

ὁμιλέω, speak to (of Christ talking to martyrs)

περίστημι, pf. stand around; subst. ptc. bystander

τοσοῦτος, -αύτη, -οῦτον, so much/great/large, etc.; pl. so many

ὑπομένω, remain, await; endure, stand one's ground, hold out; bear an ordeal, put up with

φλέψ, ἡ, φλεβός, vein

2:3 καὶ προσέχοντες τῇ τοῦ Χριστοῦ χάριτι τῶν κοσμικῶν κατεφρόνουν βασάνων,¹³ διὰ μιᾶς ὥρας τὴν αἰώνιον ζωὴν ἐξαγοραζόμενοι. καὶ τὸ πῦρ ἦν αὐτοῖς ψυχρὸν τὸ τῶν ἀπανθρώπων βασανιστῶν.¹⁴ πρὸ ὀφθαλμῶν (αὐτῶν) γὰρ εἶχον φυγεῖν¹⁵ τὸ αἰώνιον καὶ μηδέποτε σβεννύμενον, καὶ τοῖς τῆς καρδίας ὀφθαλμοῖς¹⁶ ἀνέβλεπον τὰ τηρούμενα τοῖς ὑπομείνασιν ἀγαθὰ,¹⁷ ἃ οὔτε οὕς ἤκουσεν¹⁸ οὔτε ὀφθαλμὸς εἶδεν οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη, ἐκεῖνοις δὲ ὑπεδείκνυτο ὑπὸ τοῦ κυρίου, οἵπερ μηκέτι ἄνθρωποι ἀλλ' ἤδη ἄγγελοι ἦσαν.

Vocabulary

ἀναβλέπω, look up/above at (w. acc.); regain sight

ἀπάνθρωπος, -ον, inhuman

βασανιστής, ὁ, guard in a prison (frequently under orders to torture prisoners)

βάσανος, ἡ, torture, torment

εἴπερ, since; if really/indeed

ἐξαγοράζω, purchase something, to ransom

καταφρονέω, despise, treat with contempt

κοσμικός, -ή, -όν, earthly, worldly

ὅσπερ, ὅνπερ (acc.) / ἥπερ (fm.) / ὅπερ (nt.) / ἅπερ (nt. pl.): the very man/woman/thing(s); which indeed/exactly; ὅνπερ τρόπον, in the same way

σβέννυμι, 3. ἔσβεσα, aor. inf. σβέσαι: extinguish, put out (a fire); pass. be extinguished

ψυχρός, -ή, -όν, cold

2:4 ὁμοίως δὲ καὶ οἱ εἰς τὰ θηρία κατακριθέντες ὑπέμειναν δεινὰς κολάσεις, κήρυκας¹⁹ μὲν ὑποστρωννύμενοι καὶ ἄλλαις ποικίλων βασάσων ἰδέαις κολαζόμενοι, ἵνα, εἰ δυνηθείη,²⁰ διὰ τῆς ἐπιμόνου κολάσεως εἰς ἄρνησιν αὐτοὺς τρέψη.

Vocabulary

ἄνησις, ἡ, denial

ἐπίμονος, -ον, continuous

ἰδέα, ἡ, idea, kind, form

κατακρίνω, condemn; sentence somebody to do something

κῆρυξ, -υκος, ὁ, herald, public messenger; trumpet shell (seashell with sharp edges used in torture)

κολαφίζω, to slap

κόλασις, ἡ, punishment, torture

ποικίλος, -η, -ον, various, various kinds

τρέπω, 3. ἔτρεψα, aor. pass. inf. τραπήναι: incline/turn somebody toward (εἰς); mid. turn/take oneself to (εἰς)

ὑποστρώννυμι, stretch/spread out on something

Polycarp's Martyrdom (15–18)

This section follows Polycarp's prayer, which ends with an "Amen."

15:1 Ἀναπέμψαντος δὲ αὐτοῦ²¹ τὸ ἄμην καὶ πληρώσαντος τὴν εὐχὴν, οἱ τοῦ πυρὸς ἄνθρωποι²² ἐξῆψαν τὸ πῦρ. μεγάλης δὲ ἐκλαμψάσης φλογός,²³ θαῦμα εἶδομεν, οἷς ἰδεῖν ἐδόθη· οἱ καὶ²⁴ ἐτηρήθημεν εἰς τὸ ἀναγγεῖλαι²⁵ τοῖς λοιποῖς τὰ γενόμενα.

Vocabulary

ἀναπέμπω, send up

ἐκλάμπω, 2. ἐκλάμψω, 3. ἐξέλαμψα: blaze up; shine, beam forth

ἐξάπτω, 3. ἐξῆψα: light a fire

εὐχή, ἡ, prayer; vow, oath; εὐχῆς ἕνεκεν, in fulfillment of a vow

θαῦμα, τό, a wonder, amazing event

φλόξ, ἡ, φλογός, flame

15:2 τὸ γὰρ πῦρ καμάρας εἶδος ποιῆσαν, ὥσπερ ὀθόνη πλοίου ὑπὸ πνεύματος πληρουμένη, κύκλῳ περιετείχισεν τὸ σῶμα τοῦ μάρτυρος· καὶ ἦν μέσον²⁶ οὐχ ὡς σὰρξ καιομένη, ἀλλ' ὡς ἄρτος ὀπτώμενος ἢ ὡς χρυσὸς καὶ ἄργυρος ἐν καμίνῳ πυρούμενος. καὶ γὰρ εὐωδίας τοσαύτης ἀντελαβόμεθα ὡς λιβανωτοῦ πνέοντος ἢ ἄλλου τινὸς τῶν τιμίων ἁρωμάτων.

Vocabulary

ἄργυρος, ὁ, silver

ἄρωμα, -ματος, τό, spice; spices and aromatic oils (esp. used for embalming the dead)

εἶδος, -ους, τό, form, appearance

εὐωδία, ἡ, aroma, fragrance, perfume

καίω (Att. κάω), ἔκωσα: light something, kindle a fire, to burn

καμάρα, ἡ, arch

καμίνος, ἡ, furnace, oven

λιβανωτός, ὁ, frankincense

ὀθόνη, ἡ, sail

ὀπτάω, to bake

περιτειχίζω, surround with a wall

πνέω, 3. ἔπνευσα: to blow (of wind); subst. (ptc.), wind

πυρόω, burn with fire; heat to red hot: pass. be set on fire, be purified by fire (of metals)

τίμιος, -α, -ον, precious, valuable; superl. τιμιώτερος, -α, -ον, more precious

χρυσός, ὁ, gold, gold coin

16:1 Πέρας γοῦν ἰδόντες οἱ ἄνομοι μὴ δυνάμενον αὐτοῦ τὸ σῶμα ὑπὸ τοῦ πυρὸς δαπανηθῆναι, ἐκέλευσαν προσελθόντα αὐτῷ κομφέκτορα παραβῦσαι ξιφίδιον. καὶ τοῦτο (αὐτοῦ) ποιήσαντος, ἐξῆλθεν περιστερὰ καὶ πλῆθος αἵματος, ὥστε²⁷ κατασβέσαι τὸ πῦρ καὶ θαυμάσαι πάντα τὸν ὄχλον, εἰ τοσαύτη τις διαφορὰ μεταξὺ τῶν τε²⁸ ἀπίστων καὶ τῶν ἐκλεκτῶν.

Vocabulary

ἄπιστος, -ον, unbelieving, faithless; unbelievable; subst. unbelievers

γοῦν, thus, then; at any rate

δαπανάω, destroy, here “consume”

κατασβέννιμι, quench (a fire)

κομφέκτωρ, -τορα, ὁ, executioner (Lat. loanw.)

ξιφίδιον, τό, dagger

παραβύω, stab with (acc.)

πέρας, -ατος, τό, limit, end (of the earth), boundary; (adv.) πέρας, finally, in conclusion; as a result

16:2 ὣν εἷς²⁹ καὶ οὗτος³⁰ γηγόνει³¹ ὁ θαυμασιώτατος μάρτυς Πολύκαρπος, ἐν τοῖς καθ' ἡμᾶς³² χρόνοις διδάσκαλος ἀποστολικὸς καὶ προφητικὸς γενόμενος, ἐπίσκοπός τε τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. πᾶν γὰρ ῥῆμα, ὃ ἀφῆκεν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη καὶ τελειωθήσεται.

Vocabulary

ἀποστολικός, -ή, -όν, apostolic

ἐπίσκοπος, ὁ, bishop

καθολικός, -ή, -όν, universal

προφητικός, -ή, -όν, prophetic

Σμύρνα, -ης, Smyrna (mod. İzmir)

17:1 Ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονηρός, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τό τε μέγεθος αὐτοῦ τῆς μαρτυρίας καὶ τὴν ἀπὸ ἀρχῆς ἀνεπίληπτον πολιτείαν, ἐστεφανωμένον τε τὸν τῆς ἀφθαρσίας στέφανον καὶ βραβεῖον ἀναντίρρητον ἀπενηνεγμένον,³³ ἐπετήδευσεν, ὥς μηδὲ τὸ σωματίον αὐτοῦ ὑφ' ἡμῶν ληφθῆναι, καίπερ πολλῶν ἐπιθυμούντων³⁴ τοῦτο ποιῆσαι καὶ κοινωνῆσαι τῷ ἀγίῳ αὐτοῦ σαρκίῳ.

Vocabulary

ἀναντίρρητος, -ον, undeniable, incontestable

ἀνεπίληπτος, -ον, irreproachable

ἀντίζηλος, ὁ, jealous one

ἀντίκειμαι, oppose somebody; subst. adversary (here, the “devil”)

ἀποφέρω, ²aor. inf. ἀπενεγκεῖν, aor. mid. inf. ἀποφέρεσθαι: carry off/away; mid. win a prize; carry away from (ἀπό) somebody to (ἐπί) somebody

ἀφθαρσία, ἡ, immortality

βάσκανος, ὁ, envious one

βραβεῖον, τό, prize awarded by an adjudicator (βραβεύς)

γένος, -ους, τό, family; race; nation, people; offspring, descendants; sort, kind

ἐπιτηδεύω, take care that (ὥς = ὅτι)

κοινωνέω, have a share of something (w. gen.)

πολιτεία, ἡ, citizenship; way of life, conduct

σαρκίον, τό, piece of flesh (dim.)

στεφανόω, crown; honor; pass. be crowned with; be honored by (ὑπό) somebody for (some virtue [acc.]) with a crown (dat.)

σωμάτιον, τό, poor body (dim. of σῶμα)

17:2 (The adversary) ὑπέβαλεν γοῦν Νικήτην³⁵ τὸν τοῦ Ἡρώδου³⁶ πατέρα, ἀδελφὸν δὲ Ἀλκης,³⁷ ἐντυχεῖν τῷ ἄρχοντι, ὥστε³⁸ μὴ δοῦναι αὐτοῦ τὸ σῶμα, Μή, φησίν, ἀφέντες τὸν ἐσταυρωμένον³⁹ τοῦτο ἄρξονται σέβεσθαι.⁴⁰ καὶ ταῦτα εἶπον ὑποβαλλόντων καὶ ἐνισχυόντων τῶν Ἰουδαίων,⁴¹ οἱ καὶ ἐτήρησαν, μελλόντων ἡμῶν⁴² ἐκ τοῦ πυρὸς αὐτὸν λαμβάνειν, ἀγνοοῦντες, ὅτι οὔτε⁴³ τὸν Χριστόν⁴⁴ ποτε καταλιπεῖν δυνησόμεθα, τὸν⁴⁵ ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας⁴⁶ παθόντα, (though) ἄμωμον ὑπὲρ ἁμαρτωλῶν, οὔτε ἕτερόν τινα σέβεσθαι.

Vocabulary

ἄμωμος, -ον, faultless, above reproach

ἐνισχύω, urge insistently

ἐντυγχάνω, 3. ἐνέτυχον, ²aor. inf. ἐντυχεῖν: bring a charge against; appeal, petition; happen to meet with/run into somebody

πάσχω, 1. πείσομαι, ²aor. ἔπαθον, ptc. παθών, 4. πέπονθα: suffer, endure, undergo; experience

σβέννυμι, aor. inf. σβέσαι, aor. pass. impv. σβέσθητι: extinguish, put out (a fire); pass. be extinguished

ὑποβάλλω, suggest

17:3 τοῦτον μὲν⁴⁷ γὰρ υἱὸν ὄντα τοῦ θεοῦ προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου ἀγαπῶμεν ἀξίως ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς⁴⁸ εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον· ὧν⁴⁹ γένοιτο⁵⁰ (possible for) καὶ ἡμεῖς κοινωνοὺς τε καὶ συμμαθητὰς γενέσθαι.

Vocabulary

ἀνυπέρβλητος, -ον, unsurpassable

ἀξίως, worthily

εὖνοια, ἡ, affection, enthusiasm; goodwill

κοινωνός, ὁ, companion, partner

μιμητής, -ου, ὁ, imitator

συμμαθητής, fellow disciple

18:1 Ἰδὼν οὖν ὁ κεντυρίων τὴν τῶν Ἰουδαίων γενομένην φιλονεικίαν, θεὸς⁵¹ αὐτὸν⁵² ἐν μέσῳ, ὡς (was the) ἔθος αὐτοῖς, ἔκαυσεν⁵³ (his body). 2 οὕτως τε ἡμεῖς ὕστερον ἀνελόμενοι⁵⁴ τὰ⁵⁵ τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίον ὅστ᾽ αὐτοῦ ἀπεθέμεθα, ὅπου καὶ ἀκόλουθον ἦν.

Vocabulary

ἀκόλουθος, -ον, suitable

ἀποτίθημι, ²aor. mid. **ἀπεθέμην**: mid. lay something down, put something away

δόκιμος, -ον, genuine, fine; comp. **δοκιμώτερα**, finer

ἐνθα (adv.), there; where

κεντυρίων, -ωνος, ὁ, centurion (Lat. loanw., cf. ἑκατοντάρχη)

πολυτελής, -ές, expensive

ὕστερος, -α, -ον, coming after; last; **ὕστερον** (adv.), later, after, finally

φιλονεικία, ἡ, contentiousness

18:3 ἐνθα ὡς⁵⁶ δυνατὸν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ παρέξει⁵⁷ ὁ κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἷς τε τὴν τῶν προηθηκότων⁵⁸ μνήμην καὶ (εἰς τὴν) τῶν μελλόντων ἀσκησίν τε καὶ ἐτοιμασίαν.

Vocabulary

ἀγαλλίασις, -εως, ἡ, exultation, gladness

ἀσκησίς, ἡ, practice (of athletics, here applied to martyrs)

γενέθλιος, -ον, belonging to one's birth; ἡμέρα γενέθλιον, birthday celebration

ἔνθα (adv.), here; where

ἐτοιμασία, ἡ, preparation

μνήμη, ἡ, memory of something (gen.), commemoration

παρέχω, 3. παρέσχον, ptc. παρασχών, 2^{aor.} mid. impv. παράσχου: provide/give; + inf., allow/grant to somebody (dat.), do something

προέρχομαι, go forward, approach; come/go before; come/go forth; go (read) forward

1 δεῖ...ὕμῃς...ἀνατιθέναι.

2 Cf. table 1.3(b).

3 Dat. of means.

4 μέν (postpos.) is coordinated with ὥστε and οἱ functions like a dem. pron. (οὗτοι) or pron. (αὐτοί).

5 Concessive adv. ptc. (cf. IV, 1.5).

6 ὥστε (“so that”) w. inf. (cf. IV, 15).

7 “As far as,” “down to.”

8 Main verb of the sentence.

9 Like ὥστε, ὥς (“while”) can take the inf.

10 τοὺς δέ (fr. οἱ δέ, “but they”); here acc. as subj. of inf.

11 ἐλθεῖν...εἰς, “to come to (such nobility),” i.e., to “show, display (such nobility).”

12 Temp. adv. ptc. (“while,” cf. IV, 1.1).

- 13 τῶν κοσμικῶν...βασάνων (dis. syn. [Y¹ hyp.]).
- 14 τὸ πῦρ...τὸ τῶν ἀπανθρώπων βασανιστῶν (dis. syn. [Y² hyp.]).
- 15 Gerundive inf., “escaping” (s.v. φεύγω).
- 16 “With the eyes of the(ir) heart(s).”
- 17 τὰ...ἀγαθά.
- 18 ἀκούω + gen. When a gen. form follows the verb ἀκούω in Classical Greek, it often indicates the person or source of the sound, whereas the acc. case denotes the object or thing which is heard. However, in Hellenistic Greek these distinctions often became blurred.
- 19 S.v. κήρυξ.
- 20 Aor. pass. opt., cf. table 9.3.3(b) (“if possible”).
- 21 Gen. absol. (αὐτοῦ refers to Polycarp, cf. IV, 9).
- 22 οἱ τοῦ πυρὸς ἄνθρωποι, i.e., men in charge of the fire.
- 23 Gen. absol.; μεγάλῃς...φλογός.
- 24 οἱ καί (see οἱ μὲν above) functions like the pronoun αὐτοί, intensifying the implied subject of the verb (“we ourselves”).
- 25 Art. inf. w. εἰς (cf. IV, 2.1).
- 26 Adv. nt. form (s.v. μέσος), “in the midst.”
- 27 ὥστε w. inf. (cf. IV, 15).

- 28** τε (postpos.)...καί....
- 29** ὧν εἷς, “one of whom.”
- 30** οὗτος...ὁ θαυμασιώτατος Πολύκαρπος.
- 31** Here γίνομαι functions as a substitute for εἰμί.
- 32** καθ' ἡμᾶς (“our”).
- 33** S.v. ἀποφέρειω.
- 34** Gen. absol.
- 35** Niketes.
- 36** Herod, an irenarch (εἰρήναρχος) in Smyrna.
- 37** Alce, a woman of Smyrna.
- 38** ὥστε w. inf. (cf. IV, 15).
- 39** I.e., Jesus Christ.
- 40** ἄρξονται σέβεσθαι...τοῦτο.
- 41** Gen. absol.
- 42** Gen. absol. (“when ...”).
- 43** οὔτε... οὔτε... (“neither ... nor ...”)

- 44** Prolep. of τὸν Χριστόν.
- 45** τὸν Χριστόν...τὸν... πανθόντα, modifier in 2nd attrib. pos. (cf. IV, 4.2).
- 46** ὑπὲρ τῆς...σωτηρίας.
- 47** μὲν...δέ....
- 48** εὐνοίας...τῆς (modifying phrase).
- 49** ὧν, “with whom.”
- 50** Opt., “may it happen,” “may it be.”
- 51** S.v. τίθημι.
- 52** I.e., (the body of) Polycarp.
- 53** S.v. κλαίω.
- 54** S.v. ἀναιρέω.
- 55** τὰ...ὅστᾱ.
- 56** ὡς...παρέξει ὁ κύριος.
- 57** παρέξει (Att.) > παρέξῃ.
- 58** Cf. table 9.1.6(d).

5.8. Apocalypse of Peter: *A Tour of Hell*

(Apoc. Pet. 21–34)



Fig. 12. Head, Smyrna (photo: author).

Provenance: Syria-Palestine.

Date: 135–140 CE.

Text: Thomas J. Kraus, Tobias Nicklas, *Das Petrusevangelium und die Petrusapokalypse: Die griechischen Fragmente mit deutscher und englischer Übersetzung* (Berlin: Walter de Gruyter, 2004); ET: Bart D. Ehrman, *The New Testament and Other Early Christian Writings: A Reader* (New York: Oxford University Press, 1998), 407–12.

The Apocalypse of Peter was discovered, along with the Gospel of Peter, in 1887 in the tomb of a Christian monk in Akhmim, north of Nag Hammadi, Upper Egypt. This pseudonymous text was counted among the books of canonical scripture in some places, appearing in the canonical lists of both the Muratorian Canon and Codex Claramontanus, as well as in patristic allusions. The Apocalypse of Peter belongs to the genre of tour apocalypses.¹ However, this text is unique for being the only tour apocalypse in which a deity or savior (here Jesus) takes a sage (here the apostle Peter) on a *descent* to tour the abode of hell before ascending for the typical apocalyptic tour of heaven.² Thus, this text can also be situated within the Christian tradition of Christ's descent into hell.³ For its detail, the author drew on Jewish and Christian traditions, with an interest in punishment after death (e.g. 3 Baruch, Testament of Abraham, 1 En. 14, 17–36), adding fiery punishments and geographical details.

After describing the terrifying events that will accompany Christ's second coming, the Apocalypse of Peter narrates the apostle Peter's tour of hell, depicted as an anti-utopian abode of bodily torment. Hell is a place where the condemned sit in filth and in a variety of bodily discharges such as blood, sweat, pus, and excrement. The taxonomy of transgressions in this text maps out, in an unsystematic way, the categories of sin, specifying an appropriate post mortem punishment for each category. In each case, the punishment is made to fit the crime.⁴

Special Features: Note the use of *iota*-adscripts (cf. IV, 16).

Related Texts: Narrations of sages being taken on heavenly tours is a common feature of Jewish apocalyptic texts (e.g., 1 En. 17–36, 72–82, 3 Baruch, T. Levi, 2 Cor 11:30–12:1 [§4.9]).

While Jesus takes Peter on a tour of hell, Peter declares:

21 Εἶδον δὲ καὶ ἕτερον τόπον καταντικρὺς ἐκείνου⁵ (and it was) αὐχμηρόν, καὶ ἦν τόπος κολάσεως καὶ οἱ καλαζόμενοι ἐκεῖ καὶ οἱ κολάζοντες ἄγγελοι σκοτεινὸν εἶχον αὐτῶν τὸ ἔνδυμα⁶ κατὰ τὸν ἄερα τοῦ τόπου. 22 καὶ τινες ἦσαν ἐκεῖ ἐκ τῆς γλώσσης κρεμάμενοι· οὗτοι δὲ ἦσαν οἱ βλασφημοῦντες τὴν ὁδὸν τῆς δικαιοσύνης, καὶ ὑπέκειτο αὐτοῖς πῦρ φλεγόμενον καὶ κολάζον αὐτούς.

Vocabulary

αὐχμηρός, -ά, -όν, dry, parched

καταντικρὺς(ς), directly opposite (w. gen.)

κολάζω, punish, punish for (ἐπί), chastise

κόλασις, ἡ, punishment, torture

κρεμάννυμι/κραμάζω, pres. mid. κρέμαμαι, pres. mid. ptc. κρεμάμενος, 3. ἐκρέμασα, aor. mid. inf. κρέμασθαι, aor. pl. ptc. κρεμάσαντες, 6. ἐκεμάσθην: hang up something, hang something from (gen.); hang somebody in execution; mid. hang, be suspended; pass. be hung up, suspended

σκοτεινός, -ή, -όν, dark

ὑποκείμεναι, lie under, below; be subject to somebody/something

φλέγω, to burn; pass. be on fire

23 καὶ λίμνη τις ἦν μεγάλη πεπληρωμένη βοβόρου φλεγόμενου, ἐν ᾧ ἦσαν ἄνθρωποι τινες ἀποστρέφοντες τὴν δικαιοσύνην, καὶ ἐπέκειντο⁷ αὐτοῖς ἄγγελοι βασανισταί. 24 ἦσαν δὲ καὶ ἄλλοι, γυναῖκες τῶν πλοκάμων ἐξηρτημέναι ἀνωτέρω τοῦ βορβόρου ἐκείνου τοῦ ἀναπαφλάζοντος. αὗται δὲ ἦσαν αἱ πρὸς μοιχείαν κοσμηθεῖσαι. οἱ δὲ συμμιγέντες αὐτῶν τῷ μιάσματι τῆς μοιχείας [were hanging] ἐκ τῶν ποδῶν,⁸ καὶ τὰς κεφαλὰς εἶχον ἐν τῷ βορβόρῳ... [and]...ἔλεγον· οὐκ ἐπιστεύομεν ἐλεύσεσθαι⁹ εἰς τοῦτον τὸν τόπον.

Vocabulary

ἀναπαφλάζω, to boil/bubble up

ἀνώτερος, -έρα, -ον, above (w. gen.)

βασανιστης, ὁ, guard who tortures prisoners, tormenting jailor

βόβορος, ὁ, filth (in the netherworld)

ἐξαρτάω, hang

ἐπίκειμαι (w. dat.), set over, set/lay upon; adorn with; confront

κοσμέω, arrange, put in order; adorn, dress

λίμνη, ἡ, lake

μίασμα, -ματος, τό, defilement, pollution

μοιχεία, ἡ, adultery

πλόκαμος, ὁ, braid of hair

συμμείγνυμι, pf. pass. ptc. συμμεμιγμένος: mix together, mingle with; mid. associate with; be joined sexually with (gen.)

25 Καὶ τοὺς φονεῖς ἔβλεπον καὶ τοὺς συνειδότας αὐτοῖς βεβλημένους¹⁰ ἐν τινι τόπῳ τεθλιμμένοι καὶ πεπληρωμένοι ἔρπετῶν πονηρῶν καὶ πλησσομένους ὑπὸ τῶν θηρίων ἐκείνων καὶ οὕτω στρεφομένους ἐκεῖ ἐν τῇ κολάσει ἐκείνῃ. ἐπέκειντο δὲ αὐτοῖς σκώληκες ὥσπερ νεφέλαι σκότους. αἱ δὲ ψυχὰι τῶν πεφονευμένων ἐστῶσαι¹¹ καὶ ἐφορῶσαι τὴν κολάσιν ἐκείνων τῶν φονέων ἔλεγον· ὁ θεός,¹² δικαία σου ἡ κρίσις.

Vocabulary

ἔρπετόν, τό, reptile

θλίβω, pf. pass. ptc. τεθλιμμένος: push; oppress, afflict; pass. be oppressed, experience pain

σκώληξ, -ηκος, ὁ, worm

σύνοιδα (pf.), be aware of information, consent to

φονεύς, -εως, ὁ, φονέα (acc.), φονέας (acc. pl.), murderer

φονεύω, to murder, kill

φορέω, wear (clothing/armor); bear, suffer; here, “bear/endure somebody’s torment by looking or gazing upon those being tormented”

26 πλησίον δὲ τοῦ τόπου ἐκείνου εἶδον ἕτερον τόπον τεθλιμμένον, ἐν ᾧ ὁ ἰχώρ καὶ ἡ δυσωδία τῶν κολαζομένων κατέρρεε, καὶ (something) ὥσπερ λίμνη ἐγίνετο ἐκεῖ, καὶ ἐκείνη ἐκάθηντο¹³ γυναῖκες ἔχουσai τὸν ἰχῶρα μέχρι τῶν τραχήλων, καὶ ἀντικρὺς αὐτῶν πολλοὶ παῖδες...ἄωροι ἐτίκτοντο καθήμενοι ἔκλαιον. καὶ προήρχοντο ἐξ αὐτῶν πυρὸς καὶ τὰς γυναῖκας ἔπλησσον κατὰ τῶν ὀφθαλμῶν. αὗται δὲ ἦσαν αἱ [women who conceived out of wedlock] καὶ ἐκτρώσασαι.

Vocabulary

ἀντικρὺς (w. gen.), opposite

ἄωρος, -ον, (aborted) prematurely

δυσωδία, ἡ, foul smell, stench

ἐκτρώσκω, cause an abortion

ἰχώρ, -ῶρος, ὅ, discharge (from a wound), pus
καταρρέω, impf. κατέρρεον: to stream/run down

πλησίον (w. gen.), near, nearby

πλήσσω, 2aor. pass. ptc. πληγείς, pf. pass. inf. πεπλάσθαι: to wound, strike; sting (of bees), bite

προέρχομαι, go forward, approach; go (read) forward; come/go before; come/go forth

τράχηλος, ὅ, neck

27 Καὶ ἕτεροι ἄνδρες καὶ γυναῖκες φλεγόμενοι ἦσαν¹⁴ μέχρι τοῦ ἡμίσους αὐτῶν καὶ βεβλημένοι ἐν τόπῳ σκοτεινῷ καὶ μαστιζόμενοι ὑπὸ πνευμάτων πονηρῶν καὶ ἐσθιόμενοι (their) τὰ σπλάγχνα ὑπὸ σκωλήκων ἀκοιμήτων. οὗτοι δὲ ἦσαν οἱ διώξαντες τοὺς δικαίους καὶ παραδόντες αὐτούς, 28 καὶ πλησίον ἐκείνων πάλιν γυναῖκες καὶ ἄνδρες μασώμενοι αὐτῶν τὰ χεῖλη καὶ κολαζόμενοι καὶ πεπυρωμένον σίδηρον κατὰ τῶν ὀφθαλμῶν λαμβάνοντες. οὗτοι δὲ ἦσαν οἱ βλασφημήσαντες καὶ κακῶς εἰπόντες τὴν ὁδὸν τῆς δικαιοσύνης. 29 καὶ καταντικρὺ τούτων ἄλλοι πάλιν ἄνδρες καὶ γυναῖκες τὰς γλώσσας αὐτῶν μασώμενοι καὶ πῦρ φλεγόμενον ἔχοντες ἐν τῷ στόματι. οὗτοι δὲ ἦσαν οἱ ψευδομάρτυρες.

Vocabulary

ἀκοίμητος, -ον, never-resting

ἥμισυς, -εῖα, -υ, half; μέχρι τοῦ ἡμίσους, up to the middle (of one's body)

κακῶς (adv.), wrongly, wickedly

καταντικρὺ, directly opposite (w. gen.)

μασάομαι, to bite, gnaw

μαστιζω, strike with a whip, to scourge

σίδηρος, ὅ, iron, anything made of iron

σκώληξ, -ηκος, ὅ, worm

σπλάγχνα, τὰ, inward parts, entrails (esp. heart, lungs, liver, kidneys); fig. affection, love

χεῖλος, -ους, τό; pl. τὰ χεῖλη: lips; edge, shore (of the sea), bank (of a river)

ψευδόμαρτυς, -υρος, ὅ, false witness

30 Καὶ ἐν ἑτέρῳ τινὶ τόπῳ χάλικες ἦσαν ὀξύτεροι (than) ξιφῶν καὶ παντὸς ὀβελίσκου πεπύρωμένοι, καὶ γυναῖκες καὶ ἄνδρες ῥάκη ῥυπαρὰ ἐνδεδυμένοι ἐκυλίντο ἐπ' αὐτῶν¹⁵ κολαζόμενοι.¹⁶ οὗτοι δὲ ἦσαν οἱ πλουτοῦντες καὶ τῷ πλούτῳ αὐτῶν πεποιθότες καὶ μὴ ἐλεήσαντες ὀρφανοὺς καὶ χήρας, ἀλλ' ἀμελήσαντες τῆς ἐντολῆς τοῦ θεοῦ. 31 ἐν δὲ ἑτέρῳ λίμνῃ μεγάλη πεπληρωμένῃ πύου καὶ αἵματος καὶ βορβόρου ἀναζέοντος ἰστήκεισαν¹⁷ ἄνδρες καὶ γυναῖκες μέχρι γονάτων. οὗτοι δὲ ἦσαν οἱ δανίζοντες καὶ ἀπαιτοῦντες τόκους τόκων.

Vocabulary

ἀμελέω, disregard, neglect

ἀναζέω, to boil

ἀπαιτέω, demand payment of a loan

βόβορος, ὁ, filth

δανίζω, lend money

ἐλεέω, be merciful; feel pity; pass. be shown mercy

κυλίω, roll something up/down; mid., roll oneself upon something; pour down

ξίφος, -εος, τό, sword

ὀβελίσκος, ὁ, skewer, spit

ὀξύς, -εῖα, -ύ, sharp; swift, quick (of spirit/mind); comp. ὀξύτερος

ὀρφανός, -ή, -όν, orphaned; subst. orphan

πλουτέω, be rich

πύον, τό, pus

ῥάκος, -ους, τό, tattered garment, rag

ῥυπαρός, -ά, -ον, filthy, dirty

τόκος, ὁ, childbirth; offspring; interest (on money owed)

χάλιξ, -ικος, ὁ, sharp stones

χήρα, ἡ, widow

32 Ἄλλοι ἄνδρες καὶ γυναῖκες ἀπὸ κρημοῦ μεγάλου καταστρεφόμενοι ἦρχοντο κάτω καὶ πάλιν ἠλαύοντο ὑπὸ τῶν ἐπικειμένων ἀναβῆναι ἄνω ἐπὶ τοῦ κρημοῦ καὶ κατεσρέφοντο ἐκεῖθεν κάτω καὶ ἡσυχίαν οὐκ εἶχον ἀπὸ ταύτης τῆς κολάσεως. οὗτοι δὲ ἦσαν οἱ μιάναντες τὰ σώματα ἑαυτῶν ὡς γυναῖκες ἀναστρεφόμενοι, αἱ δὲ μετ' αὐτῶν γυναῖκες αὗται ἦσαν αἱ συγκοιμηθεῖσαι ἀλλήλαις ὡς ἂν ἀνὴρ πρὸς γυναῖκα.

Vocabulary

ἀναστρέφω, 6. ἀνεστράφην, fut. pass. ἀναστραφήσομαι: overturn something; pass. behave, conduct oneself; associate with

ἐκεῖθεν, from there

ἐλαύνω, to drive, compel

ἡσυχία, ἡ, quietness, silence; decorum; rest

καταστρέφω, cast down

κρημνός, ὁ, cliff, precipice

συγκοιμάομαι (w. dat.), lie/sleep with somebody

33 καὶ παρὰ τῷ κρημνῷ ἐκείνῳ τόπος ἦν πυρὸς πλείστου γέμων. κακεῖ ἰστήκεισαν ἄνδρες οἵτινες ταῖς ἰδίαις χερσὶ ξόανα ἑαυτοῖς ἐποίησαν ἀντὶ ¹⁸ θεοῦ. καὶ παρ' ἐκείνοις ἄνδρες ἕτεροι καὶ γυναῖκες ῥάβδους πυρὸς ἔχοντες καὶ ἀλλήλους τύπτοντες καὶ μηδέποτε παύόμενοι τῆς τοιαύτης κολάσεως, 34 καὶ ἕτεροι πάλιν ἐγγὺς ἐκείνων γυναῖκες καὶ ἄνδρες φλεγόμενοι καὶ στρεφόμενοι καὶ τηγανιζόμενοι. οὗτοι δὲ ἦσαν οἱ ἀφέντες τὴν ὁδὸν τοῦ θεοῦ.

Vocabulary

γέμω (w. gen.), nt. pres. ptc. γέμων: be full of something
ἐγγύς (adv.), near, close to; on the verge of
 ξόανον, τό, wooden cult image
μηδέποτε, never
πλείστος, -η, -ον, most, greatest, chief
ῥάβδος, ῥή, rod, staff
 τηγανίζω, fry, roast
τύπτω, ἔτυπα: beat, strike

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1 Martha Himmelfarb, *Tours of Hell: An Apocalyptic Form in Jewish and Christian Literature* (Philadelphia, University of Pennsylvania Press, 1983), 170, cf. 169.

2 The two earliest apocalypses in the Jewish tradition are the Book of Watchers (third century BCE) and the Book of Heavenly Luminaries (early third century BCE or before) in 1 En. 6–36 and 72–82 respectively.

3 Cf. Acts 2:27, 31; 1 Pet 3:19, 20, 4:6, 8–10; and later in the Apostles’ Creed (κατελθόντα εἰς τὰ κατώτατα) and Athanasian Creed. A. Dieterich has argued that this tour apocalypse is a Christianized version of the pagan Orphic-Pythagorean Hades and the conjuring of ghosts to learn of the future (ῥή νέκυια) going back to archaic Greece (*Nekyia: Beiträge zur Erklärung der neuentdeckten Petrusapokalypse*, 2nd ed. [Leipzig: Teubner, 1913]); cf. Orphic tendencies of the Pythagorean tradition, which emphasized Orpheus’s ῥή κατάβασις εἰς Ἄϊδου, and Aeneas’s visit to the underworld (Virgil, *Aeneid*, VI).

4 D. Fiensy, “*Lex talionis* in the Apocalypse of Peter,” *HTR* 76 (1983), 255–258, esp. 256; Lautaro R. Lanzillotta, “Does the Punishment Reward the Righteous? The Justice Pattern Underlying the Apocalypse of Peter,” in *The Apocalypse of Peter*, 127–157, ed. Bremmer and Czachesz; Alan E. Bertstein, *The Formation of Hell: Death and Retribution in the Ancient and Early Christian worlds* (London: UCL Press, 1993).

5 I.e., heaven.

6 σκοτεινόν...τὸ ἔνδυμα.

7 Athematic verb (no connecting vowel).

8 The term “feet” is a euphemism for “testicles”; cf. Saul Lieberman, “On Sins and Their Punishment,” in his *Texts and Studies* (New York: Ktav, 1974), 33, 41–43, 47; Himmelfarb, *Tours of Hell*, 82–92. Hanging by the testicles is also a punishment for adultery in the hell of Lucian’s *True Story* 2.25–26, 31 (trans. Bryan P. Reardon, *Collected Ancient Greek Novels* [Berkeley: University of California Press, 2008]); Richard Bauckham, *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses* (Leiden: Brill, 1998), 216.

9 S.v. ἔρχομαι.

10 S.v. βάλλω.

11 S.v. ἵστημι, pf. fm. ptc.

12 Nom. for voc.

13 S.v. κάθημαι, impf.

14 Impf. periphr. (cf. IV, 17)

15 I.e., the sharp stones.

16 Cf. Job 8:17, 41:30 (LXX).

17 S.v. ἴσθημι, cf. table 1.1(f).

18 ἀντί, “instead of.”

5.9. Acts of Paul: The Story of Thekla

(Acts Paul 30–34, 37–42)



Fig. 13. Lion charging a man, Smyrna (İzmir Archaeological Museum) (photo: author).

Provenance: Southwest Asia Minor, perhaps in Ikonion (Iconium) or Antioch.

Date: 180–200 CE.

Genre: Hagiographic romance.¹

Text: R. A. Lypsius and M. Bonnet, *Acta Apostolorum Apocrypha post Constantinum Tischendorf*, 2 vols. (Leipzig: Mendelssohn, 1891–1903; reprinted Hildesheim, 1972); ET: Bart D. Ehrman, *The New Testament and Other Early Christian Writings: A Reader* (New York: Oxford University Press, 1998), 177–82; ET: *NTA*, II, 361064; cf. Klauck 47–49.

Related Texts: Acts of Paul: The Mission of Paul (Acts Paul 1–8 [§5.15]); Acts of Thomas (Acts Thom. 9:82–83, 87–88, 96–98, [§5.10]); Acts of Andrew (Acts Andr. 5–9 [§5.16]).

The Acts of Paul was widely disseminated and read in early Christian antiquity. It appears in the canonical list of Codex Claramontanus and is quoted by Tertullian (*De baptismo*, 17:5). This text was also widely circulated by the Eastern Orthodox Church, which commemorates Thekla’s life on 24 September. Her cult was probably centered in Ikonion.

In this writing, Paul is portrayed both as a preacher to women of sexual asceticism and, curiously, as a man with whom many women became infatuated, including Thekla (Θέκλα) herself, an elite woman living in Ikonion. She became enraptured with Paul after hearing him preach “the word of God concerning sexual abstinence.” In contrast to 1 Cor 7:17–31 (§4.8), in which Paul expresses some ambivalence about marriage, this text (as well as the Acts of Thomas [§5.10] and the Acts of Andrew [§5.16]) praises the virtue of female virginity with great extravagance. This narrator also

provides a vivid description of Paul's physical appearance (Acts Paul 3, §5.15), which functions rhetorically to establish the author of this text as an authority on Paul's life and teaching.²

* * * * *

In the preceding narrative, an “influential citizen of (Syrian) Antioch” named Alexander became enamored of Thekla. Having failed to gain access to her by bribing Paul, he “embraced her in the street” (Acts Paul 26). By repulsing him publically – tearing his cloak and pulling off his crown – she made him a laughingstock in the streets. In revenge, Alexander led Thekla to the governor to fight with wild beasts. In the days preceding Thekla's ordeal, Queen Tryphaina (Τρύφαινα), whose daughter Falconilla (Φαλκονίλλη) had recently died, took Thekla under her care (Acts Paul 27–29). Tryphaina became so fond of Thekla that she referred to her as her “second” child (Acts Paul 29).

30:1 Καὶ ὅτε ὄρθρος ἐγένετο, ἦλθεν Ἀλέξανδρος παραλαβεῖν αὐτήν,³ αὐτὸς γὰρ ἐδίδου⁴ τὰ κυνήγια, λέγων· Ὁ ἡγεμὼν κάθηται⁵ καὶ ὁ ὄχλος θορυβεῖ ἡμᾶς· δὸς⁶ ἀπαγάγω (Thekla) τὴν θηριομαχίαν. 2 Ἡ δὲ Τρύφαινα ἀνέκραξεν ὥστε φυγεῖν αὐτὸν λέγουσα· Φαλκονίλλης⁷ μου δεύτερον πένθος ἐπὶ τὴν οἰκίαν γίνεται, καὶ οὐδεὶς ὁ βοηθῶν (μοῦ)· οὔτε⁸ (my) τέκνον (will come to my aid), ἀπέθανεν γὰρ, οὔτε συγγενῆς, χήρα γὰρ εἰμι. 3 ὁ θεὸς⁹ Θέκλης τοῦ τέκνου μου, βοήθησον Θέκλη.

Vocabulary

ἀνακράζω, cry out, shout

βοηθέω, to help, come to the aid of somebody (dat.), render assistance to somebody; defend oneself

δεύτερος, -α, -ον, second; secondary

θηριομαχία, ἡ, fight with wild beasts (as a spectator event) (Lat. *venatio*)

κυνήγια, ἡ, public games with wild animals

ὄρθρος, ὁ, dawn

συγγενῆς, -ές, related to (gen.); subst. a relative

χήρα, ἡ, widow

31:1 Καὶ πέμπει ὁ ἡγεμὼν στρατιώτας ἵνα ἀχθῇ¹⁰ Θέκλα. 2 ἡ δὲ Τρύφαινα οὐκ ἀπέστη¹¹ (Thekla),¹² ἀλλὰ αὐτὴ λαβομένη τῆς χειρὸς αὐτῆς ἀνήγαγεν λέγουσα· Τὴν μὲν θυγατέρα μου Φαλκονίλλαν ἀπήγαγον εἰς τὸ μνημεῖον· σὲ δὲ, Θέκλα, εἰς θηριομαχίαν ἀπάγω. 3 καὶ ἔκλαυσεν Θέκλα πικρῶς καὶ ἐστέναξεν πρὸς κύριον, λέγουσα· Κύριε ὁ θεός, ὃ ἐγὼ πιστεύω, ἐφ' ὃν ἐγὼ κατέφυγα, ὁ ῥυσάμενός με ἐκ πυρὸς,¹³ ἀπόδος μισθὸν Τρυφαίνῃ τῇ εἰς τὴν δοῦλην σου συμπαθησάσῃ, καὶ ὅτι με ἀγνὴν ἔτηρησεν.

Vocabulary

ἀγνός, -ή, -όν, pure, chaste (of women)

δοῦλη, ἡ, female slave

ἐρύω, mid. ἐρύομαι/ρύομαι, 2. ῥύσομαι, 3. ἐρρυσάμην: mid. rescue, save, deliver

καταφεύγω, ¹aor. κατέφυγα/²aor. κατέφυγον: flee; take refuge

μισθός, ὁ, wages, pay; physician's fee

μνημεῖον, τό, tomb, sepulchre,

στρατιώτης, ὁ, soldier

συμπαθέω, show sympathy for, have compassion for

32:1 Θόρυβος οὖν ἐγένετό τε καὶ πάταγος τῶν θηρίων καὶ βοή τοῦ δήμου καὶ τῶν γυναικῶν ὁμοῦ καθεσθειςῶν,¹⁴ τῶν μὲν¹⁵ λεγόντων·¹⁶ Τὴν ἱερόσυλον εἰσάγεγε· τῶν δὲ λεγουσῶν· Ἄρθήτω¹⁷ ἡ πόλις ἐπὶ τῇ ἀνομίᾳ ταύτῃ· 2 αἶρε πάσας ἡμᾶς, ἀνθύπατε· πικρὸν θέαμα, κακὴ κρίσις.

Vocabulary

ἀνθύπατος, ὁ, proconsul

βοή, ἡ, shouting (of a crowd); outcry

δῆμος, ὁ, people, crowd; the People (i.e., the full citizen body of a Greek *polis*, as represented by the ἐκκλησία)

ἱερόσυλος, -ον, sacrilegious; subst. temple robber, sacrilegious person

θέαμα, -ματος, τό, spectacle, sight

θόρυβος, ὁ, uproar, public disturbance

πάταγος, ὁ, roar

33:1 Ἡ δὲ Θέκλα (from) χειρὸς Τρυφαίνης ληφθεῖσα ἐξεδύθη καὶ ἔλαβεν διαζώστραν καὶ ἐβλήθη¹⁸ εἰς τὸ στάδιον. 2 καὶ λέοντες καὶ ἄρκοι ἐβλήθησαν ἐπὶ αὐτήν. 3 καὶ πικρὰ λέαινα προσδραμοῦσα εἰς τοὺς πόδας αὐτῆς ἀνεκλίθη· ὁ δὲ ὄχλος τῶν γυναικῶν ἐβόησεν μέγα. καὶ ἔδραμεν ἐπὶ αὐτήν ἄρκος. 4 ἡ δὲ λέαινα δραμοῦσα ὑπήντησεν καὶ διέρρηξεν¹⁹ τὴν ἄρκον. καὶ πάλιν λέων δεδιδαγμένος²⁰ (to fight) ἐπὶ ἀνθρώπους, ὃς ἦν Ἀλεξάνδρου²¹ ἔδραμεν ἐπὶ αὐτήν· καὶ ἡ λέαινα συμπλέξασα τῷ λέοντι συνανηρέθη. 5 μειζόνως δε ἐπένθησαν αἱ γυναῖκες, ἐπειδὴ καὶ ἡ βοηθὸς αὐτῇ λέαινα ἀπέθανεν.

Vocabulary

ἀγνός, -ή, -όν, pure, chaste (of women); holy

ἀνακλίνω, 3. ἀνεκλίθην: lay something down; pass. lie down, recline at a meal

ἄρκος, ὁ/ἡ, a bear

βοηθός, ὁ, helper; protector

διαζώστρα, ἡ (= διάζωμα), belt, cord, or cincture worn about the waist

ἐκδύω, 6. ἐξεδύθην: strip, take off; mid. strip/undress oneself; pass. be stripped (of one's clothing)

λέων, -οντος, ὁ, / **λέαινα, ἡ**, lion, lioness

μειζόνως, yet more, all the more (adv.)

προστρέχω, 3. προσέδραμον: run up to somebody

ὕπαντάω, meet somebody

στάδιον, τὸ, stadium, arena

συμπλέκω, come together with (w. dat.)

συναναιρέω, 6. **συνανηρέθην**: destroy; pass. be killed along with

34:1 Τότε εἰσβάλλουσιν πολλὰ θηρία, ἐστῶσης²² αὐτῆς καὶ ἐκτετακυίας²³ τὰς χεῖρας καὶ προσευχομένης. 2 ὡς δὲ ἐτέλεσεν τὴν προσευχὴν, ἐστράφη καὶ εἶδεν ὄρυγμα μέγα πλήρες ὕδατος, καὶ εἶπεν· Νῦν καιρὸς λούσασθαι με. 3 καὶ ἔβαλεν ἑαυτὴν λέγουσα· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ὑστέρᾳ ἡμέρᾳ βαπτίζομαι.²⁴ 4 Καὶ ἰδοῦσαι αἱ γυναῖκες καὶ πᾶς ὁ ὄχλος ἔκλαυσαν λέγοντες· Μὴ βάλης ἑαυτὴν εἰς τὸ ὕδωρ, ὥστε καὶ τὸν ἡγεμόνα δακρῦσαι, ὅτι τοιοῦτον κάλλος φῶκαι ἔμελλον ἐσθίειν. 5 ἡ μὲν²⁵ οὖν ἔβαλεν ἑαυτὴν εἰς τὸ ὕδωρ ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ· αἱ δὲ φῶκαι πυρὸς ἀστραπῆς φέγγος ἰδοῦσαι νεκραὶ ἐπέπλευσαν.²⁶ 6 καὶ ἦν περὶ αὐτὴν νεφέλη πυρός, ὥστε²⁷ μήτε²⁸ τὰ θηρία ἄπτεσθαι αὐτῆς, μήτε θεωρεῖσθαι αὐτὴν γυμνήν.

Vocabulary

ἀστραπή, ἡ, lightning

βάλλω, 3. ἔβαλον, 4. βέβληκα: throw; put/place; mid. lay down (as a foundation/beginning)

εἰσβάλλω, put/send in

ἐπιπλέω, float on the water

λούω/λόω, bathe, wash; mid. bathe oneself (the contr. impf. mid. forms, ἐλοῦμην and ἐλοῦτο, belong to λόω), bathe (as a baptism)

ὄρυγμα, τό, pit

προσευχή, ἡ, prayer

τοιοῦτος, -αύτη, -οῦτον, of such a kind, such as this; **τὰ τοιαῦτα**, similar/related things

ὕστερος, -α, -ον, coming after, last

φέγγος, -ους, τό, light, radiance

φῶκη, ἡ, seal (*phoca monarchus*)

37:1 Καὶ ἐκάλεσεν ὁ ἡγεμὼν τὴν Θέκλαν ἐκ μέσου τῶν θηρίων καὶ εἶπεν αὐτῇ· Τίς εἶ συ; καὶ τίνα τὰ περὶ σέ, ὅτι²⁹ οὐδὲ ἔν τῶν θηρίων ἦψατὸ σου; 2 ἡ δὲ εἶπεν· Ἐγὼ μὲν εἰμι θεοῦ τοῦ ζῶοντος δούλη· (With respect to) τὰ δὲ περὶ ἐμέ, εἰς ὃν εὐδόκησεν ὁ θεὸς υἱὸν αὐτοῦ ἐπίστευσα.³⁰ δι' ὃν οὐδὲ ἔν τῶν θηρίων ἦψατο μου. 3 οὗτος γὰρ μόνος σωτηρίας ὄρος καὶ ζωῆς ἀθανάτου ὑπόστασις ἐστίν· (τοῖς) χειμαζομένοις γὰρ (θεὸς) γίνεται καταφυγή, (τοῖς) θλιβομένοις (γίνεται) ἄνεσις, (τοῖς) ἀπηλπισμένοις (γίνεται) σκέπη, καὶ ἀπαξαπλῶς ὅς ἐάν μὴ πιστεύσῃ εἰς αὐτόν, οὐ ζήσεται ἀλλὰ ἀποθανεῖται εἰς τοὺς αἰῶνας.

Vocabulary

ἀθάνατος, -ον, immortal

ἄνεσις, -εως, ἡ, rest, relaxation, relief

ἀπαξαπλῶς, in brief

ἀπελπίζω, to despair; pass. be despairing
καταφυγή, ἡ, place of refuge
ὄρος, ὅ, boundary, landmark; standard, measure
σκέπη, ἡ, protection, shelter, shade
ὑπόστασις, -εως, ἡ, basis; frame of mind
χειμάζομαι, be tossed/battered by a storm

38:1 Καὶ ταῦτα ἀκούσας ὁ ἡγεμὼν ἐκέλευσεν ἐνεχθῆναι³¹ ἱμάτια καὶ εἶπεν· Ἐνδύσαι³² τὰ ἱμάτια. 2 Ἡ δὲ εἶπεν· Ὁ ἐνδύσας με (when I was) γυμνὴν ἐν τοῖς θηρίοις, οὗτος ἐν ἡμέρᾳ κρίσεως ἐνδύσει με σωτηρίαν. 3 καὶ λαβοῦσα τὰ ἱμάτια ἐνεδύσατο. καὶ ἐξέπεμψεν εὐθέως ὁ ἡγεμὼν ἄκτον λέγων· Θέκλαν τὴν τοῦ θεοῦ δούλην τὴν θεοσέβῃ ἀπολύω ὑμῖν. 4 Αἱ δὲ γυναῖκες πᾶσαι ἔκραξαν φωνῇ μεγάλη καὶ ὡς ἐξ ἐνὸς στόματος ἔδωκαν αἶνον τῷ θεῷ λέγουσαι· Εἷς θεὸς ὁ θέκλαν σῶσας, 5 ὥστε ἀπὸ (their one) τῆς φωνῆς σεισθῆναι πᾶσαν τὴν πόλιν. 39:1 Καὶ τὴν Τρύφαιναν³³ εὐαγγελισθεῖσαν ἀπαντῆσαι μετὰ ὄχλου καὶ περιπλακῆναι τῇ Θέκλῃ καὶ εἰπεῖν· νῦν πιστεύω ὅτι νεκροὶ ἐγείρονται· Νῦν πιστεύω ὅτι τὸ τέκνον μου ζῇ· δεῦρο ἔσω, καὶ τὰ ἐμὰ πάντα σοὶ καταγράψω. 2 ἡ μὲν Θέκλα εἰσῆλθεν μετ' αὐτῆς καὶ ἀνεπαύσατο εἰς τὸν οἶκον αὐτῆς ἡμέρας ὀκτώ, κατηχήσασα αὐτὴν τὸν λόγον τοῦ θεοῦ, ὥστε πιστεῦσαι καὶ τῶν παιδισκῶν τὰς πλείονας, καὶ μεγάλην εἶναι χαρὰν ἐν τῷ οἴκῳ.

Vocabulary

αἶνος, ὁ, praise
ἄκτον, edict (Latin loanw. *acta*)
ἐκπέμπω, send out; issue an edict (ἄκτον)
καταγράφω, legally transfer by deed
κατηχέω, 3. κατήχησα: teach, instruct
κράζω (= κραυγάζω), to scream, screech
παιδίσκη, ἡ, female slave, maidservant
περιπλέκω, pf. inf. περιπλακῆναι, 6. περιεπλάκην: embrace; pass. be embraced
σείω, shake

40:1 Ἡ δὲ Θέκλα Παῦλον ἐπεπόθει³⁴ καὶ ἐζήτει αὐτὸν περιέμπουσα (messengers) πανταχοῦ· καὶ ἐμηνύθη αὐτῇ ἐν Μύροις εἶναι αὐτὸν. 2 καὶ λαβοῦσα νεανίσκους καὶ παιδίσκας, ἀναζωσαμένη καὶ ῥάψασα³⁵ τὸν χιτῶνα εἰς ἐπενδύτην σχήματι ἀνδρικῷ ἀπῆλθεν ἐν Μύροις, καὶ εὔρεν Παῦλον λαλοῦντα τὸν λόγον τοῦ θεοῦ καὶ ἐπέστη³⁶ αὐτῷ. 3 ὁ δὲ ἑθαμβήθη βλέπων αὐτὴν καὶ τὸν ὄχλον τὸν μετ' αὐτῆς, λογισάμενος μὴ³⁷ τις αὐτῇ πειρασμὸς πάρεστιν ἕτερος.³⁸ 4 ἡ δὲ συνιδοῦσα (what Paul was thinking) εἶπεν αὐτῷ· Ἐλαβον τὸν λουτρόν, Παύλε· ὁ γὰρ σοὶ συνεργήσας εἰς τὸ εὐαγγέλιον κάμοι³⁹ συνήργησεν εἰς τὸ λούσασθαι.

Vocabulary

ἀναζώννυμι/-ύω, aor. mid. ἀναζωσάμην: gird up long robes

ἀνδρικός, -ή, -όν, masculine, manly

ἐπενδύτης, -ου, ὁ, coat

ἐπιποθέω, long for somebody (acc.), earnestly desire

ἐφίστημι, pres. mid. ἐφίσταμαι, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκα: stand on/near, stand beside (w. παρά); approach; come upon, attack; mid. (intrans.), come upon somebody (w. dat.), overtake somebody

θαμβέω, astound; pass. be amazed

λουτρόν, τό, bath, washing (here, of baptism)

μηνύω, 3. ἐμήνησα, ¹aor. pass. ptc. μηνυθείς: disclose a secret, report

Μύρα, -ων, τὰ, Myra, on the south coast of Lykia, Asia Minor

πανταχοῦ, everywhere

πειρασμός, ὁ, trial, test; temptation

περιπέμπω, to send somebody from one place to another

συνεργέω, work together with somebody (to attain something or bring about something), assist

συνοράω, become aware of

χιτών, -ῶνος, ὁ, tunic

41:1 Καὶ λαβόμενος Παῦλος τῆς χειρὸς αὐτῆς ἀπήγαγεν αὐτὴν εἰς τὸν οἶκον Ἑρμείου⁴⁰ καὶ πάντα ἀκούει παρ αὐτῆς, ὥστε ἐπὶ πολὺ⁴¹ θαυμάσαι τὸν Παῦλον, καὶ τοὺς ἀκούοντας⁴² στηριχθῆναι καὶ προσεύξασθαι ὑπὲρ τῆς Τρυφαίνης. 2 καὶ ἀναστᾶσα Θέκλα εἶπεν τῷ Παύλῳ· Πορεύομαι εἰς Ἰκόνιον. 3 Ὁ δὲ Παῦλος εἶπεν· Ὑπάγε καὶ δίδασκε τὸν λόγον τοῦ θεοῦ. 4 ἡ μὲν οὖν Τρύφαινα πολὺν ἱματισμὸν καὶ χρυσὸν ἔπεμψεν αὐτῇ, ὥστε (Θέκλαν) καταλιπεῖν (πάντα) τῷ Παύλῳ εἰς διακονίαν τῶν πτωχῶν.

Vocabulary

διακονία, ἡ, service; aid, support, distribution

³Ἰκόνιον, τό, Ikonion (Lat. Iconium)

ἱματισμός, ὁ, clothing

στηρίζω, set up, establish, strengthen

42:1 Αὐτὴ δὲ ἀπῆλθεν εἰς Ἰκόνιον. καὶ εἰσέρχεται εἰς τὸν Ὀνησιφόρου⁴³ οἶκον, καὶ ἔπescen εἰς τὸ ἔδαφος ὅπου Παῦλος καθεζόμενος ἐδίδασκεν τὰ λόγια τοῦ θεοῦ, 2 καὶ ἔκλαιεν λέγουσα· Ὁ θεός μου καὶ τοῦ οἴκου τούτου, ὅπου μοι τὸ φῶς ἔλαψμεν, (καὶ) Χριστὲ Ἰησοῦ ὁ υἱὸς τοῦ θεοῦ, ὁ ἐμοὶ βοηθὸς ἐν φυλακῇ, βοηθὸς ἐπὶ ἡγεμόνων, βοηθὸς ἐν πυρί, βοηθὸς ἐν θηρίοις, αὐς εἶ θεός, καὶ σοὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

Vocabulary

ἔδαφος, -ους, τό, ground

λάμπω, 3. ἔλαμψα: shine forth; shine upon somebody (dat.)

λόγιον, τό, a saying, oracle; omen

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1 Alison Goddard Elliot, *Roads to Paradise: Reading the Lives of the Early Saints* (Hanover, NH: University Press of New England, 1987), 42–76.

2 Jan N. Bremmer, “Magic, Martyrdom and Women’s Liberation in the Acts of Paul and Thecla,” in *The Apocryphal Acts of Paul and Thecla*, 36–59, esp. 38, ed. Jan N. Bremmer (Kampen: Kok Pharos, 1996).

3 αὐτήν, i.e., Thekla.

4 δίδωμι here “provide,” “arrange for.”

5 Here “sit,” in the sense of sitting as a judge at a sporting event.

6 δός, “grant that.”

7 Tryphaina considered Thekla to be her second Falconilla.

8 οὔτε... οὔτε... (“neither ... nor ...”).

9 Nom. for voc.

10 S.v. ἄγω.

11 S.v. ἀφίστημι.

12 S.v. ἀφίστημι.

13 Previously, in Acts Paul 22, the governor tried to execute Thekla by burning her on a pyre, but God sent a cloud to extinguish the fire with a shower of rain and hail.

14 S.v. καθέζομαι.

15 τῶν μέν... τῶν δέ...(take with λεγόντων as part of a gen. absol.).

16 Gen. absol.

17 S.v. αἴρω.

18 S.v. βάλλω, here “to be let loose/released.”

19 S.v. διαρρήγνυμι/ διαρήςσω.

20 S.v. διδάσκω, pass. “to be trained.”

21 Gen. of poss.

22 Cf. table 12.5; three genitive absolute constructions, with αὐτῆς functioning as subject of all three participles: ἔστωσῃς αὐτῆς...ἐκτετακυίας (s.v. ἐκτείνω)...προσευχομένης.

23 S.v. ἐκτείνω.

- 24** βαπτίζομαι, probably middle (“baptize oneself”) rather than passive (“am baptized”).
- 25** ἢ μέν...αἱ δέ...(cf. ὁ μέν...ὁ δέ ...).
- 26** On the use of aquatic displays in the Roman Empire see K. Coleman, “Launching into History: Aquatic Displays in the Early Empire,” *Journal of Roman Studies* 83 (1993), 48–74; on Greco-Roman ideas about seals see Marcel Detienne and Jean-Pierre Vernant, *Cunning Intelligence in Greek Culture and Society*, trans. Janet Lloyd (Chicago: University of Chicago Press, 1991 [1978]), 246–250; POxy 61.4096, frag. 1.
- 27** ὥστε w. inf. (cf. IV, 15).
- 28** μήτε... μήτε... (“neither ... nor ...”).
- 29** τίνα τὰ περὶ σέ ὅτι, lit. “what things (are there) concerning you that” (i.e., what is it about you that ...).
- 30** ἐπίστευσα, causal adv. ptc. (“because”).
- 31** S.v. φέρω.
- 32** Imperative inf.; the infinitive often occurs in place of the 3rd pers. impv. (esp. in official and legal language such as degrees).
- 33** Subject of the two infinitives that follow.
- 34** S.v. πείθω.
- 35** S.v. ῥάπτω.
- 36** S.v. ἐφίστημι.
- 37** μή as conj. following verbs of fearing, etc., “that ... not,” “lest” (usually followed by pres. subj.).

38 τις...πειρασμὸς...ἕτερος.

39 κάμοί, s.v. κάγω.

40 Hermias.

41 ἐπὶ πολυ, adv., “more than once,” “often.”

42 τοὺς ἀκούοντας is the subject of the two following infinitives.

43 Cf. Onesiphoros (cf. 2:1, 4:1).

5.10. Acts of Thomas: The Story of Mygdonia

(Acts Thom. 9:82–83, 87–88, 96–98)



Fig. 14. Funerary relief (Neapolis Archaeological Museum) (photo: author).

Provenance: Eastern Syria. *Date:* 220–240 CE.

Text: Lypsius/Bonnet, II², 197–211; ET: *NTA*, II, 486–93; cf. Klauck, 141–179.

The Acts of Thomas was originally composed in Syriac. It should be understood in the context of Eastern Christianity rather than second-century Gnosticism. The so-called School of St. Thomas was not especially gnostic and shared many central values and themes with “orthodox” Christianity. According to Bentley Layton, this text would have been read along with the *Odes of Solomon* and Tatian’s *Harmony (Diatessaron)*.¹ Other expressions of “Thomas Christianity” include the Gospel of Thomas (§1.4), the Book of Thomas, and the Acts of Thomas (cf. §5.10).²

The reading in this section concerns sexual asceticism and the glorification of virginity, as illustrated by the life of a noblewoman named Mygdonia. Her renunciation of married life for the sake of the gospel is reminiscent of the lives of both Thekla (§5.9) and Maximilla (§5.16).

* * * * *

At the outset of the Acts of Thomas, the twelve apostles have divided up the world, with “India” (i.e., the Persian Empire) allotted to the apostle Thomas. He then sets out to travel to India on the back of a donkey. The present reading tells the story of Mygdonia as a high-status woman and the wife of Charisios, a close relation to King Misdaïos.

As the story opens, Mygdonia is being carried in a palanquin through the town by her slaves. She

is probably quite young, since she has been married less than a year and has no children. When she returns home, after meeting the apostle Thomas, she is confronted by her husband for having left the house unattended and thus exposed the family to shame. The conflict between Charisios and Mygdonia builds to a climax over the course of the narrative.

82:1 Ἐτυχεν δὲ³ γυναῖκά τινα, Χαρισίου⁴ τοῦ ἑγγιστα⁵ τοῦ βασιλέως, ἧ ὄνομα Μυγδονία, ἐλθεῖν⁶ ἐπὶ τὸ θεάσασθαι⁷ καὶ ἰδεῖν ὄνομα νέον καὶ θεὸν νέον καταγγελλόμενον καὶ νέον ἀπόστολον⁸ ἐπιδημήσαντα τῇ αὐτῶν χώρᾳ· ἐφέρετο δὲ ὑπὸ τῶν ἰδίων δούλων· καὶ διὰ τὸν πολὺν ὄχλον καὶ τὴν στενοχωρίαν οὐκ ἠδύνατο αὐτὴν εἰσαγαγεῖν πρὸς αὐτόν. 2 ἔπεμψεν δὲ (a message) πρὸς τὸν ἴδιον ἄνδρα⁹ ἵνα πέμψῃ αὐτῇ πλείονας τοὺς (δούλους) αὐτῇ ἐξυπηρετουμένους· ἦλθον δὲ καὶ προσῆλθον αὐτῇ θλίβοντες καὶ δέροντες τοὺς ἀνθρώπους.

Vocabulary

δέρω, flay the skin, whip

ἐξυπηρετέω, provide special assistance

στενοχωρία, ἡ, narrowness (of space)

τυγχάνω, pres. fm. ptc. τυχοῦσα, ²aor. ἔτυχον, ²aor. 3rd sg. subj. τήχῃ, inf. τυχεῖν, pf. ptc. τετ(ε)υχώς: to gain, experience; happen, turn out (as a result); happen to be; gain/receive something (gen.), attain to (ἐπί); obtain one's request (w. gen.); ἔτυχεν δέ, "and it came to pass that (w. acc.)"; adj. ptc. ordinary, everyday

82:3 Ἰδὼν δὲ ὁ ἀπόστολος (Thomas) εἶπεν αὐτοῖς· Τίνος ἕνεκεν καταστρέφετε τοὺς ἐρχομένους ἀκοῦσαι τὸν λόγον, οἳ καὶ προθυμίαν ἔχουσιν (for it); ὑμεῖς δὲ βούλεσθε παρ' ἐμοὶ μὲν εἶναι, πόρρω τυγχάνοντες· καθὼς εἴρηται¹⁰ ἐπὶ τοῦ ὄχλου τοῦ ἐρχομένου πρὸς τὸν κύριον, ὅτι Ὀφθαλμοὺς μὲν ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε. ¹¹ Καὶ ἔλεγεν πρὸς τοὺς ὄχλους· Ὁ ἔχων ὦτα ἀκούειν ἀκουετω. Καὶ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

Vocabulary

καταστρέφω, trample on, subdue

νέος, -α, -ον, new; ὁ νεός, boy/ young man

οὗς, τό, (gen.) **ὠτός**, (dat.) ὠτί; pl. τὰ ὦτα

πόρρω (adv.), far away, far off

προθυμία, ἡ, willingness, eagerness

φορτίζω, to load/burden

83:1 Ἀπιδὼν δὲ πρὸς τοὺς βαστάζοντας αὐτὴν εἶπεν αὐτοῖς· Οὗτος ὁ μακαρισμὸς καὶ ἡ παραίνεσις ὁ ἐκείνους¹² ἐπαγγελθεὶς ὑμῖν περὶ ὑμῶν εἴρηται, οἵτινες αὐτοῖς ἐστὶν τοῖς ἐπιφορτισμένοις νῦν. 2 ὑμεῖς ἐστε οἱ τὰ δυσβάστακτα φορτία βαστάζοντες καὶ (now) αὐτῆς κελεύσει, παραφερόμενοι· 3 καὶ ἀνθρώποις ὑμῖν οὗσιν ὥσπερ τοῖς ἀλόγοις ζώοις ἐπιτιθέασιν

ὕμῃν φόρτους, τοῦτο νομίζοντες οἱ τὴν ἐξουσίαν καὶ ὑμῶν ἔχοντες (namely) ὅτι οὐκ ἐστὲ ἄνθρωποι οἷοι καὶ αὐτοὶ εἰσιν, εἴτε δοῦλοι εἴτε ἐλεύθεροι·

Vocabulary

ἄλόγος, -ον, irrational

ἀφοράω, look at (πρός)

δυσβάστακτος, -ον, intolerable

ἐπαγγέλλω, ¹aor. mid. ἐπηγγειλάμην, ¹aor. ptc. ἐπαγγειλάμενος: promise

ἐπιφορτίζω, load heavily

ζῷον, τό, animal, living creature

κέλευσις, ἡ, directive, order

μακαρισμός, ὁ, pronouncement of blessing, beatitude

παραίνεσις, -εως, ἡ, exhortation

παραφέρω, carry forward; pass. be driven forward

τοιοῦτος, -αῦτη, -οῦτον, of such a kind, such as this; τὰ τοιαῦτα, similar/related things

φόρτος, ὁ, freight, heavy load, burden

83:4 οὔτε¹³ γὰρ τοὺς πλουσίους ἢ κτήσις ὀφειλήσει τι, οὔτε τοὺς πένητας ἢ πενία ῥύσεται¹⁴ ἀπὸ τῆς δίκης· 5 οὔτε εἰλήφαμεν ἐντολὴν ἣν οὐ δυνάμεθα ποιῆσαι· οὔτε φορτία δυσβάστακτα ἡμῖν ἐπέθηκεν ἢ οὐ δυνάμεθα βαστάσαι· 6 οὔτε (ἐπέθηκεν) οἰκοδομὴν τοιαύτην ἣν οἱ ἄνθρωποι κτίζουσιν· οὔτε λίθους λατομῆσαι καὶ οἴκους κατασκευάσαι ὥς οἱ τεχνῖται ὑμῶν διὰ τῆς ἰδίας ἐπιστήμης ποιοῦσιν. 7 ταύτην δὲ τὴν ἐντολὴν εἰλήφαμεν παρὰ τοῦ κυρίου ἵνα ὁ οὐκ ἀρέσκει ἡμῖν ὑπὸ ἄλλου (person) γινόμενον τοῦτο¹⁵ ἄλλω τινὶ μὴ ποιοῦμεν.

Vocabulary

δίκη, ἡ, judgment, punishment

δυσβάστακτος, -ον, intolerable

ἐπιστήμη, ἡ, knowledge

ἐρύω, mid. ἐρύομαι/ῥύομαι, 2. ῥύσομαι, 3. ἐρρυσάμην: mid. rescue, save, deliver

κατασκευάζω, construct, build; prepare

κτήσις, -εως, ἡ, property, possessions

κτίζω, found, create, make; build; pass. be created, constructed

λατομέω, quarry stone

οἰκοδομή (= δομή), building

ὀφείλω (and –έω), 2. ὀφειλήσω, 3. ὠφείλησα: owe somebody something, be indebted to; must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), incur sin against

πένης, -ητος, ὁ, poor person

πενία, ἡ, poverty

πλούσιος, -α, -ον, rich, wealthy; ὁ πλούσιος, rich man

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

φορτίον, τό, a load, cargo; burden

87:1 Ταῦτα εἰπόντος τοῦ ἀποστόλου παντὸς τοῦ ὄχλου ἀκούοντος¹⁶ ἀλλήλους συνεπάτουν θλίβοντες (them down). 2 ἡ δὲ γυνὴ Χαρισίου τοῦ συγγενοῦς¹⁷ τοῦ βασιλέως ἐκπηδήσασα ἐκ τοῦ δίφρου καὶ ἑαυτὴν ῥίψασα ἐπὶ τῆς γῆς ἔμπροσθεν τοῦ ἀποστόλου καὶ τῶν ποδῶν αὐτοῦ ἀπομένῃ καὶ δεομένη ἔλεγεν· 3 Μαθητὰ τοῦ θεοῦ τοῦ ζῶντος, εἰσῆλθες εἰς χώραν ἔρημον· ἐν ἐρημίᾳ γὰρ οἰκοῦμεν, ἐοικότες¹⁸ ζώοις ἀλόγοις ἐν τῇ ἀναστροφῇ ἡμῶν·

Vocabulary

ἐκπηδάω, leap up

δέω (2), ¹aor. pass. ptc. δεθείς (dep.): miss, be in need of (w. gen.); mid. δέομαι, ask for (w. gen.), plead for something (w. gen.), beg of somebody

δίφρος, ὄ, palanquin, litter¹⁹

ἔοικα (pf. w. pres. sense), pf. inf. εοικέναι, ptc. εοικώς; be like, resemble (w. dat.)

θλίβω, pf. pass. ptc. τεθλιμμένος; push; oppress, afflict; pass. be oppressed, experience pain
συμπατέω, impf. συνέπατον, trample under foot

87:4 Νῦν δὲ διὰ τῶν σῶν χειρῶν σωθησόμεθα· δέομαι οὖν σου, φρόντισόν μου καὶ εὔξαι²⁰ ὑπὲρ ἐμοῦ, ἵνα ἡ εὐσπλαγχνία τοῦ ὑπὸ σοῦ καταγγελλομένου θεοῦ γένηται ἐπ’ ἐμέ, κἀγὼ γένωμαι αὐτοῦ οἰκητήριον, καὶ καταλλαγῶ ἐν τῇ εὐχῇ καὶ τῇ ἐλπίδι καὶ τῇ πίστει αὐτοῦ, καὶ δέξωμαι κἀγὼ σφραγίδα, καὶ γένωναι ναὸς ἅγιος, καὶ κατοικήσῃ ἐν ἐμοὶ αὐτός.

Vocabulary

εὐσπλαγχνία, ἡ, compassion

οἰκητήριον, τό, dwelling place

σφραγίς, -ῖδος, ἡ, (wax) seal

φροντίζω, consider, ponder; be concerned about somebody (gen.), pay attention to something (gen.)

88:1 Καὶ ὁ ἀπόστολος (Thomas) εἶπεν· Εὐχομαι καὶ δέομαι ὑπὲρ ὑμῶν πάντων ἀδελφοὶ τῶν εἰς τὸν κύριον πιστευόντων καὶ (ὑπὲρ) ὑμῶν τῶν ἀδελφιδῶν τῶν εἰς τὸν Χριστὸν ἐλπίζουσῶν ἵνα εἰς πάντα κατασκηνώσῃ ὁ λόγος τοῦ θεοῦ καὶ ἐν αὐτοῖς ἐνσκηνώσῃ· ἡμεῖς γὰρ αὐτῶν ἐξουσίαν²¹ οὐκ ἔχομεν. 2 Καὶ ἤρξατο λέγειν πρὸς τὴν γυναῖκα Μυγδονία· Ἀνάστα²² ἀπὸ τῆς γῆς καὶ ἀναπόλησον σεαυτήν· οὐδὲν γὰρ σε ὠφελήσῃ ὁ ἐπίθετος κόσμος οὗτος, οὐδὲ τὸ κάλλος τοῦ σώματός σου, οὐδὲ τὰ ἀμφιάσματά σου· 3 ἀλλ’ οὔτε ἡ φήμη τοῦ περὶ σὲ ἀξιώματος, οὔτε ἡ ἐξουσία τοῦ κόσμου τούτου, οὔτε ἡ κοινωνία ἡ ρυπαρὰ ἡ πρὸς τὸν ἄνδρα σου αὕτη²³ ὀνήσῃ σε στερηθεῖσαν²⁴ ἀπὸ τῆς κοινωνίας²⁵ τῆς ἀληθινῆς·

Vocabulary

ἀδελφιδός, ὁ / ἀδελφιδή, ἡ, beloved one; fm. sister

ἄμφιάσμα, τό, garment

ἀναπολέω, govern again, repeat

ἀξίωμα, -ματος, τό, honor, rank

ἐνσκηνόω, dwell in

ἐπίθετος, -ον, additional, acquired

κατασκηνόω, rest on

ὀνίνημι, 2. ὀνήσω: profit, benefit somebody (acc.)

ρυπαρός, -ά, -όν, filthy, dirty

στερέω, deprive, rob of something; pass. be deprived of something

ὠφελέω, gain, profit, achieve (something); help, benefit

88:4 ἡ γὰρ φαντασία τους καλλωπισμοῦ καταργεῖται, καὶ τὸ σῶμα γηράσκει καὶ ἀλλάσσεται, καὶ τὰ ἐνδύματα παλαιοῦτα, καὶ ἡ ἐξουσία καὶ ἡ δεσποτεία παρέρχεται μετ' αὐτῶν καὶ ὑπόδικον εἶναι, ἐν ᾧ ἤδη πολλοὶ ἐπολιτεύσαντο. παρέρχεται δὲ καὶ ἡ κοινωνία τῆς παιδοποιίας ὡς δὴ κατὰγνωσις οὕσα. 5 Ἰησοῦς μόνος μένει ἀεὶ καὶ οἱ εἰς αὐτὸν ἐλπίζοντες. 6 Ταῦτα εἰπὼν λέγει πρὸς τὴν γυναῖκα· Ἀπελθε μετ' εἰρήνης, καὶ ὁ κύριος τῶν ἰδίων μυστηρίων ἀξίαν σε ποιήσει. 7 Ἡ δὲ εἶπεν· Φοβοῦμαι ἀπελθεῖν, μή με ἄρα καταλείψας ἀπέλθῃς εἰς ἄλλο ἔθνος. 8 Ὁ δὲ ἀπόστολος εἶπεν αὐτῇ· Κἂν ἐγὼ πορευθῶ, οὐ καταλείψω σε μόνην, ἀλλὰ Ἰησοῦς διὰ τὴν εὐσπλαγχνίαν αὐτοῦ (will be) μετὰ σοῦ. 9 Ἡ δὲ πεσοῦσα προσεκύνησεν αὐτὸν καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτῆς.

Vocabulary

ἀλλάσσω, 2. ἀλλάξω, 6. ἡλλάγην: change, alter; exchange one thing for another

ἀπάντησις, -εως, ἡ, meeting, greeting (esp. of the public welcome of an official)

γηράσκω, grow old

δεσποτεία, ἡ, power of a master over slaves

εὐσπλαγχνία, ἡ, compassion

καλλωπισμός, ὁ, ornamentation

κατὰγνωσις, ἡ, object of contempt/moral condemnation

καταργέω, deactivate, render ineffective, make powerless (contrasting ἐνεργῶ); release from, estrange from

κοινωνία, ἡ, fellowship, partnership; sexual intercourse with (πρός)

παιδοποιία, ἡ, procreation of children

παλαιοῦ, wear out

ὑπόδικος, -ον, liable to forfeit

φαντασία, ἡ, fantasy; appearance, presentation

89:1 Χαρίσιος δὲ ὁ συγγενὴς Μισδαίου²⁶ τοῦ βασιλέως λουσάμενος ἀνῆλθεν καὶ ἀνεκλίθη δειπνῆσαι. 2 ἐξήταξεν δὲ (his wife's female slaves) περὶ τῆς ἰδίας γαμετῆς ποῦ ἐστίν· οὐ γὰρ

ἐληλύθει εἰς ἀπάντησις αὐτοῦ ἀπὸ τοῦ ἰδίου κοιτῶνος ὡς ἔθος εἶχεν.²⁷ 3 αἱ δὲ θεραπαινίδαι αὐτῆς εἶπον αὐτῷ· Ἀνωμάλως ἔχει. 4 Ὁ δὲ εἰσπηδήσας εἰσῆλθεν εἰς τὸν κοιτῶνα καὶ εὗρεν αὐτὴν κατακειμένην εἰς τὴν κοίτην καὶ ἐσκεπασμένην· 5 καὶ ἀνακαλύψας αὐτὴν κατεφίλησεν αὐτὴν λέγων· Τίνος ἕνεκεν σήμερον περίλυπος εἶ; Ἡ δὲ εἶπεν· Ἀνωμάλως ἔχω. 6 Ὁ δὲ λέγει πρὸς αὐτὴν· Διὰ τί γὰρ σχῆμα οὐκ ἐποίησας τῆς σῆς ἐλευθερίας καὶ ἔμεινας ἐν τῷ οἴκῳ σου, ἀλλ’ (instead) ἀπελθοῦσα κατήκουσας λόγων ματαίων καὶ ἔργα μαγικὰ²⁸ ἐθεάσω; 7 ἀλλὰ ἀνάστα, συνδείπνησόν μοι. Ἄνευ γὰρ σοῦ οὐ δύναμαι δειπνῆσαι. Ἡ δὲ εἶπεν πρὸς αὐτόν· Σήμερον παραιτοῦμαι· πάνυ γὰρ πεφόβημαι.

Vocabulary

ἀνακαλύπτω, unveil

ἀνακλίνω, 6. ἀνεκλίθην: lay down; pass. lie down, recline at a meal

ἄνευ, without (w. gen.)

ἀνωμάλως ἔχω, feel unwell

γαμετή, ἡ, wife

δειπνέω, dine

εἰσπηδάω, burst in, rush in

ἐξετάζω, question somebody closely

θεραπαινίδις (fm. of θεράπων), female slave/servant

κατάκειμαι, lie down in/on (dat. / εἰς)

κατακούω, listen to (w. gen.)

κοιτών, **-ῶνος**, **ὁ**, bed chamber

μαγικός, **-ή**, **-όν**, magical; pl. subst. works of sorcery

μάταιος, **-α**, **-ον**, empty, useless, powerless

πάνυ, very, very much

παραιτέομαι, ask for, entreat, beg, request; excuse oneself (παραιτοῦμαι, “excuse me”)

περίλυπος, **-ον**, very sad

πολιτεύω/ομαι, mid. inf. πολιτεύεσθαι: conduct one’s life in a particular way; live under a certain set of laws; deal with in one’s private affairs

σκεπάζω, cover; pass. be veiled

συνδειπνέω, dine with somebody, dine together

90:1 Ταῦτα ἀκούσας ὁ Χαρίσιος παρὰ τῆς Μυγδονίας οὐκ ἠβουλήθη ἐξελθεῖν ἐπὶ τὸ δεῖπνον, ἀλλὰ παρεκελεύσατο τοῖς οἰκείοις αὐτοῦ ἵνα προσαγάγωσιν αὐτὴν συνδειπνῆσαι αὐτῷ· 2 εἰσαγαγόντων²⁹ (αὐτῶν) οὗν ἡξίου³⁰ αὐτὴν συνδειπνῆσαι αὐτῷ· Ἡ δὲ παρητεῖτο. 3 μὴ βουληθείσης οὗν αὐτῆς³¹ μόνος ἐδείπνησεν λέγων αὐτῇ· Διὰ σὲ παρητησάμην δειπνῆσαι παρὰ τῷ βασιλεῖ Μισδαίῳ,³² καὶ σὺ οὐκ ἠβουλήθης συνδειπνῆσαι μοι; 4 Ἡ δὲ ἔφη· Διὰ τὸ ἀνωμάλως με ἔχειν. Ἀναστὰς οὗν ὁ Χαρίσιος κατὰ τὸ εἰωθὸς ἐβούλετο συγκαθεύδειν αὐτῇ· Ἡ δὲ ἔφη· Οὐκ εἰπὸν σοι τὴν σήμερον παραιτήσασθαι;

Vocabulary

ἀνωμάλως ἔχω, feel unwell

δεῖπνον, τὸ, meal, dinner

εἴωθα (pf. of obsol. pres. ἔθω; pf. w. pres. meaning), ²pf. ptc. εἰωθώς, -υῖα, -ός; be accustomed to; nt. ptc. subst., τὸ εἰωθός, custom

οἶκεῖος, -α, -ον, of a household; belonging to the same kin/family; proper to a thing, suitable; individual; οἱ οἶκεῖοι, family members

παρακελεύομαι, exhort, encourage

συγκαθεύδω, have sex with

96:1 Ἀκούσας (Charisios) δὲ ὅτι οὐ βούλεται ἐξελθεῖν ἀπὸ τοῦ κοιτῶνος (αὐτῆς), εἰσελθὼν εἶπεν αὐτῇ· Τίνος ἔνεκεν οὐ βούλει³³ συνδειπνῆσαι μοι, τάχα δὲ οὐδὲ συγκαθευδῆσαι κατὰ τὸ εἰωθός; 2 καὶ περὶ τούτου μείζονα τὴν ὑποψίαν ἔχω· ἤκουσα γὰρ ὅτι ὁ μάγος ἐκεῖνος³⁴ καὶ (ὁ) πλάνος τοῦτο διδάσκει, ἵνα μή τις συνοικήσῃ γυναικὶ ἰδίᾳ, καὶ ὃ ἡ φύσις ἀπαιτεῖν οἶδεν καὶ ἡ θεότης ἐνομοθέτησεν αὐτὸς ἀνατρέπει. 3 Ταῦτα εἰπόντος τοῦ Χαρισίου³⁵ ἡ Μυγδονία ἡσύχαζεν. λέγει πάλιν πρὸς αὐτήν· Κυρία μου καὶ σύμβιέ μου Μυγδονία μὴ πλανῶ³⁶ λόγοις ἀπατηλοῖς καὶ ματαίοις, μηδὲ τοῖς ἔργοις τῆς μαγείας οἷς³⁷ ἤκουσα τοῦτον διαπραττόμεν εἰς ὄνομα πατρὸς υἱοῦ καὶ ἁγίου πνεύματος·

Vocabulary

ἀνατρέπω, overturn, reverse

ἀπαιτέω, demand something

ἀπατηλός, -ή, -όν, deceptive, illusory

διαπράσσω (Att. διαπράττω), accomplish something

ἡσυχάζω, keep quiet; find rest

θεότης, -ητος, ἡ, divinity

μαγεία, ἡ, magic, sorcery

μάγος, ὁ, magician

νομοθέτω, ordain by law

πλάνος, -ον, deceiving; subst. deceiver

σύμβιος, -ον, living together; ὁ / ἡ, husband, wife

συνοικέω, cohabit with (one's spouse)

ὑποψία, ἡ, suspicion

96:4 οὐ γὰρ ἠκούσθη ποτὲ ἐν τῷ κόσμῳ τούτῳ ὅτι νεκρόν τις ἤγειρεν· ὡς δὲ ἀκούω τὰ περὶ τούτου φημιζόμενα ὅτι νεκροὺς ἐγείρει. 5 καὶ ὅτι οὐδὲ ἐσθίει οὔτε πίνει, μὴ οὖν νομίσης ὅτι διὰ δικαιοσύνην οὔτε ἐσθίει οὔτε πίνει· τοῦτο δὲ ποιεῖ διὰ τὸ μηδὲν κεκτῆσθαι³⁸ αὐτόν· 6 τί γὰρ ἂν ποιήσειεν³⁹ ὃς οὐδὲ τὸν ἡμερήσιον ἄρτον ἔχει; καὶ ἐν ἔνδυμα ἔχει διὰ τὸ πένητα εἶναι αὐτόν· 7 (As for) τὸ δὲ μὴ λαμβάνειν παρὰ τινός τί, (it does it) συγγινώσκων⁴⁰ ἑαυτὸν θεραπεύειν.

Vocabulary

ἡμερήσιος, -α, -ον, for a day
συγγινώσκω, be conscious of something, be aware
φημίζω, spread a report

97:1 Ταῦτα δὲ τοῦ Χαρισίου εἰπόντος⁴¹ ἡ Μυγδονία ὥσπερ πέτρα τις ἡσύχαζεν· ἤρχετο δὲ (that) πότε (night) διαφύσει, ἵνα ἀπέλθῃ πρὸς τὸν ἀπόστολον τοῦ Χριστοῦ· 2 (Charisios) ἀναχωρεῖ δὲ ἅπ' αὐτῆς, καὶ ἀπέρχεται ἐπὶ τὸ δεῖπνον ἄθυμῶν· ἐμερίμνα γὰρ κατὰ τὸ ἔθος συγκαθευδῆσαι αὐτῇ. 3 ἔξελθόντος⁴² δὲ ἐκείνου (Mygdonia) κλίνασα τὰ γόνατα ἤρχετο λέγουσα· Κύριε θεὲ δέσποτα, πατὴρ ἐλεήμων, σωτὴρ Χριστέ, σὺ δὸς μοι δύναμιν ἵνα νικήσω τὴν ἀναίδειαν Χαρισίου, καὶ παράσχου μοι φυλάξαι τὴν ἀγιωσύνην εἰς ἣν σὺ χαίρεις, ἵνα κἀγὼ δὲ αὐτῆς εὖρω ζωὴν αἰώνιον. 4 Ταῦτα δὲ εὐξαμένης⁴³ αὐτῆς ἔθηκεν ἑαυτὴν ἐπὶ τὴν κλίνην σκεπασθεῖσα.

Vocabulary

ἀγιωσύνη, ἡ, holiness, sanctity
ἄθυμῶ, be disheartened, saddened
ἀναίδεια, ἡ, shamelessness
ἀναχωρέω, withdraw from (ἀπό)
διαφύω, come to an end
πέτρα, -ας, ἡ, rock
σκεπάζω, to veil

98:1 Ὁ δὲ Χαρίσιος δειπνήσας ἐπέστη⁴⁴ αὐτῇ· αὐτὴ δὲ ἐβόα⁴⁵ λέγουσα· Οὐκ ἔχεις λοιπὸν χώραν πρὸς ἐμέ· ὁ γὰρ κύριός μου Ἰησοῦς κρείττων⁴⁶ σοῦ⁴⁷ ἐστίν, ὁ σὺν ἐμοὶ ὢν καὶ ἐν ἐμοὶ ἀναπαυόμενος. 2 Ὁ δὲ γελάσας εἶπεν· Καλῶς χλευάζεις ταῦτα λέγουσα περὶ ἐκείνου τοῦ φαρμακέως, καὶ καλῶς αὐτοῦ καταγελαῖς λέγοντος ὅτι Ζωὴν οὐκ ἔχετε παρὰ τῷ θεῷ· ἔαν μὴ ἀγνίσητε αὐτούς. 3 Ταῦτα εἰπόντος⁴⁸ αὐτοῦ ἐπεχείρει πρὸς αὐτὴν καθευδῆσαι⁴⁹· ἡ δὲ μὴ ὑπομένουσα ἀλλὰ πικρῶς κραυγάζουσα⁵⁰ ἔλεγε· Ἐπικαλοῦμαί σε κύριε Ἰησοῦ, μὴ ἐγκαταλίπῃς με· πρὸς σὲ γὰρ τὴν καταφυγὴν ἐποιησάμην· ὥς γὰρ ἀνέμαθον ὅτι σὺ εἶ ὁ ἐπιζητῶν τοὺς ἐν ἀγνοίᾳ ἐπειλημμένους⁵¹ καὶ (ὁ) ῥυόμενος τοὺς ἐν τῇ πλάνῃ κατεχομένους·

Vocabulary

ἀγνίζω, cleanse with water, purify
ἀναμανθάνω, learn, perceive
ἐγκαταλείπω, ¹aor. ἐγκατέλιπα/²aor. ἐγκατέλιπον: forsake, abandon, desert
ἐπιζητέω, seek after, desire
ἐπικαλέω, call upon; mid. to call in as a helper; pass. be called
ἐπιλαμβάνω, 5. ἐπέλῃμμαι: take hold of something, to overtake, seize; pass. be imprisoned
ἐπιχειρέω, make an attempt, try

ἐφίστημι, pres. mid. ἐφίσταμαι, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκα: stand on/near, stand beside (w. παρά); approach; come upon, attack; mid. (intrans.), come upon somebody (w. dat.), overtake somebody

καλῶς, rightly, well καλῶς ἂν ποιήσῃς/ποιήσεις, lit. “you would do well [to]”; fig. “please” (epistolary formula expressing a polite request); “hurrah for,” “bravo for” (to approve the words of a speaker)

καταγελᾶω, laugh scornfully at somebody (gen.), mock

κράζω (= κραυγάζω), to scream, to screech

φαρμακεύς, ὁ, sorcerer

χλευάζω, jest, scoff

98:4 νυνὶ δὲ ἐγὼ σοῦ δέομαι οὗ τὴν φήμην ἤκουσα καὶ ἐπίστευσα, σὺ ἐλθὲ εἰς τὴν βοήθειάν μου, καὶ ῥῦσαί με ἀπὸ τῆς ἀναισχυντίας Χαρισίου, ὥστε μὴ κατεξουσιάσῃ μου ἡ τούτου μιαιρότης. 5 καὶ τύψασα ἑαυτῆς τὰς χεῖρας ἔφυγεν ἅπῃ αὐτοῦ γυμνή· 6 καὶ ἐξιοῦσα κατέσπασεν τὸ βῆλον τοῦ κοιτῶνος, καὶ τοῦτο περιβαλομένη ἀπῆει⁵² πρὸς τὴν ἑαυτῆς τροφόν, κἀκεῖ παρ αὐτῇ ὕπνωσεν.

Vocabulary

ἀναισχυντία, ἡ, shamelessness

βῆλον, τό, covering, curtain (Lat. loanw. *velum*)

ἔξειμι (fr. εἶμι), inf. ἐξιέναι, ptc. ἐξιὼν, -οῦσα, -όν: go out, leave, depart from a place (for paradigm of εἶμι cf. table 9.14)

κατασπάω, pull down

κατεξουσιάζω, exercise authority over

μιαιρότης, -ητος, ἡ, foulness

νυνί, strengthened form of νῦν, now, at this time

τροφός, ἡ, nurse (i.e., the woman who raised her as a child)

τύπτω, ἔτυπα: beat, strike

ὕπνώω, sleep

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1 Bentley Layton, *Nag Hammadi Codex II, 2–7, together with XIII, 2**, *Brit. Lib. Or. 4926(1), and P. Oxy. I, 654, 655*, vol. 1 (Leiden: Brill, 1989), 361.

2 G. J. Riley, “Thomas Tradition and the Acts of Thomas,” in *SBL 1991 Seminar Papers* (Atlanta: Scholars Press, 1991), 533–542, ed. E. H. Lovering, as summarized by Philip Sellew in “Thomas Christianity: Scholars in Quest of a Community,” in *Apocryphal Acts of Thomas*, 11–35, esp. 27–35, ed. Jan N. Bremmer (Leuven: Peeters, 2001),

3 ἔτυχεν δέ (s.v. τυγχάνω), “And it came to pass that ...” (w. acc. + inf.).

4 Gen. of poss. (Charisios is the husband of Mygdonia).

5 Superl., s.v. ἑγγύς (“akin to”), hence “closest relation/relative.”

6 ἔτυχεν...ἐλθεῖν.

7 The accusative articular infinitive following ἐπί is not very common but here seems to be used instead of εἰς or πρός to express a purpose or goal.

8 I.e., Thomas.

9 I.e., to Charisios.

10 S.v. λέγω.

11 Combining Mark 8:18 with Mark 4:9 (passim).

- 12 I.e., to those originally addressed by Jesus in the earlier quotations.
- 13 οὐτε...οὐτε....
- 14 S.v. ἔρῶ.
- 15 Resumptive dem. pron.
- 16 Two gen. absol. constructions.
- 17 Modifier of Χαρισίου in 3rd pred. pos. (cf. IV, 4.3).
- 18 Causal adv. ptc. (“because”).
- 19 I.e., an enclosed couch, carried by poles on the shoulders of four or more bearers.
- 20 S.v. εὐχομαι.
- 21 αὐτῶν ἐξουσίαν, i.e., “authority over you.”
- 22 Even though the 2nd pers. ²aor. act. impv. form of ἵστημι is στήθι, the comp. form, ἀνίστημι, has two possible impv. forms: ἀνάστηθι and ἀνάστα.
- 23 ἡ κοινωνία...αὕτη = αὕτη ἡ κοινωνία.
- 24 Cond. adv. ptc. (“if,” cf. IV, 1.8).
- 25 This second use of the term κοινωνία is figurative.
- 26 Misdaïos.
- 27 The verb ἔχω sometimes functions like εἶμι.

- 28** Cf. Acts Thom. 96:3, Acts 19:19.
- 29** Gen. absol.
- 30** Iter. impf. (cf. IV, 13.3).
- 31** Gen. absol.
- 32** Misdaios.
- 33** βούλει (Att.) > βούλη.
- 34** I.e., Thomas.
- 35** Gen. absol.
- 36** Cf. table 9.4.4(c).
- 37** οὔς → οἷς (attr. rel.).
- 38** Art. inf. (s.v. κτάομαι).
- 39** Cf. table 9.1.3(b).
- 40** Causal adv. ptc. (“because,” cf. IV, 1.4).
- 41** Gen. absol.
- 42** Gen. absol.
- 43** Gen. absol.

- 44** S.v. ἐφίστημι.
- 45** Incept. impf. (cf. IV, 13.5).
- 46** κρείττων (Att.) > κρείσσων.
- 47** Gen. of comp. (cf. IV, 10).
- 48** Gen. absol.
- 49** ἦ = ἐκείνη.
- 50** κραυγάζω = κράζω.
- 51** S.v. ἐπιλαμβάνω.
- 52** S.v. ἄπειμι (fr. εἶμι, cf. table 9.14).

5.11. The Wisdom of Solomon: A Hymn to Wisdom

(Wis 8:1–15)

Provenance: Alexandria, Egypt. *Date:* First century BCE.

The Wisdom of Solomon was composed in Greek and, as such, displays none of the characteristics of the “translation” or “isomorphic” Greek found in many other books of the Septuagint. The content of this writing is grounded in the Jewish Wisdom tradition. However, its vocabulary and rhetorical style indicate the author’s Hellenistic education. For example, the author describes Wisdom (σοφία) in universal terms as a fundamental human path for *all* people. The author also identifies Wisdom with the Divine Mind, which is the creative agency of the deity. In the reading here, an erotic motif is also introduced: the supposed speaker, King Solomon, recounts his desire to court “her” (σοφία) as his bride.

(Σοφία) διατείνει δὲ ἀπὸ πέρατος (of the world) ἐπὶ πέρας εὐρώστως 8:1
καὶ διοικεῖ τὰ πάντα χρηστῶς.
Ταύτην ἐφίλησα¹ καὶ ἐξεζήτησα ἐκ νεότητός μου 2
καὶ ἐζήτησα (as) νύμφην ἀγαγέσθαι (her) ἑμαυτῷ
καὶ ἐραστῆς ἐγενόμην τοῦ κάλλους αὐτῆς.
εὐγένειαν δοξάζει συμβίωσιν θεοῦ ἔχουσα, 3
καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν,
4 μύστις γάρ ἐστιν τῆς τοῦ θεοῦ ἐπιστήμης
καὶ αἵρετις τῶν ἔργων αὐτοῦ.
εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ, 5
τί σοφίας² πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης;
εἰ δὲ φρόνησις ἐργάζεται, 6
τίς αὐτῆς³ τῶν ὄντων μᾶλλον ἐστιν τεχνίτις;
καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, 7
οἱ πόνοι ταύτης εἰσὶν ἀρεταί,
σωφροσύνην γὰρ καὶ φρόνησιν (she) ἐκδιδάσκει,
δικαιοσύνην καὶ ἀνδρείαν,
ὧν χρησιμώτερον οὐδέν ἐστιν ἐν βίῳ ἀνθρώποις.

Vocabulary

αἵρετις, -ίδος, ἡ, one who chooses
ἀνδρεία, ἡ, courage

ἀρετή, ἡ, virtue

διατείνω, stretch out

διοικέω, manage, arrange

ἐκδιδάσκω, teach thoroughly

ἐπιστήμη, ἡ, knowledge

ἐραστής, -ου, ὁ, admirer

εὐρώστω, with might

εὐγένεια, ἡ, nobility (of birth)

κτῆμα, -ματος, τό, anything gotten; pl. possessions

μύστης, ὁ / μύστις, ἡ, an initiate

νεότης, -ητος, ἡ, youth, state of youthfulness

νύμφη, ἡ, bride, young wife

πλούσιος, -α, -ον, rich, wealthy; ὁ πλούσιος, rich man; comp. πλουσιώτερος, -ον, richer

συμβίωσις, -εως, ἡ, shared life, living together

σωφροσύνη, ἡ, prudence, discretion; self-control, esp. sexual self-restraint

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

ὑποτάσσω, make subject; append; pass. be subjected to somebody

φιλέω, to love; kiss

φρόνησις, -εως, ἡ, practical wisdom

χρήσιμος, -η, -ον, useful; χρησιμώτερος, -ον, more useful

χρηστός, -ή, -όν, useful, good; pleasant to the taste; beloved; (adv.) χρηστῶς, well

Εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις, 8:8

(she) οἶδεν τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάζει,

ἐπίσταται στροφᾶς λόγων καὶ λύσεις αἰνιγμάτων,

σημεῖα καὶ τέρατα προγινώσκει

καὶ ἐκβάσεις καιρῶν καὶ χρόνων.

ἔκρινα τοίνυν ταύτην ἀγαγέσθαι⁴ πρὸς συμβίωσιν 9

εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθῶν

καὶ παραίνεσις φροντίδων καὶ λύπης.

ἔξω⁵ δι' αὐτὴν δόξαν ἐν ὄχλοις 10

καὶ τιμὴν παρὰ πρεσβυτέροις (although) ὁ νέος (ἔξω),

ὁξὺς εὐρεθήσομαι ἐν κρίσει 11

καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι,

σιγῶντά με περιμενοῦσιν 12

καὶ φθεγγομένῳ προσέξουσιν

καὶ λαλοῦντος⁶ ἐπὶ πλεῖον

χεῖρα ἐπιθήσουσιν⁷ ἐπὶ στόμα αὐτῶν.

ἔξω δι' αὐτὴν ἀθανασίαν 13

καὶ μνήμην αἰώνιον τοῖς μετ' ἐμὲ ἀπολείψω.

διοικήσω λαούς, 14

καὶ ἔθνη ὑποταγῆσεται μοι,
φοβηθήσονται με ἀκούσαντες τύραννοι φρικτοί, 15
ἐν πλήθει φανοῦμαι⁸ ἀγαθὸς καὶ ἐν πολέμῳ ἀνδρεῖος.

Vocabulary

ἀθανασία, ἡ, immortality

αἴνιγμα, -ματος, τό, riddle

ἀνδρεῖος, -α, -ον, courageous, brave

ἀπολείπω, 2. ἀπολείψω: leave behind, desert, abandon; pass. be left behind, remain

ἀρχαῖος, -α, -ον, old, ancient; τὰ ἀρχαῖα, things of old

διοικέω, govern

εἰκάζω, infer

ἐκβασις, -εως, ἡ, result, outcome; a way out, an escape

ἐπίσταμαι, know, understand

μνήμη, ἡ, memorial

νέος, -α, -ον, new, young; ὁ νεός, young man; ἡ νέα νουμηνία, New Year

ὀξύς, -εῖα, -ύ, sharp; swift, quick (of spirit/mind)

παραίνεσις, -εως, ἡ, comforter

περιμένω, wait (for)

ποθέω, long for, have a great desire to do something

πολυπειρία, ἡ, wide experience

προγινώσκω (Att. προγινώσκω), foresee, have foreknowledge of

σημεῖον, τό, a sign, token; a marking (on approved sacrificial animals); pl. stripes

στροφή, ἡ, subtlety/literary craft (of words)

συμβίωσις, -εως, ἡ, shared life, living together

σύμβουλος, ὁ, adviser, counselor

τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.) at a price of

τοῖνον, indeed, then; therefore; δὴ τοῖνον, “I suggest/submit (that)”

φθέγγομαι, speak

φροντίς, -ίδος, ἡ, care

φρικτός, -ή, -όν, dreaded

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Winston, David. *The Wisdom of Solomon*. Anchor Bible. Garden City, NY: Doubleday, 1979.

- 1 I.e., King Solomon
- 2 σοφίας, gen. of comp.; (than) σοφίας ... τῆς τὰ πάντα ἐργαζομένης, modifier in 3rd attrib. pos.
- 3 αὐτῆς, gen. of comp., “more (μᾶλλον) than her (αὐτῆς) is....”
- 4 Mid. of ἄγω, “to take somebody with oneself.”
- 5 S.v. ἔχω.
- 6 Concessive adv. ptc. (“if,” cf. IV, 1.5).
- 7 S.v. ἐπιτίθημι.
- 8 S.v. φαίνω.

5.12. Book of Acts: Paul Visits Cyprus and Pisidian Antioch

(Acts 13:1–16, 42–52)

Related Texts: Acts 14:1–20 (§5.1).

Saul and Barnabas Are Commissioned and Preach in Cyprus

13:1 Ἦσαν¹ δὲ ἐν Ἀντιοχείᾳ² κατὰ³ τὴν οὖσαν ἐκκλησίαν⁴ προφῆται καὶ διδάσκαλοι ὧς⁵ τε Βαρναβᾶς καὶ⁶ Συμεὼν ὁ καλούμενος⁷ Νίγερ⁸ καὶ Λούκιος⁹ ὁ Κυρηναῖος, Μαναὴν¹⁰ τε¹¹ Ἡρώδου¹² τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. 2 Λειτουργούντων δὲ αὐτῶν¹³ τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. 3 τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. 4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον 5 καὶ γενόμενοι ἐν¹⁴ Σαλαμῖνι κατήγγελλον¹⁵ τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων. εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ¹⁶

Vocabulary

ἀγάγνωσις, ἡ, reading

Ἀντιόχεια, ἡ, Antioch; either Syrian Antioch (on the Orontes River) or Pisidian Antioch

ἀποπλέω, sail away, put out to sail

δὴ, indeed, now then, therefore

ἐκπέμπω, send out; issue an edict (ἄκτον)

ἐπιτίθημι, ²aor. ptc. ἐπιθείς: lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)

Κύπρος, ἡ, Cyprus

Κυρηναῖος, of Cyrene (a Roman coastal city in what is now Libya)

λειτουργέω, render service, serve

Σαλαμίς, -ῖνος, ἡ, Salamis, a city on the east coast of Cyprus

Σελεύκεια, ἡ, Seleucia, the port of Syrian Antioch

σύντροφος, friend of some superior person (implying a benefactor/client relationship)

τετραάρχης, tetrarch (i.e., governor of one quarter of the territory)

13:6 Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὔρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαρισησοῦ¹⁷ 7 ὃς ἦν σὺν¹⁸ τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,¹⁹ ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 8

ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9 Σαῦλος δέ, ὁ καὶ²⁰ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν 10 εἶπεν· ὦ²¹ πλήρης²² παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου,²³ ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ²⁴ διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ κυρίου ἐπὶ σὲ καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.²⁵ παραχρῆμά τε ἔπεσεν ἐπ’ αὐτὸν ἀχλύς καὶ σκότος καὶ περιάγων ἐζήτει χειραγωγούς. 12 τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Vocabulary

ἀνθίστημι, mid. withstand somebody (dat.), oppose

ἀνθύπατος, ὁ, proconsul

ἀχλύς, -ύος, ἡ, darkness, dimness of vision

διαστρέφω, pf. pass. ptc. διεστραμμένος: turn away; to pervert, distort

ἐκπλήσσω, impf. ἐξεπλησσόμην, 6. ἐξεπλάγην, ²aor. pass. ptc. πλαγείς: amaze; pass. be amazed

εὐθύς, εὐθεῖα, εὐθύ, straight; εὐθύς, immediately, at once (adv. of time)

μεθερμηνέω, translate

νῆσος, ἡ, island

Πάφος, ἡ, Paphos, city on the west coast of Cyprus (see Fig. 1)

περιάγω, aor. ptc.: περιαγαγόντες: go about; lead around/about

ῥαδιουργία, ἡ, deceit, fraud

χειραγωγός, a guide, someone who leads by the hand

ψευδοπροφήτης, ὁ, false prophet

Arrival in Pisidian Antioch

13:13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον²⁶ ἦλθον εἰς Πέργην τῆς Παμφυλίας, Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. 14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων²⁷ ἐκάθισαν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν (a message) οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες· ἄνδρες ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν (who has) λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε. 16 Ἀναστὰς δὲ Παῦλος καὶ κατασεῖσας τῇ χειρὶ εἶπεν· ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι²⁸ τὸν θεόν, ἀκούσατε.

(Here follows Paul’s sermon in vv. 17–41.)

Vocabulary

ἀποχωρέω, leave, depart

ἀρχισυνάγωγος, ὁ, synagogue president

κατασεῖω, wave the hand, signal

Παμφυλία, ἡ, Pamphylia, province located in the southern part of Asia Minor

παράκλησις, -εως, ἡ, encouragement, comfort

Πέργη, Perge, a city in Pamphylia near the south coast of Asia Minor²⁹ (see Fig. 2)

Πισίδιος, -α, -ον, of Pisidia (i.e., Pisidian Antioch, not Syrian Antioch)³⁰

13:42 Ἐξιόντων δὲ αὐτῶν (the synagogue) παρεκάλουν εἰς³¹ τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς³² ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾶ, οἵτινες³³ προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ³⁴ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου. 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν³⁵ ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες. 46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθέσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. 47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· τέθεικά σε εἰς³⁶ φῶς ἐθνῶν τοῦ εἶναί σε³⁷ εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς (Isa 49:6). 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον³⁸ καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι³⁹ εἰς ζωὴν αἰώνιον· 49 διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 51 οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς⁴⁰ ἦλθον εἰς Ἰκόνιον, 52 οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

Vocabulary

ἀναγκαῖος, -α, -ον, necessary, indispensable, essential; (ἐστίν) ἀναγκαῖον + inf., it is necessary to, one must

ἀπωθέομαι, reject

ἐκτινάσσω, shake out/off; mid. shake off from oneself

ἔξιμι (fr. εἶμι, cf. table 9.14), inf. ἐξιέναι, ptc. ἐξιὼν, -οῦσα, -όν: go out, leave, depart from a place

ἐπεγείρω, awaken; excite, stir up; rise up against, assault; pass. wake up

εὐσχήμων, -μονος, influential, of high standing

Ἰκόνιον, τό, Ikonion (Lat. Iconium)

κονιορτός, ὁ, dust

ὄριον, τό, boundary; τὰ ὅρια, region, district

παρρησιάζομαι, speak openly/freely

παροτρύνω, stir up, incite

προσήλυτος, ὁ, proselyte, convert to Judaism (i.e., full members of the Jewish religious community)

προσλαλέω, speak to

προσμένω, remain faithful

πρῶτοι, (Roman) magistrates of the city

σχεδόν, nearly, almost (adv.)

1 Impers. (“there was”).

2 Syrian Antioch.

3 κατὰ, distributive use (“in”).

4 τὴν οὖσαν ἐκκλησίαν means “the existing church” (i.e., the local church).

5 ὅ = ὅ (its accent comes from τι, which is enclitic).

6 τέ...καί = τέ...τέ (“both...and....”).

7 ὁ καλούμενος = ὁ λεγόμενος (“also called”).

8 “Niger,” Latin cognomen.

9 “Lucius,” Latin praenomen (Rom 16:21).

10 “Manaen” (indecl.), here nom.

11 τε postpos.

12 Herod Antipas, son of Herod the Great.

13 Gen. absol.

14 γενόμενοι ἐν, “having arrived at.”

15 Incept. impf. (cf. IV, 13.5).

- 16** ἔχω w. double acc. The second acc. is a predicate acc. (“as”).
- 17** “Barjesus,” another example of a patronymic (“son of Jesus”) becoming a name in itself (Acts 13:8 provides his full name, Elymas Bar-Jesus).
- 18** σὺν, “in the retinue (of).”
- 19** Sergius Paullus, proconsul of Cyprus, was a native of Pisidian Antioch and a member of the provincial elite. Paul’s decision to travel from Paphos to Pisidian Antioch may have been influenced by the fact that Antioch was the *patria* (homeland) of Sergius Paullus. The proconsul himself may have suggested to Paul that he make Antioch his next destination and provided a letter of introduction, giving Paul and Barnabas direct access to the social network of which Sergius Paullus was himself a senior member.
- 20** ὁ καί, formula indicating a double name or surname. With the expression “Saul, who is also known as/surnamed Paul” in Acts 13:9, he is referred to henceforth in Acts as “Paul.” The importance of the link between Saul and L. Sergius Paullus, his most prominent convert, is perhaps symbolized by the fact that it is precisely from this point that Saul adopted the Roman cognomen Paulus, to supplant his former name. Thus, just as Herod the Great honored his friendship with Marcus Agrippa by giving the name “Agrippa” to his eldest, Saul seems to have selected the name “Paul” out of a sense of gratitude and sense of achievement with respect to his first major convert, L. Sergius Paullus.
- 21** ὦ used in exclamations expresses very strong emotion.
- 22** πλήρης (nom.) for -ες (voc.), as is often the case when an adj. is used alone.
- 23** υἱὲ διαβόλου, anarthrous subst. with gen. expressing kind or quality (i.e., the devil’s creature).
- 24** οὐ + fut. ind. with almost imperatival force.
- 25** ἄχρι καιροῦ, “for a time.”
- 26** οἱ περὶ Παῦλον, “Paul and his companions.”
- 27** τῶν σαββάτων, pl. for sg.

- 28** Articular ptc., w. nom. for voc. (sc. ὑμεῖς, “you who fear God,” i.e., “God fearers”).
- 29** Perge was located about eight miles upriver from the mouth of the Kestros River. Since this river was not navigable by larger boats, the travelers probably landed at Attaleia.
- 30** Pisidia was a mountainous region in central Asia Minor, west of the Taurus mountains.
- 31** εἰς (w. acc.) with expressions of time either marks the limit of time or accents the duration of time; here εἰς τὸ μεταξὺ σάββατον sets a more definite period of time.
- 32** Gen. absol. (“when the congregation had broken up”).
- 33** ὅστις often merely has the force of ὅς.
- 34** Dat. of time (cf. IV, 5.2).
- 35** S.v. πῖμπλημι.
- 36** εἰς w. predicate acc. (“as a light”).
- 37** Art. inf. expressing purpose.
- 38** Incept. impf. (cf. IV, 13.6).
- 39** Periph. plpf. (cf. IV, 18, s.v. τάσσω).
- 40** ἐπὶ αὐτούς, “against them.”

5.13. Book of Acts: Silversmiths Instigate a Riot in Ephesos

(Acts 19:21–20:1)

In the Hellenistic and Roman periods, various kinds of voluntary associations were formed. These can be grouped into three types: (1) trade guilds, such as those of silversmiths (§5.13) and bakers (§7.22) of Ephesos; (2) funerary societies (e.g., PEnteuxeis 20, §4.2); and (3) voluntary religious societies (§§7.2–5, 7.18). From the point of view of the production of goods, trade guilds can also be arranged in a three-tiered hierarchy.¹ First and most common were trade guilds, such as those of bakers, that produced goods for the local population. The second tier of the economic hierarchy consisted of guilds specializing in the production of goods for export to regional or international markets. The third and most elite level of the economic hierarchy consisted of guilds, such as that of the Ephesian silversmiths (ἀργυροκόποι) of Acts 19, that produced luxury items for regional and international markets.

The silver trade was a very lucrative industry. Because the production of silver and gold was capital intensive, the guilds involved in these industries often benefited from investment by the social elite and had established regional and international markets. Trade guilds with international markets for luxury goods were much more prosperous, and members often had the wealth necessary to better their social position. The epitaph of an Ephesian silversmith and member of a guild of silversmiths states that he was once appointed to the high office of *neopoios* (magistrate in charge of the maintenance of a temple) (IEph VI, 2212). His lavish sarcophagus suggests that he was a man of considerable wealth. Similarly, a goldsmith is known to have owned his own camels for transport.² In an inscription from Smyrna, the city silversmiths and goldsmiths are honored for their repair of a statue of Athena (ISmyrna 721).

Related Texts: Edict Suppressing a Bakers' Strike in Ephesos (IEph II, 215, §7.22)

19:21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο³ ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα εἰπὼν ὅτι Μετὰ τὸ γενέσθαι⁴ με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον,⁵ αὐτὸς ἐπέσχεν χρόνον⁶ εἰς τὴν Ἀσίαν. 23 Ἐγένετο δὲ κατὰ τὸν καιρὸν⁷ ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς⁸ ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς συναθροίσας καὶ τοὺς περὶ⁹ τὰ τοιαῦτα ἐργάτας εἶπεν· ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης¹⁰ τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου¹¹ ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας¹² μετέστησεν¹³ ἱκανὸν ὄχλον λέγων ὅτι οὐκ εἰσὶν θεοὶ¹⁴ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τοῦτο κινδυνεύει¹⁵ (that) ἡμῖν¹⁶ τὸ μέρος¹⁷ εἰς ἀπελεγμὸν ἐλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν¹⁸ λογισθῆναι, μέλλειν¹⁹ τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος²⁰ αὐτῆς ἣν²¹ ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

Vocabulary

ἀργυροκόπος, ὁ, silversmith

Ἄρτεμις, -ιδος, ἡ, the goddess Artemis (Roman Diana)

Ἀσία, ἡ, Asia (Minor)

ἀπελεγμός, ὁ, disrepute

Ἀχαΐα, ἡ, Roman province of Achaia

διακονέω (w. dat.), serve, render assistance to

ἐπέχω, hold firmly to; stay, halt, cease from; stay on (for a period of time); offer, extend

εὐπορία, ἡ, wealth, prosperity

καθαιρέω, pull down, destroy; fig. pass. suffer the loss of (w. gen.)

κινδυνεύω, (impers.) there is a danger/risk that (w. inf.)

Μακεδονία, ἡ, Macedonia

μεγαλειότης, -ητος, ἡ, majesty, magnificence

συναθροίζω, gather together with

σχεδόν, nearly, almost (adv.)

τάραχος, ὁ, disturbance

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

τοιοῦτος, -αύτη, -οῦτον, of such a kind, such as this; τὰ τοιαῦτα, similar/related things

19:28 Ἀκούσαντες (this) δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· μεγάλη (is) ἡ Ἄρτεμις Ἐφεσίων. 29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον²² Μακεδόνας, συνεκδήμους Παύλου. 30 Παύλου δὲ βουλομένου²³ εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ μαθηταί· 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες (a message) πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία²⁴ συγκεχυμένη καὶ οἱ πλείους²⁵ οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν.²⁶ 33 ἐκ δὲ τοῦ ὄχλου²⁷ συνεβίβασαν (him) Ἀλέξανδρον προβαλόντων²⁸ αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία²⁹ ἐκ πάντων ὥς³⁰ ἐπὶ ὥρας δύο κρᾶζόντων· μεγάλη (is) ἡ Ἄρτεμις Ἐφεσίων.

Vocabulary

ἀπολογέομαι, defend oneself; make a defense

Ἀσιάρχης, Asiarch (equivalent to ἀρχιερεὺς Ἀσίας)

δῆμος, ὁ, people, crowd; the People (the full citizen body of a Greek *polis*, as represented by the Assembly [ἐκκλησία])

ἔάω, pres. mid. inf. ἔἴσθαι, impf. εἶων, 2. ἔάσω, 3. εἴασα: allow, permit; leave, let go; mid. be left to oneself

θέατρον, τό, theater

κατασείω, wave the hand, signal

Μακεδῶν, -όνος, ὁ, Macedonian person

ὁμοθημαδόν, all together

ὀρμάω, to rush

πλήρης (m., fm), **-ες** (nt.), **πλήρεις** (m. pl.), **-ες** (nt. pl.), full; solid

προβάλλω, put/push forward

συγχέω, confuse; pf. pass. be in confusion

σύγχυσις, -εως, ἡ, confusion

συναρπάζω, seize and carry off

συνέκδημος, ὁ, traveling companion

συμβιβάζω, advise, give instructions

φίλος, -η, -ον, beloved, pleasant; pleasing, popular; subst. friend

19:35 Καταστείλας δὲ ὁ γραμματεὺς³¹ τὸν ὄχλον φησίν· ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ (νεωκόρον) τοῦ (statue which) διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων³² τούτων δέον³³ ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὗτε ἱεροσύλους οὗτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον,³⁴ ἀγοραῖοι³⁵ ἄγονται³⁶ καὶ ἀνθύπατοί (available) εἰσιν,³⁷ ἐγκαλείτωσαν ἀλλήλοις. 39 εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ³⁸ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος,³⁹ περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν. 20:1 μετὰ δὲ τὸ παύσασθαι⁴⁰ τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας (them), ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

Vocabulary

ἀγοραῖοι, οἱ, court days/sessions

αἷτιον, τό, cause, reason

ἀναντίρρητος, -ον, undeniable

ἀνθύπατος, ὁ, proconsul

διοπετής, -ές, fallen from heaven (re the cult statue of Artemis)

ἐγκαλέω, bring a charge/accusation against somebody (gen.); pass. be charged with (dat.)

ἐννομος, -ον, legal, lawful

ἐπιλύω, resolve, settle

Ἐφεσίος, -ία, -ιον, Ephesian (adj.); subst. Ephesians

θόρυβος, ὁ, uproar, public disturbance

ἱερόσυλος, -ον, sacrilegious; subst. sacrilegious person, temple robber

καταστέλλω, to calm, quiet

μεταπέμπω, send for, summon; arrest somebody

νεωκόρος, ὁ, temple guardian

περαιτέρω, further (adv.)
προπετής, -ές, impulsive, reckless
στάσις, -εως, ἡ, standing still; riot, rioting, uprising
συστροφή, ἡ, rabble, mob

- 1 H. W. Pleket, “Greek Epigraphy and Comparative Ancient History: Two Case Studies,” *EpAnat* 12 (1988), 25–38, esp. 25–37.
- 2 SEG 27.873; Joyce M. Reynolds, Mary Beard, Richard Duncan-Jones, and C. Roueché, “Survey Article: Roman Inscriptions 1976–80,” *JRS* 71 (1981), 121–143, esp. 139.
- 3 τίθεσθαι ἐν πνεύματι, “resolve in the spirit” + inf.
- 4 Art. inf. (“after,” cf. IV, 2).
- 5 Erastus (cf. Rom 16:23).
- 6 Acc. of duration of time (“for a time”).
- 7 κατὰ τὸν καιρὸν ἐκεῖνον (“at that time”).
- 8 ναός, here a portable “shrine.”
- 9 περί + acc., “(of being occupied) with.”
- 10 ἐκ ταύτης...ἐστίν, “is ... from this” (i.e., “depends ... on this”).
- 11 Ἐφῆσου, gen. of place, “in Ephesos,” πάσης τῆς Ἀσίας, “in the whole of Asia” (i.e., the entire Roman province).
- 12 S.v. πείθω.

- 13** S.v. μεθίστημι.
- 14** Predicate of the verb.
- 15** The infinitives that follow (ἐλθεῖν, λογισθῆναι, μέλλειν) depend on the verb κινδυνεύω.
- 16** Dat. of poss.
- 17** τὸ μέρος, “branch/line (of business).”
- 18** εἰς οὐθέν, “as nothing.”
- 19** μέλλειν + inf. (for the fut. inf.) + ἥν....
- 20** Partitive gen. (sc. τι).
- 21** ἥν (acc.) is the subject of μέλλειν.
- 22** Gaius and Aristarchos (cf. Acts 27:2).
- 23** Gen. absol. (cf. IV, 9).
- 24** Here “assembly (of a crowd).”
- 25** οἱ πλείους > οἱ πλείονες (pl., s.v. πλείων), “the greater part, most.”
- 26** S.v. συνέρχομαι.
- 27** ἔκ τοῦ ὄχλου is the subject (“some of the crowd”).
- 28** Gen. absol.

- 29** φωνή...μία (dis. syn. [Y² hyp.]).
- 30** ὥς with numbers/time means “about.”
- 31** Here “secretary of state.”
- 32** Gen. absol. (causal).
- 33** δέον (ptc. of δεῖ); δέον ἐστίν (“it is necessary” = δεῖ w. acc. + inf.).
- 34** λόγος, “complaint” in a legal case “against (πρός)” somebody.
- 35** Sc. ἡμέραι or σύνοδοι.
- 36** ἄγω, “to hold a court day”; pass. “to be in session.”
- 37** Impers. use of εἰμί (cf. IV, 14).
- 38** καὶ γάρ, “for,” “in fact.”
- 39** Gen. absol.
- 40** Art. inf.

5.14. Epistle to the Hebrews: The Faith of the Patriarchs

(Heb 11:1–31)

Provenance: Author unknown; written to Christians who had experienced persecution.

Date: ca. 90–115 CE, about a decade after the destruction of the Temple and the cessation of the priesthood.

Special Features: Though called an “epistle,” this text is better described as a sermon, homily, or “word of exhortation” (Heb 13:22). Its overall message is that the Jewish Scriptures foreshadow the coming of the Christ. Hebrews 11 takes up the subject of the heroes of Jewish faith. It begins with a definition of faith (Heb 11:1–3) and then recounts the examples of Abel, Enoch, Noah, Abraham, Moses, and other Israelite heroes, all of whose lives were governed by a hope that had not yet been fulfilled.

11:1 Ἔστιν δὲ πίστις ἐλπιζομένων¹ ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν² κατηρτίσθαι τοὺς αἰῶνας³ ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.⁴ 4 Πίστει πλείονα θυσίαν Ἀβελ παρὰ⁵ Καὶν προσήνεγκεν τῷ θεῷ, δι’ ἧς ἐμαρτυρήθη (that) εἶναι δίκαιος, μαρτυροῦντος⁶ ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι’ αὐτῆς⁷ ἀποθανῶν⁸ ἔτι λαλεῖ. 5 Πίστει Ἐνωχ μετετέθη τοῦ μὴ ἰδεῖν⁹ (αὐτὸν) θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός.¹⁰ πρὸ γὰρ τῆς μεταθέσεως (αὐτοῦ) μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ. 6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι (τῷ θεῷ)· πιστεῦσαι¹¹ γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν,¹² καὶ (ὅτι) τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. 7 Πίστει χρηματισθεὶς Νῶε (by God) περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι’ ἧς κατέκρινεν τὸν κόσμον,¹³ καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

Vocabulary

ἀδύνατος, -ον, impossible; weak, crippled

δῶρον, τό, gift

εὐαρεστέω, please; pass. be pleasing to somebody (dat.)

εὐλαβέομαι (pass. dep.), be concerned, anxious; be reverent

κατακρίνω, condemn; sentence somebody to do something

καταρτίζω, prepare, put into proper order

κατασκευάζω, construct, build

κληρονόμος, ὁ, heir, inheritor

χρηματίζω (w. dat.), deliberate on business; give ear to (an oracle), make known a divine injunction/warning; issue instructions to somebody; pass. be warned

μετάθεσις, ἡ, translation, transfer
μηδέπω, not yet (w. non-ind. moods)
μισθαποδότης, ὁ, rewarder
ὑπόστασις, -εως, ἡ, basis; frame of mind

The Faith of Abraham

11:8 Πίστει καλούμενος (by God) Αβρααμ ὑπήκουσεν ἐξελθεῖν¹⁴ εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας¹⁵ ὡς ἄλλοτρίαν (γῆν) ἐν σκηναῖς κατοικήσας¹⁶ μετὰ Ισαακ καὶ Ιακωβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· 10 ἐξεδέχετο¹⁷ γὰρ (Αβρααμ) τὴν τοὺς θεμελίους ἔχουσιν πόλιν¹⁸ ἥς τεχνίτης καὶ δημιουργὸς (is) ὁ θεός. 11 Πίστει – καὶ¹⁹ αὐτὴ Σαρρα (was) στεῖρα – δύναμιν εἰς καταβολὴν σπέρματος (Αβρααμ) ἔλαβεν καὶ²⁰ παρὰ²¹ καιρὸν ἡλικίας, ἐπεὶ (to be) πιστὸν ἠγάγατο τὸν ἐπαγγειλάμενον.²² 12 διὸ καὶ ἄφ’ ἐνὸς (man)²³ ἐγεννήθησαν – καὶ ταῦτα²⁴ νενεκρωμένου²⁵ – (as many descendants) καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος²⁶ ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

Vocabulary

ἄλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἄλλότριος, a stranger
ἄμμος, ἡ, sand
ἀναρίθμητος, countless
δημιουργός, ὁ, builder; Creator, Demiurge
ἐκδέχομαι, expect, look forward to, wait for somebody (acc.); take/receive
ἐπίσταμαι, know, understand
θεμέλιος, ὁ, foundation
καταβολή, sowing (of seed); conceiving (of children) (usually of men)
νεκρώω, put to death; pass. have been put to death (i.e., as good as dead, impotent)
παροικέω εἰς, migrate to
στεῖρα, ἡ, incapable of bearing children, infertile, barren
συγκληρονόμος, fellow heir
τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician
ὑπακούω, to obey (w. dat.), be subject to

11:13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες (saints named above), μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι (them) καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ²⁷ μὲν²⁸ ἐκείνης (πατρίδος) ἐμνημόνευον ἄφ’ ἥς ἐξέβησαν,²⁹ εἶχον ἂν καιρὸν ἀνακάμψαι· 16 νῦν δὲ κρείττονος³⁰ (πατρίδος) ὀρέγονται, τοῦτ’ ἔστιν³¹ ἐπουρανίου (πατρίδος). διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν.³² ἤτοιμάσεν γὰρ αὐτοῖς πόλιν. 17 Πίστει προσενήνοχεν Αβρααμ τὸν Ισαακ πειραζόμενος· καὶ τὸν μονογενῆ (son) προσέφερεν³³ ὁ

τὰς ἐπαγγελίας ἀναδεξάμενος,³⁴ 18 πρὸς ὃν³⁵ ἐλαλήθη ὅτι Ἐν Ἰσαακ κληθήσεται σοι³⁶ σπέρμα (Gen 21:12), 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν (people) δυνατὸς ὁ θεός (was), ὅθεν αὐτὸν³⁷ καὶ (speaking figuratively) ἐν παραβολῇ³⁸ (God) ἐκομίσατο (Isaac from the dead). 20 Πίστει καὶ περὶ μελλόντων³⁹ εὐλόγησεν Ἰσαακ τὸν Ἰακωβ καὶ τὸν Ησαυ. 21 Πίστει Ἰακωβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσηφ⁴⁰ εὐλόγησεν καὶ Προσεκύνησεν ἐπὶ⁴¹ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ (Gen 47:31). 22 Πίστει τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

Vocabulary

ἀναδέχομαι, accept, receive, undertake

ἀνακάμπτω, to return

ἐμφανίζω, inform, make a report; present evidence, show plainly

ἔξοδος, ἡ, the Exodus from Egypt)

ἐπαισχύνομαι, be ashamed

ἐπικαλέω, call upon; mid. call in as a helper; pass. be called

ἐπουράνιος, -ον, heavenly

κομίζομαι, get back, recover; bring into (ἐν) a place, introduce

μονογενής, -ές, only

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

ὅθεν, from where, from which; for which reason

ὀρέγομαι (w. gen.), aspire to, strive for something

παρεπίδημος, ὁ, refugee

πόρρωθεν, from afar

The Faith of Moses

11:23 Πίστει Μωυσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων⁴² αὐτοῦ, διότι εἶδον (he was) ἄστεϊον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. 24 Πίστει Μωυσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραω,⁴³ 25 μᾶλλον⁴⁴ ἐλόμενος⁴⁵ συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,⁴⁶ 26 (to be) μείζονα πλοῦτον ἡγησάμενος (than) τῶν Αἰγύπτου θησαυρῶν τὸν ὄνειδισμόν τοῦ Χριστοῦ.⁴⁷ ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον (θεὸν) ὥς (if) ὁρῶν ἐκαρτέρησεν. 28 Πίστει πεποίηκεν τὸ πάσχα⁴⁸ καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. 29 Πίστει διέβησαν⁴⁹ τὴν ἐρυθρὰν θάλασσαν ὥς (they were passing) διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. 30 Πίστει τὰ τεῖχη Ιεριχὺ⁵⁰ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ρααβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

Vocabulary

αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρησα / εἶλον (√ ἔλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen

ἄορατος, -ον, unseen, invisible

ἄπειθέω, 3. ἠπείθησα, ¹aor. ptc. ἀπείθησας: disobey, be disobedient

ἀποβλέπω, look for

ἀπόλαυσις, -εως, ἡ, enjoyment, pleasure

ἄρνέομαι, refuse to do something

ἄστεῖος, -α, -ον, pleasing, beautiful; refined, honorable

διατάγμα, -ματος, τό, edict, decree

ἐρυθρός, -ά, -όν, red

θιγγάνω, ²aor. ἔθιγον: touch something (gen.), take hold of; pass. be touched

καταπίνω, 6. κατεπόθην: devour, swallow up something

κατάσκοπος, ὁ, spy

μισθαποδοσία, ἡ, reward

ὀλοθρεύω, destroy

ξηρός, -ά, -όν, dry, paralyzed

πεῖρα, ἡ, an attempt

πόρνη, ἡ, prostitute

πρόσκαιρος, -ον, temporary

πρόσχυσις, ἡ, pouring/sprinkling (of a liquid)

πρωτότοκος, -ον, firstborn (nt. pl. of firstborn of men and animals)

συγκακουχέομαι (w. dat.), suffer/be mistreated with somebody (dat.)

τρίμηνος, three months

συναπόλλυμι, ²aor. mid. συναπολόμην: destroy with; mid. be destroyed, perish along with

1 ἐλπίζομένων...βλεπομένων are both nt. pass.

2 νοέω + acc. (X) + inf. (Y), “to understand that X is Y.”

- 3** S.v. αἰών, here pl. “worlds” (i.e., the universe, all of time and space).
- 4** εἰς τὸ μή + inf. (γεγονέναι), art. inf. expressing result (“so that such-and-such may not ...”).
- 5** παρὰ (w. acc.) following comparative (“than”).
- 6** μαρτυροῦντος...τοῦ θεοῦ, gen. absol. (cf. IV, 10).
- 7** Fm. (i.e., πίστεως).
- 8** Concessive adv. ptc. (“though,” cf. IV, 1.5).
- 9** Art. inf. expressing result.
- 10** Quoting Gen 5:24 (LXX), cf. Sir 44:16, 1 En. 70:1–4, Wis 4:10.
- 11** Inf. dependent on δεῖ, which takes an acc. (τὸν προσερχόμενον).
- 12** “He exists.”
- 13** Probably concerns Noah’s own actions of shaming the world by throwing the world’s lack of faith into relief.
- 14** Instr. inf. “by ... ing.”
- 15** γῆ τῆς ἐπαγγελίας, Hebraism for the “promised land.”
- 16** Here aor. ptc. specifies action that is contemporaneous with main verb., even though it is not exactly the same verb (cf. 1 Cor 2:1).
- 17** S.v. ἐκδέχομαι.

- 18** τήν...πόλιν.
- 19** Adv. καί denoting contrast, “even though.”
- 20** Adv. καί denoting contrast, “even though.”
- 21** παρὰ καιρὸν ἡλικίας (“past the normal age”).
- 22** I.e., God.
- 23** I.e., Abraham.
- 24** καὶ ταῦτα, “and moreover.”
- 25** Gen. case in agreement w. ἐνός.
- 26** ἡ ἄμμος ἡ (modifier) ἡ (modifier) (cf. Gen 15:5, 22:17, 32:12).
- 27** εἰ w. past tense and ἄν in apodosis (contrary to fact condition).
- 28** μέν... ὁ δέ (Heb 11:16).
- 29** S.v. ἐκβαίνω.
- 30** S.v. κρείσσων.
- 31** τοῦ τῆς ἔστιν, “in other words” (*id est*).
- 32** Poss. gen.; θεός...αὐτῶν.
- 33** Conat. impf. (cf. IV, 13.5).

34 ὁ τὰς ἐπαγγελίας ἀναδεξάμενος (i.e., Αβρααμ), 1st attrib. (cf. IV, 4.1).

35 I.e., Abraham.

36 Dat. of poss.

37 I.e., Isaac.

38 ἐν παραβολῇ, “as a type/figure.”

39 περί μελλόντων (nt.), “concerning/in connection with things to come.”

40 Indekl. but here gen.

41 προσκυνέω + ἐπί, “to lean on.”

42 οἱ πατέρες = οἱ γονεῖς, “parents.”

43 Gen. (indecl.).

44 μᾶλλον...ἢ... (“rather ... than ...”).

45 S.v. αἶρέω.

46 πρόσκαιρον...ἀπόλαυσιν.

47 τὸν ὀνειδισμόν τοῦ Χριστοῦ → (to be) μείζονα πλοῦτον + “than” (gen.).

48 ποιῶ τὸ πάσχα, “to keep the Passover.”

49 S.v. διαβαίνω.

5.15. Acts of Paul: The Mission of Paul

(Acts Paul 1–8)

Related Texts: Acts Paul 30–34, 37–42 (§5.9).

As the narrative begins, Paul is traveling to Ikonion to proclaim “the word of God about sexual abstinence and the resurrection.”

1:1 Ἀναβαίνοντος Παύλου¹ εἰς Ἰκόνιον μετὰ τὴν φυγὴν τὴν ἀπὸ Ἀντιοχείας² ἐγενήθησαν σύνοδοι αὐτῷ Δημᾶς³ καὶ Ἑρμογένης ὁ χαλκεύς, ὑποκρίσεως γέμοντες, καὶ ἐξελιπάρουν τὸν Παῦλον ὡς ἀγαπῶντες αὐτόν. 2 ὁ δὲ Παῦλος ἀποβλέπων εἰς μόνην τὴν ἀγαθωσύνην τοῦ Χριστοῦ οὐδὲν φαῦλον ἐποίει αὐτοῖς, ἀλλ' ἔστεργεν αὐτοὺς σφόδρα, ὥστε πάντα τὰ λόγια κυρίου καὶ (τὰ λόγια) τῆς διδασκαλίας καὶ τῆς ἐρμηνείας τοῦ εὐαγγελίου καὶ τῆς γεννήσεως καὶ τῆς ἀναστάσεως τοῦ ἡγαπημένου⁴ ἐγλύκαινεν αὐτούς, καὶ τὰ μεγαλεῖα τοῦ Χριστοῦ, πῶς ἀπεκαλύφθη αὐτῷ,⁵ κατὰ ῥῆμα⁶ διηγείτο⁷ αὐτοῖς.⁸

Vocabulary

- ἀγαθωσύνη, ἡ**, generosity, goodness
- Ἀντιόχεια, ἡ**, Antioch; either Syrian Antioch (on the Orontes River) or Pisidian Antioch
- ἀποβλέπω**, to look, pay attention
- γέννησις, -εως, ἡ**, birth
- γλυκαίνω**, sweeten something, make something seem sweet to somebody
- ἐκλιπαρέω**, implore, flatter
- Ἰκόνιον, τό**, Ikonion (Lat. Iconium)
- λόγιον, τό**, saying, oracle; omen
- μεγαλεῖος, -α, -ον**, great; subst. great deed
- στέργω**, feel affection for somebody, show affection to somebody
- σύνοδος, ὁ**, traveling companion
- ὑπόκρισις, ἡ**, hypocrisy
- φαῦλος, -η, -ον**, evil, bad; subst. harm, injury
- φυγή, ἡ**, flight
- χαλκεύς, -έως, ὁ**, coppersmith

2:1 Καὶ τις ἀνὴρ ὀνόματι Ὀνησίφορος⁹ ἀκούσας τὸν Παῦλον παραγενόμενον εἰς Ἰκόνιον, ἐξῆλθεν σὺν τοῖς τέκνοις αὐτοῦ Συμῖα¹⁰ καὶ Ζήνωνι καὶ τῇ γυνκακὶ αὐτοῦ Λέκτρα εἰς συνάντησιν Παύλῳ, ἵνα αὐτὸν ὑποδέξεται. 2 διηγήσατο γὰρ αὐτῷ Τίτος ποταπός (person) ἐστὶν τῇ εἰδέᾳ ὁ Παῦλος· οὐ γὰρ εἶδεν αὐτὸν σαρκὶ ἀλλὰ μόνον πνεύματι.

Vocabulary

εἰδέα, ἡ, appearance

συνάντησις, ἡ, meeting; εἰς συνάντησιν, for a meeting with somebody (dat.)

ποταμός, -ή, -όν, what kind/sort of (w. dat.)

ὑποδέχομαι, entertain as a guest; submit to; provide hospitality to (a god); undertake, promise

3:1 Καὶ ἐπορεύετο κατὰ τὴν βασιλικὴν ὁδὸν¹¹ τὴν ἐπὶ Λύστραν, καὶ εἰσῆκει¹² ἀπεκδεχόμενος αὐτόν, καὶ τοὺς ἐρχομένους ἐθεώρει κατὰ τὴν μήνυσιν Τίτου. 2 εἶδεν δὲ τὸν Παῦλον ἐρχόμενον, ἄνδρα μικρὸν τῷ μεγέθει, ψιλὸν τῇ κεφαλῇ,¹³ ἀγκύλον ταῖς κνήμαις, εὐεκτικὸν, σύνοφρον, μικρῶς ἐπίρρινον, χάριτος πλήρη· ποτὲ¹⁴ μὲν γὰρ ἐφαίνετο ὡς ἄνθρωπος, ποτὲ δὲ ἀγγέλου πρόσωπον εἶχεν.

Vocabulary

ἀγκύλος, -η, -ον, crooked, curved

ἀπεκδέχομαι, await eagerly

ἐπίρρινος, -ον, having a long nose

εὐεκτικός, -ή, -όν, healthy

κνήμη, ἡ, leg, shank

μήνυσις, ἡ, information

μικρῶς, rather

πλήρης (m./fm.), -ες (nt.), **πλήεις** (m. pl.), -ες (nt. pl.), full; solid

σύνοφρυς, -υ, with meeting eyebrows

ψιλός, -ή, -όν, bald

4:1 Καὶ ἰδὼν ὁ Παῦλος τὸν Ὀνησίφορον ἐμειδίασεν, καὶ εἶπεν ὁ Ὀνησίφορος· Χαῖρε, ὑπηρέτα τοῦ εὐλογημένου θεοῦ· Κἀκεῖνος εἶπεν· Ἡ χάρις (be) μετὰ σοῦ καὶ τοῦ οἴκου σου. 2 Δημᾶς δὲ καὶ Ἑρμογένης ἐζήλωσαν καὶ πλείονα τὴν ὑπόκρισιν ἐκίνησαν (in themselves), ὡς¹⁵ εἶπεῖν τὸν Δημᾶν· Ἡμεῖς οὐκ ἐσμεν τοῦ εὐλογημένου, ὅτι ἡμᾶς οὐκ ἠσπάσω οὕτως;¹⁶ 3 Καὶ εἶπεν ὁ Ὀνησίφορος· Οὐχ ὁρῶ ἐν ὑμῖν καρπὸν δικαιοσύνης· εἰ δὲ ἔστε τινές,¹⁷ δεῦτε καὶ ὑμεῖς εἰς τὸν οἶκόν μου καὶ ἀναπαύσασθε.

5:1 Καὶ εἰσελθόντος Παύλου¹⁸ εἰς τὸν τοῦ Ὀνησιφόρου οἶκον ἐγένετο χαρὰ μεγάλη, καὶ κλίσις γονάτων καὶ κλάσις ἄρτου καὶ (ἐγένετο) λόγος θεοῦ περὶ ἐγκρατείας καὶ ἀναστάσεως, λέγοντος τοῦ Παύλου.¹⁹ Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὁψονται. 2 μακάριοι ἄγνην τὴν σάρκα τηρήσαντες, ὅτι αὐτοὶ ναὸς θεοῦ γενήσονται. 3 μακάριοι οἱ ἐγκρατεῖς, ὅτι αὐτοῖς λαλήσει ὁ θεός. 4 μακάριοι οἱ ἀποταξάμενοι τῷ κόσμῳ τούτῳ, ὅτι αὐτοὶ εὐαρεστήσουσιν τῷ θεῷ. 5 μακαριοὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες (them),²⁰ ὅτι αὐτοὶ κληρονομήσουσιν τὸν θεόν. 6 μακάριοι οἱ φόβον ἔχοντες θεοῦ, ὅτι αὐτοὶ ἄγγελοι θεοῦ γενήσονται.

Vocabulary

ἀγνός, -ή, -όν, pure, chaste (of women); holy

ἀποτάσσω, renounce, give up

ἐγκρατεία, ἡ, self-control (esp. withdrawal from sexual activity), sexual abstinence

ἐγκρατής, -ές, chaste

εὐαρεστέω, to be well-pleasing

ζηλόω, strive; to be filled with envy or jealousy

κινέω, move, stir up; pass. be moved/resolved (of an inward disposition)

κλάσις, -εως, ἡ, breaking

κλίσις, ἡ, bending

μειδιάω, to smile

6:1 Μακάριοι οἱ τρέμοντες τὰ λόγια τοῦ θεοῦ, ὅτι αὐτοὶ παρακληθήσονται. 2 μακάριοι οἱ σοφίαν λαβόντες Ἰησοῦ Χριστοῦ, ὅτι αὐτοὶ υἱοὶ ὑψίστου κληθήσονται. 3 μακάριοι οἱ τὸ βάπτισμα τηρήσαντες, ὅτι αὐτοὶ ἀναπαύσονται πρὸς τὸν πατέρα καὶ τὸν υἱόν. 4 μακάριοι οἱ σύνεσιν Ἰησοῦ Χριστοῦ χωρήσαντες, ὅτι αὐτοὶ ἐν φωτὶ γενήσονται. 5 μακάριοι οἱ δι' ἀγάπην θεοῦ ἐξεληθόντες τοῦ σχήματος τοῦ κοσμικοῦ, ὅτι αὐτοὶ ἀγγέλους κρινοῦσιν καὶ ἐν δεξιᾷ τοῦ πατρὸς εὐλογηθήσονται. 6 μακάριοι οἱ ἐλεήμοντες, ὅτι αὐτοὶ ἐλεηθήσονται καὶ οὐκ ὄψονται ἡμέραν κρίσεως πικράν.²¹ 7 μακάριοι τὸ σώματα τῶν παρθένων,²² ὅτι αὐτὰ εὐαρεστήσουσιν τῷ θεῷ καὶ οὐκ ἀπολέσουσιν τὸν μισθὸν τῆς ἀγνείας αὐτῶν· ὅτι ὁ λόγος τοῦ πατρὸς ἔργον αὐτοῖς γενήσεται σωτηρίας²³ εἰς ἡμέραν τοῦ υἱοῦ αὐτοῦ, καὶ ἀνάπαυσιν ἔξουσιν εἰς αἰῶνα αἰῶνος.

7:1 Καὶ ταῦτα τοῦ Παύλου λέγοντος²⁴ ἐν μέσῳ τῆς ἐκκλησίας ἐν τῷ Ὀνησιφόρου οἴκῳ, Θέκλα τις παρθένος Θεοκλείας²⁵ μητρὸς μεμνηστευμένη ἀνδρὶ Δαμύριδι,²⁶ 2 καθεσθεῖσα²⁷ ἐπὶ τῆς σύνεγγυς θυρίδος τοῦ οἴκου ἤκουεν νυκτὸς καὶ ἡμέρας τὸν περὶ ἀγνείας λόγον²⁸ λεγόμενον ὑπὸ τοῦ Παύλου· καὶ οὐκ ἀπένευεν ἀπὸ τῆς θυρίδος, ἀλλὰ τῇ πίστει ἐπήγετο ὑπερευφραίνομένη. 3 ἔτι δὲ καὶ βλέπουσα πολλὰς γυναῖκας καὶ παρθένους εἰσπορευομένας (the house) πρὸς τὸν Παῦλον, ἐπεπόθει καὶ αὐτὴ καταξιωθῆναι κατὰ πρόσωπον²⁹ στῆναι³⁰ Παύλου καὶ ἀκούειν τὸν τοῦ Χριστοῦ λόγον· οὐδέπω γὰρ τὸν χαρακτῆρα Παύλου ἐωράκει, ἀλλὰ τοῦ λόγου ἤκουεν μόνον.

Vocabulary

ἀγνεία, ἡ, chastity, a sexually unmolested state

ἀπονεύω, turn away from, withdraw from

ἐπάγω, impf. pass. ἐπηγόμην: be led on by (a person/influence)

ἐπιποθέω, long for somebody (acc.), earnestly desire

καταξιόω, consider somebody worthy

οὐδέπω, not yet

σύνεγγυς, near, close by

ὑπερευφραίνομαι, rejoice exceedingly

χαρακτήρ, -ῆρος, ὁ, outward appearance; distinctive features

8:1 Ὡς δὲ οὐκ ἀφίστατο³¹ ἀπὸ τῆς θυρίδος, πέμπει ἡ μήτηρ αὐτῆς (a message) πρὸς τὸν Θάμυριν· ὁ δὲ ἔρχεται περιχαρής, ὡς³² ἤδη λαμβάνων αὐτὴν πρὸς γάμον. 2 εἶπεν οὖν ὁ Θάμυρις πρὸς Θεοκλείαν· Ποῦ μού ἐστιν ἡ Θέκλα; 3 Καὶ εἶπεν ἡ Θεοκλεία· Καινόν³³ σοι ἔχω εἰπεῖν διήγημα, Θάμυρι. 4 καὶ γὰρ ἡμέρας τρεῖς καὶ νύκτας τρεῖς Θέκλα ἀπὸ τῆς θυρίδος οὐκ ἐγείρεται, οὔτε ἐπὶ τὸ φαγεῖν οὔτε ἐπὶ πιεῖν, ἀλλὰ ἀτενίζουσα ὡς πρὸς εὐφρασίαν, οὕτως πρόσκειται ἀνδρὶ ξένῳ ἀπατηλοῦς καὶ ποικίλους λόγους διδάσκοντι, ὥστε³⁴ με θαυμάζειν πῶς ἡ τοιαύτη αἰδῶς τῆς παρθένου χαλεπῶς ἐνοχλεῖται.

Vocabulary

αἰδῶς, -οῦς, ἡ, modesty (of a woman)

ἀπατηλός, -ή, -όν, guileful, wily

γάμος, ὁ, wedding; πρὸς γάμον, in marriage

διήγημα, τό, tale, story

ἐνοχλέω, trouble, annoy; pass. be disturbed, troubled

εὐφρασία, ἡ, pleasant sight

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

περιχαρής, -ές, very glad; adv. gladly

πρόσκειμαι, be devoted to

τοιοῦτος, -αύτη, -οῦτον, of such a kind, such as this; τὰ τοιαῦτα, similar/related things

χαλεπός, -ή, -όν, difficult; cruel, harsh; χαλεπῶς, with difficulty, with great discomfort

1 Gen. absol.

2 Cf. Acts 13:13–52 (§5.12).

3 Demas (cf. Phlm 24, Col 4:14, 1 Tim 4:10); Hermogenes (cf. 2 Tim 1:15).

4 “Of the beloved One,” i.e., of Jesus.

5 I.e., to Paul.

6 κατὰ ῥῆμα, “word for word.”

- 7 Prog. impf. (cf. IV, 13.1).
- 8 At this point the Coptic version adds, “how that Christ was born of Mary the virgin, and of the seed of David.”
- 9 Onesiphoros (cf. Acts Paul 4:1).
- 10 Simas, Zeno, and Lektra.
- 11 ἡ βασιλικὴ ὁδός, the “Royal Road,” i.e., the Augustan Highway (cf. §4.5, §5.1); **τῇν** βασιλικὴν ὁδὸν **τῇν** ἐπὶ Λύστραν, modifier in 2nd attrib. pos. (cf. IV, 4.2).
- 12 Plpf.
- 13 Dat. of resp.
- 14 ποτέ... ποτέ....
- 15 ὥς < ὥστε.
- 16 οὐκ in questions anticipates the answer “yes (of course).”
- 17 τινές, “such people.”
- 18 Gen. absol.
- 19 Gen. absol.
- 20 Cf. 1 Cor 7:29 (§4.8).
- 21 ἡμέραν...πικράν.

- 22** Cf. 1 Cor 7:25 (§4.8), cf. 1 Cor 7:1.
- 23** ἔργον...σωτηρίας.
- 24** Gen. absol.
- 25** Matronymic name (“daughter of Theokleia”).
- 26** Δάμυρις, -ιδος, ὅ, Damyris (cf. Acts Paul 8:1).
- 27** S.v. καθέζομαι.
- 28** λόγος, here “discourse.”
- 29** κατὰ πρόσωπον, “in the presence of.”
- 30** Cf. table 9.12.3.1(f).
- 31** Cf. table 9.10.2(c).
- 32** ὥς, “as if.”
- 33** καινόν...διήγημα.
- 34** ὥστε + inf. (cf. IV, 1.15).

5.16. Acts of Andrew: The Story of Maximilla

(Acts Andr. 5–9)

Date: 200–210 CE.

Text: Roig Lautaro Lanzillotta, *Acts Andreae Apocrypha: A New Perspective on the Nature, Intention and Significance of the Primitive Text* (Geneva: Patrick Cramer éditeur, 2007).

In the passage in this section, Aegeates (Αἰγεάτης), the Roman proconsul of Achaea, becomes “inflamed with love for Maximilla (Μαξιμίλλα).” He asks her parents for her hand in marriage and, having obtained their permission, proposes to her. But Maximilla refuses to marry him. Having heard the preaching of the apostle Andrew (Ἀνδρέας), she has adopted a life of sexual abstinence and now rejects with horror the thought of marital intercourse.

This is not to say that Maximilla rejects love altogether. In fact, she confesses to her husband, Aegeates, that she loves another: “I am in love, Aegeates, I am in love!” (§23). But, alas, her love is for the apostle Andrew, not for Aegeates. Since the character of the apostle Andrew in this text is modeled on that of Socrates (as found in Plato’s *Theaetetus* and *Phaedo*), we are not surprised that the love that Maximilla and Andrew share is of the Platonic variety.

Theologically speaking, this writing has no Christology. The apostle Andrew locates his life and that of Maximilla in a broad salvation-historical perspective, as the *second* Adam and *second* Eve respectively, who together repair in their own lives the harm done to humanity by Adam and Eve. Perhaps, building on the logic of Paul’s typological interpretation of Adam (Rom 5:12–21, §4.11), where Paul argues that sin came into the world through the “first” Adam and was removed by the Christ, the “second Adam” (contrasting 1Tim 2:13–14), the Acts of Andrew argues that Andrew and Maximilla function in tandem as the second Adam and second Eve, the mediators of redemption.

Related Texts: Maximilla’s strict encratism is reminiscent of the lives of Thekla (Acts of Paul, §5.9) and Mygdonia (Acts of Thomas, §5.10).

The Apostle Andrew Exhorts Maximilla to a Life of Celibacy

After Aegeates proposes marriage to Maximilla, she goes with her friend Iphidama (Ἰφιδάμα) to the apostle Andrew for advice.

5.54 Ἡ δὲ Μαξιμίλλα πάλιν κατὰ τὴν συνήθη ὥραν ἅμα τῇ Ἰφιδάμα παραγίνεται πρὸς τὸν Ἀνδρέαν· 55 καὶ τὰς χεῖρας αὐτοῦ εἰς τὰς ἰδίας ὄψεις θείσα¹ καὶ τῷ στόματι προσφέρουσα² ἤρξατο τὸ πᾶν τῆς ἀξιώσεως Αἰγεάτου προσαναφέρειν αὐτῷ. καὶ ὁ Ἀνδρέας αὐτῇ ἀπεκρίνατο· Ἔπίσταμαι μὲν, ὦ Μαξιμίλλα, παιδίον μου καὶ³ αὐτὴν⁴ κεκινημένην σε ἀντιβαίνειν πρὸς τὸ πᾶν τῆς συνουσίας ἐπάγγελμα, μυσaroῦ βίου καὶ ῥυπαροῦ βουλομένην χωρίζεσθαι (yourself)· 60 καὶ

τοῦτό (wish) μοι ἐκ πολλοῦ (χρονοῦ) κεκράτουντο τῆς ἐννοίας ἤδη δὲ καὶ τὴν ἐμὴν γνώμην ἐπιμαρτυρῆσαι βούλει⁵ (me). ἐπιμαρτυρῶ, Μαξιμίλλα, μὴ πράξης τοῦτο· μὴ ἡττηθῇ⁶ ταῖς Αἰγεάτου ἀπειλαῖς, μὴ κινηθῇς ἀπὸ τῆς ἐκείνου ὁμιλίας, μὴ φοβηθῇς τὰς αἰσχροῦς αὐτοῦ συμβουλίας 65 μὴ νικηθῇς ταῖς ἐντέχνοις αὐτοῦ κολακείαις, μὴ θελήσης ἐκδοῦναι ἐαυτήν σου ταῖς ῥυπαραῖς αὐτοῦ γοητείαις⁷ ἀλλ' ὑπόμεινον πᾶσαν αὐτοῦ βάσανον ὁρῶσα⁸ εἰς ἡμᾶς πρὸς ὀλίγον (χρόνον), καὶ ὅλον αὐτὸν ὄψῃ ναρκῶντα καὶ μαραινόμενον ἀπὸ τε σοῦ καὶ πάντων τῶν συγγενῶν σου.

Vocabulary

αἰσχρός, -ά, -όν, shameful

ἀντιβαίνω, resist, withstand

ἄξιωσις, -εως, ἡ, demand

ἀπειλή, ἡ, threat

γοητεία, ἡ, witchcraft; pl. incantations

ἐκδίδωμι, surrender; pay for something

ἐντέχος, -ον, artificial, skilled

ἐπάγγελμα, τό, promise, obligation

κολακεία, ἡ, flattery

κρατύνω, strengthen; mid. to rule/govern (w. gen.)

μαραίνω, quench; pass. die out (of a flame); waste away

μυσαρός, -ά, -όν, foul, polluted

ναρκάω, grow stiff/numb

ὁμιλία, ἡ, conversation

προσαναφέρω, report something to somebody (dat.)

ῥυπαρός, -ά, -όν, filthy, dirty

συμβουλία, ἡ, advice

συνήθης, -ες, usual, customary

5.70 ὃ γὰρ μάλιστα ἐχρῆν με εἰπεῖν πρὸς σε – οὐ γὰρ ἡσυχάζω (until) τὸ⁹ καὶ διὰ σοῦ ὀρώμενον καὶ γινόμενον πρᾶγμα ποιήσας – ὑπέδραμέν¹⁰ με· καὶ εἰκότως ἐν σοὶ τὴν Εὐαν ὁρῶ μετανοοῦσαν καὶ ἐν ἐμοὶ τὸν Ἀδὰμ ἐπιστρέφοντα· ὃ γὰρ ἐκείνη ἔπαθεν ἄγνοοῦσα, σὺ νῦν, πρὸς ἣν ἀποτείνομαι ψυχὴν,¹¹ κατορθοῖς ἐπιστρέφουσα·¹² 75 καὶ ὅπερ ὁ¹³ σὺν ἐκείνῃ¹⁴ καταχθεὶς καὶ ἀπολισθήσας ἐαυτοῦ¹⁵ νοῦς ἔπαθεν, ἐγὼ σὺν σοί, τῇ γνωριζούσῃ¹⁶ ἐαυτὴν (as) ἀναγομένην, διορθοῦμαι. τὸ γὰρ ἐκείνης¹⁷ ἐνδεὲς αὐτῇ¹⁸ ἰάσω¹⁹ μὴ τὰ ὅμοια παθοῦσα·²⁰ καὶ τὸ ἐκείνου²¹ ἀτελεῖς ἐγὼ τετέλεκα προσφυγῶν θεῷ· καὶ ὃ ἐκείνη²² παρήκουσεν σὺ ἤκουσας καὶ ὃ ἐκεῖνος συνέθετο ἐγὼ φεύγω· 80 καὶ ἃ ἐκεῖνοι ἐσφάλησαν ἡμεῖς ἐγνωρίσαμεν. τὸ γὰρ διορθῶσαι ἐκάστου (through) τὸ ἴδιον πταῖσμα ἐπανορθοῦν τέτακται.²³

Vocabulary

ἀπολισθάνω, ¹aor. ἀπολίσθησα: slip away from (w. gen.), alienate from

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεῖσαι, imprv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive
ἀτελής, -ές, incomplete, imperfect; nt. subst. imperfection
διορθόω, correct, set right (cf. 80)
εἰκότως, reasonably, rightly
ἐνδεής, -ές, lacking, defective, nt. subst. that which is lacking, defect
ἐπανορθόω, amend
Εὐα, ἡ, Eve
ἡσυχάζω, keep quiet, find rest
κατάγνυμι, break to pieces, weaken (Lanxillotta); or s.v. **κατάγω** (contrasting **κατορθόω**, set right, bring to a successful conclusion)
ὅσπερ, **ὄνπερ** (acc.) / **ἥπερ** (fm.) / **ὅπερ** (nt.) // **ἃπερ** (nt. pl.): the very man/woman/thing; which indeed/exactly; **ὄνπερ** τρόπον, in the same way
προσφεύω, take refuge in
πταῖσμα, **τό**, failure, error
συντίθημι, aor. mid. συνεθέμην: agree to/on, consent to
σφάλλω, 6. ἐσφάλην: cause to fall; pass. stumble/fall over something (acc.); fail, transgress
ὑποτρέχω, ²aor. ὑπέδραμον: overrun, overwhelm
χρή (impers.), impf. ἐχρήν: it is necessary (w. acc. + inf.)

Andrew continues his discourse:

6.80 Ἐγὼ μὲν οὖν ταῦτα εἰπὼν ὥς εἶπον, εἵπομι ἂν δὲ καὶ τὰ ἐξῆς· εὖ γε ὦ φύσις²⁴ σωζομένη²⁵ μὴ ἰσχύσασα μηδ' ἐαυτὴν ἀποκρύψασα· εὖ γε ψυχὴ βοῶσα ἃ ἔπαθες καὶ ἐπανιοῦσα ἐφ' ἐαυτήν· 85 εὖ γε ἄνθρωπε²⁶ καταμανθάνων τὰ μὴ σὰ²⁷ καὶ ἐπὶ τὰ σὰ ἐπειγόμενος· εὖ γέ (you) ὁ ἀκούων τῶν λεγομένων· ὥς μείζονά²⁸ σε καταμανθάνω νοούμενον²⁹ (thoughts) ἢ τὸ λεγόμενον· ὥς δυνατώτερόν σε γνωρίζω τῶν δοξάντων³⁰ καταδυναστεύειν σου· (γνωρίζω σε) ὥς ἐμπρεπέστερον τῶν εἰς αἴσχη καταβαλόντων³¹ σε, (ἐμπρεπέστερον) τῶν εἰς αἰχμαλωσίαν ἀπαγαγόντων σε.

Vocabulary

αἴσχος, -εος, **τό**, shame; deformity
αἰχμαλωσία, ἡ, captivity
ἐμπρεπής, -ές, conspicuous, excellent; comp. more excellent
ἐπανίημι (fr. εἶμι), go back, return
ἐπείγω, hasten on, press on; mid. hurry oneself toward (**ἐπί**)
εὖ γε, well done!
καταβάλλω, lead/bring down; pay, pay down; contribute to
καταδυναστεύω, oppress/get control of somebody (w. gen.)
καταμανθάνω, perceive, understand

6.90 Ταῦτα οὖν ἅπαντα καταμαθὼν ἄνθρωπε ἐν ἑαυτῷ, (namely) ὅτι ἄϋλος ὑπάρχεις, ὅτι (ὑπάρχεις) ἅγιος, ὅτι φῶς, ὅτι συγγενῆς τοῦ ἀγεννήτου, ὅτι νοερός, ὅτι οὐράνιος, ὅτι διαυγής, ὅτι καθαρός, ὅτι ὑπὲρ σάρκα, ὅτι ὑπὲρ κόσμον, ὅτι ὑπὲρ ἀρχάς, ὅτι ὑπὲρ ἐξουσίας, (that you are even) ἐφ' ³² ὧν ὄντως εἶ, 95 συλλαβῶν ἑαυτὸν ἐν (true) καταστάσει σου καὶ ἀπολαβῶν, νόει ³³ ἐν ᾧ ὑπερέχεις· καὶ ἰδὼν τὸ σὸν πρόσωπον ἐν τῇ οὐσίᾳ σου, τὰ πάντα διαρρήξας δεσμά ³⁴ – οὐ λέγω τὰ περὶ γενέσεως ἀλλὰ καὶ τὰ ὑπὲρ γένεσιν, ³⁵ ὧν σοι προσηγορίας ἐθέμεθα ³⁶ ὑπερμεγέθεις οὔσας ³⁷ – πόθησον ἐκεῖνον ἰδεῖν ὃν οὐπω ὁφθέντα ³⁸ σοι, οὐ γενόμενον, ³⁹ ὃν τάχα εἷς μόνος ⁴⁰ γνωρίσεις θαρρῶν. ⁴¹

Vocabulary

ἀγεννήτος, -ον, unbegotten, unborn

ἀρχή, ἡ, beginning, origin; magistracy/office; pl. powers, heavenly powers

ἄϋλος, -ον, immaterial

διαυγής, -ές, radiant (of stars, gems)

θαρσέω (Att. θαρρέω), be of good courage

καταμανθάνω, perceive, understand

κατάστασις, -εως, ἡ, state, condition

νοερός, -ή, -όν, intellectual

ὄντως, actually, really

οὐράνιος, -ον, heavenly, from heaven; meteorological

οὐσία, ἡ, being, essence; substance

ποθέω, long for, have a great desire to do something

προσηγορία, ἡ, appellation, name (perhaps referring to the “names” of the gnostic “Aeons,” i.e., various emanations from God)

ὑπερμεγεθής, -ές, pl. -εις: immensely great

Andrew continues ...

7.100 Ταῦτα εἶπον ἐπὶ ⁴² σοῦ, Μαξιμίλλα· τῇ γὰρ δυνάμει (of my words) καὶ ⁴³ εἰς σὲ τείνει τὰ εἰρημένα. ⁴⁴ ὃνπερ τρόπον ὁ Ἀδὰμ ἐν τῇ Ἐύᾳ ἀπέθανεν συνθέμενος ⁴⁵ τῇ ἐκείνης ὁμολογίᾳ, οὕτως καὶ ἐγὼ νῦν ἐν σοὶ ζῶ φυλασσούσῃ ⁴⁶ τὴν τοῦ κυρίου ἐντολήν καὶ διαβιβαζούσῃ ἑαυτὴν πρὸς τὸ τῆς οὐσίας σου ἀξίωμα. 105 τὰς δὲ Αἰγεάτου ἀπειλὰς ἐκπατεῖ, Μαξιμίλλα, εἰδυῖα ὅτι θεὸν ἔχομεν τὸν ἐλεοῦντα ἡμᾶς. καὶ μή σε οἱ ἐκείνου ψόφοι κινεῖτωσαν, ἀλλὰ μεῖνον ἁγνή· κἀμέ ⁴⁷ μὴ μόνον τιμωρεῖσθω βασάνοις ταῖς ⁴⁸ κατὰ ⁴⁹ τὰ δεσμά, ἀλλὰ καὶ θηρσὶ παραβαλέτω (me) καὶ πυρὶ φλεξάτω (me) καὶ κατὰ κρημνοῦ ῥιψάτω: 110 καὶ τί γὰρ (then); (only) ἐνὸς ὄντος ⁵⁰ τούτου τοῦ σώματος ὅπως θέλει, τούτῳ (body) καταχρησάσθω, συγγενοῦς ὄντος αὐτοῦ. ⁵¹

Vocabulary

ἁγνός, -ή, -όν, pure, chaste (of women); holy

ἄξιωμα, -ματος, τον, honor, rank

ἀπειλή, ἡ, threat

διαβιβάζω, to transport

ἐκπατέω, reject

ὁμολογία, ἡ, concession

παραβάλλω, throw to (esp. of fodder to animals); venture to (do something)

τείνω, 3. ἔτεινα: stretch, reach out, extend; apply

τιμωρέω, inflict a punishment (dat.) on somebody (acc.)

φλέγω, burn with fire; pass. be on fire; be filled w. (intense emotion)

ψόφος, ὁ, noise

8.110 Πρὸς σὲ δέ μοι⁵² πάλιν ὁ λόγος, Μαξιμίλλα· λέγω σοι, μὴ ἐκδώῃς ἑαυτὴν τῷ Αἰγεάτῃ· στήθι πρὸς τὰς ἐκείνου ἐνέδρας· καὶ μάλιστα θεασαμένου⁵³ μου, Μαξιμίλλα, τὸν κύριόν μοι⁵⁴ λέγοντά μοι· 115 Ὁ τοῦ Αἰγεάτου πατήρ, Ἄνδρέα, διάβολος τούτου σε τοῦ δεσμοτηρίου⁵⁵ ἐκλύσει. Σὸν (duty) οὖν ἔστω λοιπὸν φυλάξαι σεαυτὴν ἀγνήν καὶ καθάραν, ἀγίαν, ἄσπιλον, εἰλικρινή, ἀμοίχευτον, ... ἀσυμπαθῇ πρὸς τὰ τοῦ Κᾶϊν ἔργα.⁵⁶ 120 ἐὰν γὰρ μὴ ἐκδῶς ἑαυτὴν, Μαξιμίλλα, πρὸς τὰ τούτων ἐναντία, καὶ αὐτὸς ἀναπαύσομαι οὕτως βιασθεὶς ἀναλῦσαι τοῦ βίου τούτου ὑπὲρ σοῦ, τοῦ⁵⁷ ἔστιν⁵⁷ ὑπὲρ ἑμαυτοῦ.⁵⁸ 125 εἰ' δὲ ἐγὼ ἀπελαθείην ἐντεῦθεν – τάχα καὶ ἐτέρους συγγενεῖς μου ὠφελῆσαι δυνάμενος διὰ σέ – αὐτὴ δὲ πεισθῆς ταῖς Αἰγεάτου ὁμιλίαις καὶ (πεισθῆς) τοῦ πατρὸς αὐτοῦ (τοῦ) ὄφεως κολακείαις, ὥστε⁵⁹ ἐπὶ τὰ πρότερά σου ἔργα τραπῆναι,⁶⁰ ἴσθι με ἔνεκέν σου κολασθησόμενον⁶¹ μέχρις ἂν αὐτὴ γνῶς ὅτι μὴ ὑπὲρ ἀξίας ψυχῆς τὸ τοῦ βίου ζῆν⁶² ἀπέπτυσσα.

Vocabulary

ἄλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἄλλότριος, a stranger

ἀπελαύνω, 6. ἀπηλλάθην: drive away

ἀποπτύω, 3. ἀπέπτυσσα: spit out; repudiate

ἀμοίχευτος, -ον, without adultery

ἀναλύω, put an end to

ἄσπιλος, -ον, stainless

ἀσυμπαθής, -ές, not being sympathetically disposed to (πρός)

δεσμοτήριον, τό, prison

εἰλικρινής, -ές, unmixed

ἐκλύω, set free

ἐνέδρα, ἡ, trickery, treachery

Κᾶϊν, ὁ, Cain (indecl. but here gen.)

πρότερος, -α, -ον, former, earlier, past; πρότερον (ἦ) (adv.), before; previously

9.130 Δέομαί σου οὖν τοῦ φρονίμου ἀνδρὸς⁶³ ὅπως διαμείνη εὖοψις νοῦς· δέομαί σου τοῦ μὴ φαινομένου νοῦ ὅπως αὐτὸς διαφυλαχθῆς· παρακαλῶ σε, τὸν Ἰησοῦν φίλησον, μὴ ἡττηθῆς⁶⁴

τῷ χείρονι· συλλαβοῦ καὶ μοί,⁶⁵ ὃν παρακαλῶ ἄνθρωπον,⁶⁶ ἵνα τέλειος γένωμαι· βοήθησον καὶ ἐμοί, ἵνα γνωρίσης τὴν ἀληθῆ σου φύσιν· συμπάθησόν μου τῷ πάθει, ἵνα γνωρίσης ὃ πάσχω καὶ (my) τοῦ παθεῖν⁶⁷ φεύξῃ.⁶⁸ Ἴδε ἃ αὐτὸς ὀρῶ, καὶ ἃ σὺ ὀρᾷς πηρώσεις. Ἴδε ἃ δεῖ (σε), καὶ ἃ μὴ δεῖ (σε) οὐκ ὄψῃ· ἄκουσον ὧν λέγω, καὶ ἅπερ ἤκουσας ῥῖψον.

Supplementary Vocabulary

διαφυλάσσω, guard carefully, carefully preserve

εὐοψις, clear-sighted (neol.)

πάθος, -εος, τό, misfortune, calamity; pain; pl. τὰ πάθη, emotions, passions; οὐράνιος πάθος, meteorological disturbance

πηρόω, disable, incapacitate

συμπαθέω, sympathize with

φιλέω, to love; kiss

χείρων (m./fm.), **χεῖρον** (nt.), **-ονος**: worse, inferior to something (gen.); subst. the worst

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1 S.v. τίθημι.

2 Maximilla’s gesture of taking the apostle’s hands and putting them on her eyes and then bringing them to her mouth demonstrates both her veneration of Andrew and her intention to receive some of the supernatural power emanating from his person; cf. Lanzillotta, *Acts Andreae Apocrypha*, 146, n. 72; Érik Junod and Jean Daniel Kaestli, *Acta Johannis*, 2 vols. (Turnout, Belgium: Brepols, 1983), 436–437.

3 Adverbial καί.

- 4 αὐτὴν...σε.
- 5 βούλει, Att. > βούληι > βούλη.
- 6 S.v. ἡσσάομαι.
- 7 Cf. love spell of attraction in PGM XIII, 238–240 (§5.4), PGM IV, 1496–1595 (§7.3), SIG³ 985, *l.* 20 (§7.3).
- 8 ὁράω εἰς, “to look to.”
- 9 τὸ...πρᾶγμα.
- 10 The subject of ὑπέδραμέν is Ὁ.
- 11 = ψυχὴν πρὸς (for) ἣν ἀποτείνομαι.
- 12 Instr. adv. ptc. (“by,” IV, 1.6).
- 13 ὁ...νοῦς.
- 14 I.e., in Eve.
- 15 I.e., νοῦς.
- 16 Agreeing with σοί.
- 17 I.e., of Eve.
- 18 Intens. pron., implied subject of ἰάσω.
- 19 S.v. ἰάομαι.

- 20** Instr. adv. ptc. (“by”).
- 21** I.e., of Adam.
- 22** I.e., Eve.
- 23** S.v. τάσσω.
- 24** Here follows a series of concentric circles beginning with the material realm of “nature” (φύσις), then the “soul” (ψυχή), and then *Anthropos* (ἄνθρωπος, cf. n. 438).
- 25** Middle voice indicates reflexivity.
- 26** The term ἄνθρωπος here and below refers to Maximilla’s “inner man” or “human intellect” (νοῦς).
- 27** τὰ μὴ σά, “the things that are not yours,.”
- 28** μείζονα...ῆ (“greater than”).
- 29** Prob. mid. voice with σέ as subject.
- 30** Nt. (s.v. δοκέω), gen. of comp.
- 31** Gen. of comp. (“than”).
- 32** ἐπί (w. gen.), “above,” “superior to.”
- 33** Impv.
- 34** τὰ πάντα...δεσμῶ. Here we find the concept of human materiality as a life in “shackles” (δεσμῶ).

- 35** The terms γένεσις and τὰ ὑπὲρ γένεσις seem to indicate a physical realm of generation, which is to say sexual procreation, and a higher realm beyond such physical generation.
- 36** See table 9.10.4(b).
- 37** Fm. ptc. (s.v. εἰμί).
- 38** S.v. ὁράω.
- 39** “Been generated.”
- 40** εἷς μόνος, “one alone,” i.e., “you alone,” with respect to the solitude of this act of divine contemplation.
- 41** S.v. θαρσέω, cond. adv. ptc. (“if,” cf. IV, 1.8).
- 42** ἐπί (w. gen.), “for the sake of.”
- 43** Adverbial καί.
- 44** S.v. λέγω.
- 45** S.v. suntivqhmi.
- 46** Causal adv. ptc. (“because,” “since,” cf. IV, 1.4).
- 47** S.v. καὶ γάρ (“as for me”).
- 48** Modifier in 3rd attrib. pos. (cf. IV, 4.3).
- 49** κατὰ (w. acc.), “in accordance with,” “in line with.”

- 50** Causal gen. absol. (“since,” “because”); ἐνδὲς... ὄντος τούτου τοῦ σώματος.
- 51** αὐτοῦ, i.e., Aegeates (gen. absol.).
- 52** Dat. of poss.
- 53** Causal gen. absol. (“because”).
- 54** Dat. of poss.
- 55** τούτου...δεσμοτηρίου. Here δεσμοτήριον has a double meaning, literally signifying a “prison” and figuratively signifying the “prison of the body.”
- 56** Cain, being a farmer, represents the man who is bound to the earth and whose existence remains focused on toiling for mere physical survival (cf. Gen 4).
- 57** τοῦ τῆς ἔστιν, “that is” (Lat. *id est*).
- 58** A reference to Andrew’s possible martyrdom.
- 59** ὥστε + inf. (cf. IV, 1.15).
- 60** S.v. τρέπω.
- 61** Me ... κολασθησόμενον.
- 62** Art. inf. (cf. IV, 2).
- 63** A reference to Maximilla as a (rational) ἄνθρωπος.
- 64** S.v. hJssavomai.

- 65** S.v. καὶ γάρ (“with me”).
- 66** Here the author reverts to referring to Maximilla as an ἄνθρωπος.
- 67** τοῦ παθεῖν, the definite article has turned the infinitive into a substantive, hence “suffering.”
- 68** Fut. for subj.

Part 6 Advanced-Level Hellenistic Greek: Jewish Literary Greek

Part 6 presents a number of texts that reflect what could be termed Jewish *literary* Greek, such as is found in the writings of Philo of Alexandria (§6.4), 2 Maccabees (§6.1, §6.2), and 4 Maccabees (§6.3). Such Jewish compositional Greek is highly literary, making full use of the expressive range of the Hellenistic Greek language. Included in this part is the metrical Jewish tractate of Ezekiel the Tragedian (§6.6), which is remarkable for having been composed in iambic trimeter, in the poetic style of ancient Greek tragedy. The imprint of Hellenization is also evident in the Jewish Testament of Reuben (§§6.5, 6.7), which reflects ideas found in contemporaneous Stoic philosophical speculation.

The vocabulary lists in Part 6 do not repeat the vocabulary for memorization in Parts 1–5 (§§1.1–10, 2.1–6, 3.1–9, 4.1–11, 5.1–10). However, all such vocabulary is compiled in the glossary (§10).

6.1. 2 Maccabees: Jason's Hellenistic Reforms in Jerusalem

(2 Macc 4:7–17)

Following the murder of his brother, Seleucus IV (175 BCE), Antiochus IV Epiphanes (175–164 BCE) seized control of the Seleucid Empire and reorganized its imperial administration along Roman lines. Despite this reorganization, the central institutions of the Antiochene polity remained Greek (Hellenistic), including the centrality of gymnasia and the ephebic system (cf. 1 Macc 1:1–28, §3.3).¹ It is this aspect of the political situation that the author of 2 Maccabees focused on.

Before Antiochus Epiphanes took the throne, Onias III (Ονίας) had served as high priest. But Onias was aligned with the pro-Ptolemaic (Egyptian) party in Jerusalem, whereas his brother, Jason (Ἰάσων), was aligned with the pro-Seleucid party. Jason took advantage of this political rivalry by successfully negotiating a deal with the Seleucid king Antiochus IV in 175 BCE to purchase the office of high priest and thereby supplant Onias (2 Macc 4:7). As the reading in this section illustrates, Jason's actions polarized Jewish factional interests to such an extent that violent conflict erupted. For the author of 2 Maccabees, this conflict was primarily a religious issue – hence his portrayal of Jason as an impious fraud, who set in motion a Deuteronomic cycle of apostasy, punishment, and deliverance (2 Macc 4:16).

2 Maccabees is composed in highly literate Greek, without any Hebrew precursor. The majority of the text (2 Macc 3:1–15:36) is an abridged version of a five-volume work composed by Jason of Cyrene.

4:7 Μεταλλάξαντος δὲ τὸν βίον Σελεύκου² καὶ παραλαβόντος τὴν βασιλείαν Ἀντιόχου³ τοῦ προσαγορευθέντος Ἐπιφανοῦς ὑπενόθευσεν Ἰάσων ὁ ἀδελφὸς Ονίου τὴν ἀρχιερωσύνην 8 ἐπαγγειλάμενος⁴ τῷ βασιλεῖ δι' ἐντεύξεως ἀργυρίου τάλαντα ἑξήκοντα πρὸς⁵ τοῖς τριακοσίοις καὶ προσόδου τινὸς ἄλλης τάλαντα ὀγδοήκοντα. 9 πρὸς δὲ τούτοις ὑπισχνεῖτο⁶ καὶ ἕτερα διαγράφειν πεντήκοντα⁷ πρὸς τοῖς ἑκατόν, ἐὰν ἐπιχωρηθῇ διὰ τῆς ἐξουσίας αὐτοῦ γυμνάσιον καὶ ἐφηβεῖον αὐτῷ συστήσασθαι⁸ καὶ τοὺς ἐν Ἱεροσολύμοις Ἀντιοχεῖς ἀναγράψαι.

Vocabulary

ἀναγράφω, engrave and set up publicly

Ἀντιοχεῖς, citizens of Antioch⁹

ἀρχιερωσύνη, high priesthood

διαγράφω, to pay

ἐντευξις, -εως, ἡ, petition

ἐπιφανής, -ές, appearing, manifest (of gods, and used as title by Antiochus IV Epiphanes); notable, distinguished

ἐπιχωρέω, permit/grant somebody to do something

ἔφηβεῖον, τό, *ephebeion*, an institution for training ephebes (adolescents)
μεταλλάσσω, ¹aor ptc. μεταλλάξας: to change/alter, die; μεταλλάξαντος τὸν βίον, euphem.
“having passed away”

ὀγδοήκοντα, eighty

πεντήκοντα, fifty

προσαγορεύω, to call

πρόσοδος, ἡ, access, approach; revenue, public revenue

τάλαντον, τό, a talent (measure of weight ranging from 108 to 130 pounds)

τριακόσιοι, -αι, -α, three hundred

ὑπισχνέομαι, to promise to do something (w. inf.)

ὑπονοθεύω, procure by corruption, gain by stealth

4:10 ἐπινεύσαντος¹⁰ δὲ τοῦ βασιλέως καὶ τῆς ἀρχῆς κρατήσας¹¹ εὐθέως πρὸς τὸν Ἑλληνικὸν
χαρακτῆρα τοὺς ὁμοφύλους (αὐτοῦ) μετέστησε.¹² 11 Καὶ τὰ κείμενα τοῖς Ἰουδαίοις φιλόανθρωπα¹³
βασίλικά¹⁴ (secured) διὰ Ἰωάννου¹⁵ τοῦ πατρὸς Εὐπολέμου τοῦ ποιησαμένου¹⁶ τὴν πρεσβείαν
ὑπὲρ φιλίας καὶ συμμαχίας πρὸς τοὺς Ῥωμαίους παρώσας καὶ τὰς μὲν νομίμους¹⁷ καταλύων¹⁸
πολιτείας παρανόμους ἐθισμοὺς ἐκαίνιζεν.¹⁹ 12 ἄσμένως γὰρ ὑπὲρ²⁰ αὐτὴν²⁰ τὴν ἀκρόπολιν
γυμνάσιον καθίδρυσεν καὶ τοὺς κρατίστους τῶν ἐφήβων ὑποτάσσων²¹ ὑπὸ πέτασον ἤγαγεν.²²

Vocabulary

ἀκρόπολις, -εως, ἡ, citadel, castle

ἄσμένως, gladly, readily

ἐθισμός, ὁ, custom

Ἑλληνικός, -ή, -όν, Hellenic, Greek (adj.); τὰ Ἑλληνικά, Greek customs

ἐπινεύω, lit. to nod, grant/promise something (acc.) to somebody (dat.)

ἔφηβος, ὁ, ephebe/adolescent enrolled in an institution for educating young men for citizenship
and military service

καινίζω, innovate; introduce something strange

καθιδρύω, consecrate, dedicate; found/establish something

καταλύω, destroy, abolish; eradicate

κρατίστος, -η, -ον, most excellent, noblest; most excellent; “his Excellency” (official title
given to senators and magistrates)

νόμιμος, -η, -ον, conform to the law, legal; pl. τὰ νόμιμα, laws, statutes

ὁμοφύλος, ὁ, compatriot

παρωθέω, aor. ptc. παρώσας: set aside

πέτασος, *petasos*, a broad-brimmed hat, often worn in combination with a cape, by ephebes as
a sign of their membership in the *ephebeion*

πρεσβεία, ἡ, embassy, mission

Ῥωμαῖος, -α, -ον, of the Romans, Roman; subst. Roman person

συμμαχία, ἡ, military alliance, confederacy (the treaty with the Romans is parenthetical; it is
used to identify Eupolemus)

ὑποτάσσω, make subject; append; pass. be subjected to
φιλία, ἡ, friendship
χαρακτήρ, -ῆρος, ὁ, outward appearance; distinctive features

4:13 Ἦν δ' οὕτως ἀκμή τις²³ Ἑλληνισμοῦ καὶ πρόσβασις ἁλλοφυλισμοῦ διὰ τὴν²⁴ τοῦ ἄσεβοῦς καὶ οὐκ (a true) ἀρχιερέως Ἰάσωνος ὑπερβάλλουσιν ἀναγνείαν 14 ὥστε²⁵ μηκέτι²⁶ περὶ τὰς τοῦ θυσιαστηρίου λειτουργίας προθύμους εἶναι τοὺς ἱερεῖς, ἀλλὰ τοῦ μὲν νεῶ²⁷ καταφρονοῦντες καὶ τῶν θυσιῶν ἀμελοῦντες ἔσπευδον μετέχειν τῆς ἐν παλαίστρῃ παρανόμου χορηγίας μετὰ τὴν τοῦ δίσκου πρόσκλησιν, 15 καὶ τὰς μὲν πατρώους τιμὰς ἐν οὐδενὶ τιθέμενοι,²⁸ τὰς δὲ Ἑλληνικὰς δόξας καλλίστας ἡγούμενοι.

Vocabulary

ἀκμή, ἡ, highest point, culminating point
ἁλλοφυλισμός, the adoption of foreign ways (neol.)
ἀναγνεία, ἡ, abominable wickedness (rare)
ἀρχιερωσύνη, high priesthood
δίσκος, ὁ, disk; sun disk (i.e., sun); discus event
Ἑλληνισμός, ὁ, imitation of the Greeks, Hellenism
θυσία, ἡ, sacrifice
κάλλιστος, -ον, -ον (superl. of καλός), best
λειτουργία, ἡ, public service, public liturgical service; priestly ministry
μετέχω, partake of (gen.), participate in
παλαίστρα, ἡ, place for exercise, wrestling school
πατρώος, -α, -ον, of one's father(s), hereditary
πρόθυμος, -ον, ready, eager; προθύμως, zealously, earnestly
πρόσβασις, εως, ἡ, opportunity
πρόσκλησις, ἡ, summons, here "sounding of the gong"
τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.) at a price of
ὑπερβάλλω, exceed, surpass
χορηγία, ἡ, public spectacle

4:16 ὧν καὶ χάριν περιέσχεν αὐτοὺς χαλεπὴ περίστασις, καὶ ὧν²⁹ ἐζήλουν τὰς ἀγωγὰς καὶ καθ' ἅπαν³⁰ ἤθελον ἐξομοιοῦσθαι, τούτους πολεμίους³¹ καὶ τιμωρητὰς ἔσχον, 17 ἄσεβεῖν γὰρ εἰς τοὺς θεοὺς νόμους οὐ ῥᾶδιον, ἀλλὰ ταῦτα ὁ ἀκόλουθος καιρὸς³² δηλώσει.

Vocabulary

ἀκόλουθος, -ον, following, later; (adv.) ἀκολοῦθως, following, next; according to
ἐξομοιοῦμαι, imitate
ζηλόω, strive; be filled with envy or jealousy
περιέχω, ²aor. ptc. περίσχων, ²aor. pass. inf. περισχέσθαι: include; encompass, surround;

come upon, befall

περίστασις, -εως, ἡ, crisis, disaster

πολεμῖος, -α, -ον, hostile; subst. enemy; superl. πολεμιώτατος, most bitter enemy

ῥάδιος, -α, -ον, easy; ῥάδιον, a light matter

τιμωρητής, ὁ, oppressor

χαλεπός, -ή, -όν, difficult; cruel, harsh; χαλεπῶς, with difficulty, with great discomfort

χάριν (w. gen.), because of, by reason of (generally situated after the noun it modifies); ὧν

χάριν, for which

- 1 Jonathan A. Goldstein, *II Maccabees* (New York: Doubleday, 1983), 227.
- 2 Seleucus IV; gen. absol.
- 3 Antiochus IV Epiphanes; gen. absol.
- 4 Instr. adv. ptc. (“by,” cf. IV, 1.6).
- 5 πρός (w. dat.) with numbers means “plus,” “in addition” (cf. 2 Macc 4:9).
- 6 Impf. here conveys the idea of conniving.
- 7 ἕτερα...πεντήκοντα.
- 8 S.v. συνίστημι.
- 9 This was similar to becoming a Roman citizen. Leading cities formed citizen bodies, whose members were registered as citizens of the Seleucid Republic.
- 10 Gen. absol.
- 11 Gen. absol. with Jason as the implied subject.
- 12 S.v. μεθίστημι.

- 13** τὰ...φιλόανθρωπα is the subject of the ptc. παρώσας.
- 14** Modifies φιλόανθρωπα (2nd pred. pos.).
- 15** John, father of Eupolemus; διὰ Ἰωάννου...πρὸς τοὺς Ῥωμαίους is a subordinate clause.
- 16** Gen. absol. (aor. ptc.) introduces first subordinate idea: τοῦ ποιησαμένου...τὴν πρεσβείαν.
- 17** τὰς...νομίμους...πολιτείας.
- 18** Participle introduces the second subordinate idea.
- 19** Main verb of sentence.
- 20** αὐτὴν, “itself” is emphatic, but ironically this is precisely where one would expect a gymnasium to be located.
- 21** Instr. adv. ptc. (“by,” cf. IV, 1.6).
- 22** Here “bring up,” “educate.”
- 23** τις here follows the word it modifies (i.e., τις ἀκμή); it functions as an emphatic particle.
- 24** διὰ τὴν...ἀναγνεία .
- 25** ὥστε + inf. (cf. IV, 15).
- 26** μηκέτι...προθύμους.
- 27** νεώ, gen. of νεώς, Att. of ναός, νεώ (dat.), νεών (acc.); this term is the usual rendition of לְכַיִת (the inner shrine of the Jewish temple).

- 28** S.v. τίθημι, here “to make something as (ἐν).”
- 29** Gen. of poss. (“whose, of whom”) + τὰς ἀγωγάς.
- 30** καθ’ ὅσον, “completely.”
- 31** Acc. of spec. (“as”).
- 32** Here in the sense of “event(s).”

6.2. 2 Maccabees: The Martyrdom of Eleazar

(2 Macc 6:1–23)

Date: First century BCE.

This reading recounts the culmination of a series of ill-judged religious reforms that were initiated by Antiochus IV Epiphanes in Jerusalem. Antiochus probably viewed the existing Jewish cult as politically subversive and, having witnessed the recent success of the Roman authorities in suppressing the Bacchanalia in Rome, adopted what he considered to be a reasonable religious policy. However, his religious reforms actually alienated a significant portion of the population. Moreover, the brutal manner in which the reforms were implemented prepared the way for the violent political upheaval that followed.

The text in this section describes Antiochus's imposition of Hellenism (2 Macc 6:1–11), the author's evaluation (2 Macc 6:12–17), and finally the well-known story of the martyrdom of Eleazar (Ἐλεάζαρος) (2 Macc 6:18–31). According to the author's narration of the events leading up to the Maccabean revolt, it was the martyrdom of observant Jews such as Eleazar that became the pivotal political moment.

Related Texts: The concept of righteous martyr who dies for the benefit of others is also found in 4 Macc 1:11 (§6.3) and 4 Macc 6:16–23, 27–28. This concept may have been inspired by Isa 52:13–53:12 (§2.6).

6:1 Μετ' οὐ πολὺν δὲ χρόνον ἔξαπέστειλεν ὁ βασιλεὺς (Antiochus Epiphanes) γέροντα Ἀθηναῖον ἀναγκάζειν τοὺς Ἰουδαίους μεταβαίνειν ἀπὸ τῶν πατρίων νόμων καὶ τοῖς τοῦ θεοῦ νόμοις μὴ πολιτεύεσθαι – 2 μολῦναι δὲ καὶ τὸν ἐν Ἱεροσολύμοις νεῶν¹ καὶ προσονομάσαι (it) Διὸς Ὀλυμπίου καὶ τὸν (temple) ἐν Γαριζίν, καθὼς ἐντύγγανον οἱ τὸν τόπον οἰκοῦντες, Διὸς² Ξενίου.

Vocabulary

ἀναγκάζω, force, compel, urge

ἀρχαῖος, -α, -ον, old, ancient; **τὰ ἀρχαῖα**, things of old

Γεριζίν, Mount Gerazin, site of the Samaritan temple

γέρων, -οντος, ὁ, old man, elder, senator (often an expert on religious matters)

ἐξαποστέλλω, send on a mission, commission a senator

Ζεὺς, ὁ, Διὸς (gen.), Δί (dat.), Δία (acc.), Ζεῦ (voc.), Zeus

μεταβαίνω, switch from (ἀπό) something to something else

μολύνω, pollute, defile

Ὀλύμπιος, -α, -ον (adj.), Olympian, dwelling on Olympus (epithet of various gods, including Demeter and Zeus)

πάτριος, -α, -ον (= πατρικός), derived from one's fathers, hereditary; customary; subst. τὸ πατριον, tradition; **τά πάτρια**, ancestral customs
προσονομάζω, call by name (w. acc.)

6: 3 Χαλεπή δὲ καὶ τοῖς ὅλοις³ ἦν δυσχερὴς (was) ἡ ἐπίτασις τῆς κακίας. 4 τὸ μὲν γὰρ ἱερὸν ἄσωτίας καὶ κώμων ὑπὸ τῶν ἔθνῶν ἐπεπληροῦτο⁴ ῥαθυμούντων μεθ' ἑταιρῶν καὶ ἐν τοῖς ἱεροῖς περιβόλοις γυναιξὶ πλησιαζόντων, ἔτι δὲ τὰ μὴ καθήκοντα ἔνδον εἰσφερόντων.

Vocabulary

ἄσωτία, ἡ, debauchery
δυσχερής, -ης, -ές, grievous, serious
ἔνδον, inside, within
ἐπιπληρόω, fill up with
ἐπίτασις, ἡ, increase (in intensity/force), outburst
ἑταῖρος, ὁ, companion, friend; **ἑταῖρα, ἡ**, prostitute
καθῆκω, be appropriate, suitable, proper; nt. ptc. (τὸ) καθήκον, what is appropriate
κακία, ἡ, wickedness, evil
κῶμος, ὁ, carousing, wild partying
ξένιος, -α, -ον, hospitable; epithet of Zeus, “the protector of the rights of hospitality”
περίβολος, ὁ, outer enclosure wall of a temple
πλησιάζω, have sexual intercourse with (dat.)
ῥαθυμέω, be idle, hang around with
χαλεπός, -ή, -όν, difficult; cruel, harsh; **χαλεπῶς**, with difficulty, with great discomfort

6:5 τὸ δὲ θυσιαστήριον τοῖς ἀποδισταλμένοις ἀπὸ⁵ τῶν νόμων ἀθεμίτοις ἐπεπλήρωτο. 6 ἦν⁶ δ' οὔτε⁷ σαββατίζειν οὔτε πατρώους ἑορτὰς διαφυλάττειν οὔτε ἀπλῶς Ἰουδαῖον ὁμολογεῖν εἶναι, 7 (the Judeans) ἤγοντο⁸ δὲ⁹ μετὰ πικρᾶς ἀνάγκης εἰς τὴν κατὰ μῆνα¹⁰ τοῦ βασιλέως γενέθλιον ἡμέραν¹¹ ἐπὶ σπλαγχνισμόν, γενομένης¹² δὲ Διονυσίων ἑορτῆς ἠναγκάζοντο¹³ κισσοὺς ἔχοντες πομπεύειν τῷ Διονύσῳ.

Vocabulary

ἀθέμιτος, -ον, against the law
ἀποδιαστέλλω, divide; pass. be forbidden
διαφυλάσσω (Att. διαφυλάττω), keep/observe (a feast/festival)
Διονυσία, τά, Festival of Dionysos
Διόνυσος, ὁ, god Dionysos
κισσός, ὁ, ivy leaves¹⁴
πομπεύω, walk in a procession
σπλαγχνισμός, ὁ, lit. the eating of internal organs of a sacrificial victim (neol.); a sacrifice

6:8 Ψήφισμα δὲ ἐξέπεσεν¹⁵ εἰς τὰς ἀστυγείτονας Ἑλληνίδας πόλεις Πτολεμαίου¹⁶ ὑποθεμένου¹⁷ τὴν αὐτὴν ἄγωγὴν κατὰ¹⁸ τῶν Ἰουδαίων ἄγειν καὶ (to require them) σπλαγχνίζειν, 9 τοὺς δὲ μὴ προαιρουμένους¹⁹ μεταβαίνειν ἐπὶ τὰ Ἑλληνικὰ κατασφάζειν. παρῆν²⁰ οὖν ὁρᾶν τὴν ἐνεστῶσαν ταλαιπωρίαν.

Vocabulary

ἀστυγείτων, -ον, neighboring

Ἑλληνίς, -ίδος, ἡ, Greek (in language and culture)

κατασφάζω, slaughter, murder

προαιρέομαι, decide beforehand, choose beforehand

σπλαγχνίζω (= σπλαγχνεύω), eat the entrails of a sacrificial victim²¹

ταλαιπωρία, distress, misery

ὑποτίθωμι, aor. mid. ptc. ὑποθέμενος: suggest, advise

ψήφισμα, -ματος, **τό**, decree

6:10 δύο γὰρ γυναῖκες ἀνήχθησαν περιτετμηκυῖαι²² τὰ τέκνα, τούτων δὲ ἐκ τῶν μαστῶν κρεμάσαντες²³ τὰ βρέφη καὶ δημοσίᾳ περιαγαγόντες αὐτὰς τὴν πόλιν κατὰ τοῦ τείχους ἐκρήμνισαν. 11 ἕτεροι δὲ πλησίον συνδραμόντες²⁴ εἰς τὰ σπήλαια λεληθότως²⁵ ἄγειν τὴν ἐβδομάδα μηνυθέντες τῷ Φιλίππῳ²⁶ συνεφλογίσθησαν διὰ τὸ εὐλαβῶς ἔχειν²⁷ βοηθῆσαι ἑαυτοῖς κατὰ τὴν δόξαν τῆς σεμνοτάτης ἡμέρας.²⁸

Vocabulary

βρέφος, -ους, **τό**, infant

ἐβδομάς, -μάδος, ἡ, (number) 7; τὴν ἐβδομάδα, on the seventh (day), i.e., on the Sabbath

εὐλαβής, -ές, prudent; reverent, pious; comp. εὐλαβέστερος; adv. εὐλαβῶς, cautiously, piously keeping clean from

κρημνίζω, hurl down (neol.)

μαστός, **ὁ**, woman's breast; man's breast

μηνύω, 3. ἐμήνησα, ¹aor. pass. ptc. μηνυθείς: disclose a secret, report

περιάγω, aor. ptc.: περιαγαγόντες: go about; lead around/about

σεμνός, -ής, -όν, solemn, reverent; honorable, above reproach; σεμνῶς, reverently; superl.

σεμνότατος, -η, -ον, most solemn/holy

σπήλαιον, **τό**, cave

συμφλογίζω, set on fire together

συντρέχω, aor. ptc. συνδραμόντες: run together; assemble together

6:12 Παρακαλῶ οὖν τοὺς ἐντυγχάνοντας τῇδε τῇ βίβλῳ μὴ συστέλλεσθαι διὰ τὰς συμφοράς, λογίζεσθαι²⁹ δὲ τὰς τιμωρίας μὴ πρὸς ὄλεθρον ἀλλὰ πρὸς παιδείαν τοῦ γένους ἡμῶν εἶναι, 13 καὶ γὰρ τὸ μὴ πολὺν χρόνον ἔἴσθαι τοὺς δυσσεβοῦντας,³⁰ ἀλλ' εὐθέως περιπίπτειν ἐπιτίμοις,

μεγάλης εὐεργεσίας σημειὸν ἔστιν.

Vocabulary

δυσσεβέω, act impiously; subst. “impious ones”

ἐντυγχάνω, 3. ἐνέτυχον, ²aor. inf. ἐντυχεῖν: bring a charge against; appeal, petition; happen to meet with/run into somebody; happen to read

ἐπιτίμιον, τό, contractual penalty, assessment of damages

εὐεργεσία, ἡ, benefaction

παιδεία, ἡ, teaching, education; discipline, correction

περιπίπτω, incur (punishment)

συμφορά, ἡ, misfortune, calamity

συστέλλω, mid. inf. συστέλλεσθαι, ¹aor. συνέστειλα, pf. pass. ptc. συνεσταλμένος: humiliate; (naut.) fold up, furl a sail; mid. be discouraged; pass. (of time), grow shorter

τιμωρία, ἡ, retribution, vengeance

6:14 Οὐ³¹ γὰρ καθάπερ καὶ ἐπὶ³² τῶν ἄλλων ἐθνῶν ἀναμένει μακροθυμῶν ὁ δεσπότης μέχρι τοῦ³³ καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν κολάσαι, οὕτως καὶ ἐφ’ ἡμῶν³⁴ ἔκρινεν εἶναι, 15 ἵνα μὴ πρὸς τέλος ἀφικομένων ἡμῶν τῶν ἁμαρτιῶν ὕστερον ἡμᾶς ἐκδικᾷ. 16 διόπερ οὐδέποτε μὲν τὸν ἔλεον ἀφ’ ἡμῶν ἀφίστησιν, παιδεύων δὲ μετὰ συμφορᾶς οὐκ ἐγκαταλείπει τὸν ἑαυτοῦ λαόν. 17 πλὴν ἕως³⁵ ὑπομνήσεως ταῦθ’ ³⁶ ἡμῖν εἰρήσθω,³⁷ δι’ ὀλίγων δ’ ἐλευστέον ἐπὶ τὴν διήγησιν.

Vocabulary

ἀναμένω, wait for/until

ἀφικνέομαι, 3. ἀφικόμην: arrive at (εἰς), come to; reach (a certain condition)

διήγησις, -εως, ἡ, narrative, story, account

διόπερ, therefore (emphatic for διό)

ἐγκαταλείπω, ¹aor. ἐγκατέλιπα/²aor. ἐγκατέλιπον: forsake, abandon, desert

ἐκδικέω, avenge, punish

ἐκπλήρωσις, ἡ, full measure, completion

ἐλευστέον (fr. ἔρχομαι), verbal adj. (nt. sg. form), functionally equivalent to δεῖ + inf. of ἔρχομαι, “one must go on”

καθάπερ (= καθά), just as, in the same way, in accordance with

μακροθυμέω, be long-suffering, patient

παιδεύω, teach, instruct; correct, discipline

ὑπομνήσις, -εως, ἡ, reminder

The Story of Eleazar, the Scribe

6:18 Ἐλεάζαρος τις³⁸ τῶν πρωτευόντων γραμματέων, ἀνὴρ ἥδη προβεβηκῶς τὴν ἡλικίαν³⁹ καὶ

τὴν πρόσοψιν⁴⁰ τοῦ προσώπου κάλλιστος, ἀναχανῶν ἠναγκάζετο φαγεῖν ὕειον κρέας. 19 ὁ ⁴¹δὲ τὸν μετ' εὐκλείας θάνατον μᾶλλον ἢ τὸν μετὰ μύσους βίον ἀναδεξάμενος, αὐθαιρέτως ἐπὶ τὸ τύμπανον προσῆγεν, 20 προπτύσας (the flesh) δὲ καθ' ὃν ἔδει τρόπον προσέρχεσθαι (τὸ τύμπανον) τοὺς ὑπομένοντας ἀμύνασθαι⁴² ὧν οὐ θέμις γεύσασθαι (even) διὰ τὴν πρὸς τὸ ζῆν⁴³ φιλοστοργίαν.

Vocabulary

ἀμύνω, defend; mid. defend oneself against; keep from, ward off from

ἀναδέχομαι, accept, receive, undertake

ἀναχαίνω (= ἀναχάσκω), ²aor. act. ptc., ἀναχανῶν: open the mouth

αὐθαίρετος, -ον, voluntary; αὐθαιρέτως, by free choice, voluntarily

εὐκλεία, ἡ, good repute, honor

θέμις, ὁ, θέμιστος, that which is lawful

κρέας, ὁ, κρέως, meat/flesh

μύσος, -εος, τό, defilement

πρωτεύω, be pre-eminent, be first among

προβαίνω, pf. ptc. προβεβηκώς: advance, make progress; pass (of time)

προπτύω, spit out (neol.)

πρόσοψις, -εως, ἡ, appearance

τύμπανον, here probably the “rack” as an instrument of torture

ὑειος, -α, -ον, of pigs, swine

ὑπομένω, remain, await; endure, stand one's ground, hold out; bear an ordeal, put up with

φιλοστοργία, ἡ, tender love, strong affection

6:21 Οἱ⁴⁴ δὲ πρὸς⁴⁵ τῷ παρανόμῳ σπλαγχνισμῷ τεταγμένοι διὰ τὴν⁴⁶ ἐκ τῶν παλαιῶν χρόνων πρὸς τὸν ἄνδρα γινῶσιν ἀπολαβόντες αὐτὸν κατ' ἰδίαν⁴⁷ παρεκάλουν ἐνέγκαντα⁴⁸ κρέα, οἷς καθῆκον αὐτῷ χρᾶσθαι, δι' αὐτοῦ παρασκευασθέντα, ὑποκριθῆναι δὲ ὡς ἐσθίοντα τὰ ὑπὸ τοῦ βασιλέως προστεταγμένα τῶν ἀπὸ τῆς θυσίας κρεῶν, 22 ἵνα τοῦτο πράξας ἀπολυθῇ τοῦ θανάτου καὶ διὰ τὴν⁴⁹ ἀρχαίαν πρὸς αὐτοὺς φιλίαν τύχη⁵⁰ φιланθρωπίας.

Vocabulary

ἀπολαμβάνω, receive something; regain, recover; mid. take away/aside; receive

ἀρχαῖος, -α, -ον, old, ancient; τὰ ἀρχαῖα, things of old

παρασκευάζω, provide, prepare for somebody/something (dat.)

σπλαγχνισμός, ὁ (rare). probably “performing sacrifices”

ὑποκρίνομαι, aor. pass. inf. ὑποκριθῆναι: play a part; pretend, deceive

φιλανθρωπία, ἡ, clemency

6:23 ὁ δὲ λογισμὸν ἀστεῖον ἀναλαβὼν καὶ ἄξιον τῆς⁵¹ ἡλικίας καὶ τῆς τοῦ γήρωις ὑπεροχῆς καὶ τῆς⁵² ἐπικτήτου καὶ ἐπιφανοῦς πολιᾶς καὶ τῆς⁵³ ἐκ παιδὸς καλλίστης ἀναστροφῆς, μᾶλλον

δὲ⁵⁴ τῆς⁵⁵ ἁγίας καὶ θεοκτίστου νομοθεσίας ἀκολούθως ἀπεφήνατο ταχέως λέγων (them) προπέμπειν (him) εἰς τὸν Ἄδην.

Vocabulary

Ἄδης, -ου, ο, (uncontr. Αἴδης, Αἶδαιο), Hades, She'ol, the Netherworld
ἀναστροφῇ, ἡ, way of life, conduct, behavior
ἀποφαίνομαι, 3. **ἀπέφηνα**: make known; mid. declare oneself
ἄστεῖος, -α, -ον, pleasing, beautiful; refined, honorable
γῆρας, τό, gen. -ραος and -ρως, old age
ἐπίκτητος, -ον, acquired (rare)
θεόκτιστος, -ον, established by God
λογισμός, ὁ, deliberation, reasoning, resolve; reasoning (as a faculty of the mind)
νομοθεσία, ἡ, code of laws
πολιά, ἡ, grayness of hair
προπέμπω, send somebody on one's way
ὑπεροχῇ, ἡ, pre-eminence, dignity; state of superiority

1 S.v. νεώς, Att. > ναός (LXX), but νεώς (nom.) in 2 Macc. This is the usual rendition of לִיכְנִית (‘‘inner shrine of the temple’’). νεώς has two acc. forms, νεών, and later form, νεώ.

2 S.v. Ζεύς.

3 τοῖς ὅλοις (‘‘altogether,’’ ‘‘utterly’’) ... δυσχερῆς.

4 The basic sentence is followed by three clauses (genitive absolutes) describing the behavior of the Gentiles.

5 ἀπό, ‘‘by.’’

6 Here εἶναι carries the sense of ‘‘to be possible,’’ hence ἦν... εἶναι (‘‘it was possible’’).

7 Vv. 6–7, οὔτε...οὔτε...οὔτε ἀπλῶς...δε...δέ....

8 ἄγω (main verb), mid. ‘‘to observe (a feast),’’ ‘‘to partake (of a sacrifice)’’ (iter. impf.).

- 9** Greek often uses δέ as a developmental marker, temporally, in narrative. Here the impf. that follows signals continuous action with all the preceding action.
- 10** κατὰ μῆνα, “monthly.”
- 11** εἰς τὴν...ἡμέραν, referring to the time when something occurs (“on the day”).
- 12** Gen. absol.
- 13** ἡναγκάζοντο...πομπεύειν (iter. impf., cf. IV, 13.3).
- 14** I.e., they were expected to become bacchantes by “wearing” ivy leaves on feast days of Dionysos. Ivy leaves were deemed to be sacred to Dionysos.
- 15** The three infinitives that follow (ἄγειν, σπλαγχνίζειν, μεταβαίνειν) are all dependent upon the verb ἐξέπεσεν.
- 16** Ptolemy, cf. 2 Macc 4:45, where Menelaus bribes a man named “Ptolemy, son of Dorymenes,” to win over the king.
- 17** Gen. absol.
- 18** κατὰ, “toward,” “with respect to.”
- 19** τοὺς...μὴ προαιρουμένους → μεταβαίνειν ἐπὶ (to).
- 20** S.v. πάρεμι.
- 21** The entrails of a sacrificial victim (stomach and intestines) were deemed to be the most desirable part of a sacrifice. These were boiled (stewed) and usually distributed on the basis of social status, or prior arrangement, for consumption.
- 22** Ptc. (s.v. περιτέμνω) picks up on what the women did, functioning adverbially and modifying pass. of ἀνάγω (“for having”).

- 23** The two adverbial aorist participles (κρεμάσαντες, περιγαγόντες) are loosely related to the main verb ἐκρήμνισαν. Aorist particles often pick out antecedent actions in a narrative sequence of actions.
- 24** This verse expresses two antecedent actions, as indicated by the aorist participles, συνδραμόντες and μηνυθέντες.
- 25** S.v. λανθάνω.
- 26** Philip, the governor of Jerusalem, appointed by Antiochus Epiphanes elsewhere. He is described as “more barbarous” than Antiochus himself (2 Macc 5:22).
- 27** διὰ τὸ...ἔχειν (ἔχω with states of being often has the same meaning as εἶμι).
- 28** I.e., because it was the Sabbath.
- 29** λογίζεσθαι...εἶναι.
- 30** Subject of inf.
- 31** The main clause is οὐ γὰρ...οὕτως καὶ ἐφ’ ἡμῶν ἔκρινεν εἶναι (“for he decided not to be so also in our case”).
- 32** ἐπί, “in the case of.”
- 33** τό...κολάσαι, art. inf.
- 34** ἐφ’ ἡμῶν, “with us,” “in our case.”
- 35** ἕως, expressing purpose (“for”).
- 36** ταῦθ’ > ταῦτα.

37 S.v. λέγω; endings of the pf. pass. impv. are sg. -σο (2), -σθω (3); pl. -σθε (2), -σθων (3).

38 τις in the sense of εἷς (εἷς τῶν, “one of”).

39 Acc. of spec. of character/quality (“with respect to ...”).

40 Acc. of spec.

41 ὁ...ἀναδεξάμενος.

42 ἀμύνασθαι...γεύσασθαι.

43 ζῆν, pres. act. inf.

44 οἱ...τεταγμένοι.

45 πρὸς (w. dat.) is often used in papyri to indicate an appointment to an office.

46 διὰ τῇν...γνώσιν.

47 κατ'ἰδίαν, “on his own,” “privately.”

48 S.v. φέρω.

49 διὰ τήν...φιλίαν.

50 S.v. τυγχάνω.

51 τῆς...ὑπεροχῆς.

52 τῆς...πολιᾶς.

53 τῆς...ἀναστοφῆς.

54 μᾶλλον δέ, “and moreover.”

55 τῆς...νομοθεσίας; construe w. ἀκολουθῶς.

6.3. 4 Maccabees: The Supremacy of Devout Reason

(4 Macc 1:1–17)

Date: First century CE.

4 Maccabees is composed in fluent Greek. The author has been nurtured by Greek classical literature. He consciously employs Attic where he can, including the middle voice.¹ It begins in a rhetorically affected Greek style on the subject of the supremacy of reason over passion. The author's primary thesis is that reason rules the emotions, a common theme in contemporary philosophy.

In his argument, the author draws upon the Platonic notion of the four cardinal virtues – temperance, fortitude, justice, and prudence – which are connected with reason. These virtues were subsequently widely popularized by Stoicism. The author was able to affirm the specific claims of Judaism by qualifying the faculty of “reason” as *devout* reason (εὐσεβῆς λογισμός) and by defining reason in relation to education in the Torah. In so doing, he was able to resist the assimilating powers of Greek intellectual discourse.

The Author's Clarification of His Task

1:1 Φιλοσοφώτατον λόγον ἐπιδείκνυσθαι μέλλων,² (namely) εἰ αὐτοδέσποτός³ ἔστιν τῶν παθῶν ὁ εὐσεβῆς λογισμός, συμβουλεύσαιμ' ⁴ ἂν ὑμῖν ὀρθῶς ὅπως προσέχητε⁵ προθύμως τῇ φιλοσοφίᾳ. 2 καὶ γὰρ (is) ἀναγκαῖος εἰς ἐπιστήμην παντὶ⁶ ὁ λόγος καὶ ἄλλως⁷ τῆς μεγίστης ἀρετῆς, λέγω δὴ φρονήσεως, περιέχει ἔπαινον.⁸

Vocabulary

ἀναγκαῖος, -α, -ον, necessary, indispensable, essential; (ἔστιν) ἀναγκαῖον (w. inf.), it is necessary to, one must

ἀνδρεία, ἡ, courage

ἀρετή, ἡ, virtue

αὐτοδέσποτος, ὁ, absolute master (neol.)

ἐπαινέω, commend somebody, praise; approve (statutes)

ἐπαῖνος, ὁ, praise, commendation of something

ἐπιδείκνυμι/ἐπιδεικνύω, pres. mid. inf. ἐπιδείκνυσθαι, 3. ἐπέδειξα, ¹aor mid. ἐπεδειξάμην: show, point out, discuss; prove that (ὅτι)

λογισμός, ὁ, deliberation, reasoning; reasoning (as a faculty of the mind)

μέγιστος, -η, -ον (superl. of μέγας, μεγάλη, μέγα): best; topmost, foremost; mighty

πάθος, -ους (uncontr. -εος), **τό**, misfortune, calamity; emotions, passions; pain; pl. τὰ πάθη,

feelings

περιέχω, 2aor. ptc. περίσχω, 2aor. pass. inf. περισχεσθαι: include; encompass, surround; come upon, befall

πρόθυμος, -ον, ready, eager; (adv.) πρόθυμως, zealously, earnestly

συμβουλεύω, advise, counsel

φιλοσοφία, ἡ, philosophy

φρόνησις, -εως, ἡ, practical wisdom, insight

1:3 εἰ ἄρα⁹ τῶν σωφροσύνης κωλυτικῶν παθῶν ὁ λογισμὸς φαίνεται ἐπικρατεῖν, γαστριμαργίας τε καὶ ἐπιθυμίας, 4 ἀλλὰ¹⁰ (then) καὶ τῶν¹¹ τῆς δικαιοσύνης ἐμποδιστικῶν παθῶν (reason) κυριεύειν ἀναφαίνεται, οἷον κακοηθείας, καὶ (over) τῶν τῆς ἀνδρείας ἐμποδιστικῶν παθῶν, θυμοῦ τε καὶ φόβου καὶ πόνου.

Vocabulary

ἀναφαίνομαι (impers.), be apparent that (w. inf.)

ἀνδρεία, ἡ, courage

γαστριμαργία, ἡ, gluttony

ἐμποδιστικός, -ή, -όν, hampering, impeding, hindering (rare)

ἐπικρατέω, have power/mastery over (w. gen.)

κακοήθεια, ἡ, malice

κωλυτικός, -ή, -όν, hindering

οἷος, -α, -ον, what kind (of), such as; οἷόν + inf. (implying fitness, possibility), it is possible

σωφροσύνη, ἡ, prudence, discretion; self-control, esp. sexual self-restraint

φόβος, ὁ, fear, fright

1:5 πῶς οὖν (is it that), ἴσως εἴποιεν¹² ἂν τινες, εἰ τῶν παθῶν ὁ λογισμὸς κρατεῖ, λήθης καὶ ἀγνοίας οὐ δεσπάζει; (is) γελοῖον¹³ ἐπιχειροῦντες λέγειν (this way). 6 οὐ γὰρ τῶν αὐτοῦ παθῶν ὁ λογισμὸς κρατεῖ, ἀλλὰ τῶν τῆς δικαιοσύνης καὶ ἀνδρείας καὶ σωφροσύνης ἐναντίων, καὶ (κρατεῖ) τούτων οὐχ ὥστε αὐτὰ καταλῦσαι, ἀλλ' ὥστε αὐτοῖς μὴ εἶξαι.

Vocabulary

γελοῖος, -α, -ον, ridiculous, absurd

δεσπάζω, to control (w. gen.)

εἶκω, 1aor. act. inf., εἶξαι: yield to somebody; give way to (a passion or impulse)

ἐπιχειρέω, make an attempt to (w. inf.)

ἴσος, -η, -ον, same, equal, equivalent; nt. pl., on an equality; adv. ἴσως, equally

λήθη, ἡ, forgetfulness

1:7 Πολλαχόθεν μὲν οὖν καὶ ἀλλαχόθεν ἔχοιμ' ¹⁴ ἂν ὑμῖν ἐπιδείξαι ὅτι αὐτοκράτωρ ἐστὶν

τῶν παθῶν ὁ λογισμός, 8 πολὺ δὲ πλεόν¹⁵ τοῦτο ἀποδείξαιμι ἀπὸ τῆς ἀνδραγαθίας τῶν ὑπὲρ ἀρετῆς ἀποθανόντων, Ἐλεάζαρου τε καὶ τῶν ἑπτὰ ἀδελφῶν καὶ τῆς τούτων μητρός. 9 ἅπαντες γὰρ οὗτοι τοὺς ἕως θανάτου πόνους ὑπεριδόντες¹⁶ ἐπεδείξαντο ὅτι περικρατεῖ τῶν παθῶν ὁ λογισμός. 10 (for their) τῶν μὲν οὖν ἀρετῶν ἔπεστί μοι ἐπαινεῖν τοὺς¹⁷ κατὰ τοῦτον τὸν καιρὸν¹⁸ ὑπὲρ τῆς καλοκἀγαθίας ἀποθανόντας μετὰ τῆς μητρὸς ἄνδρας, τῶν δὲ τιμῶν μακαρίσαιμ' ἄν.

Vocabulary

ἀλλαχόθεν (rare), from other places

ἀνδραγαθία, ἡ, bravery

ἀρετή, ἡ, virtue, excellence

αὐτοκράτωρ, ὁ, absolute master of somebody; emperor

ἐπαινέω, commend, praise; approve (statutes)

ἔπειμι (fr. εἰμί), be upon; ἔπεστί μοι, “it is right that I should,” “it is incumbent upon me to do something”

καλοκἀγαθία (καλός + ἀγαθός), nobility of character

μακαρίζω, 2. μακαριῶ: to call/consider blessed; pronounce blessed for (w. gen.)

περικρατέω, control something (gen.)

πολλαχόθεν (rare), in many ways

τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.) at a price of

ὑπεροράω, ²aor. ptc. ὑπεριδών: overlook, disregard

1:11 θαυμασθέντες¹⁹ γὰρ οὐ μόνον ὑπὸ πάντων ἀνθρώπων ἐπὶ τῇ ἀνδρείᾳ καὶ ὑπομονῇ, ἀλλὰ καὶ ὑπὸ τῶν αἰκισαμένων (αὐτῶν), αἵτιοι κατέστησαν²⁰ τοῦ καταλυθῆναι²¹ τὴν²² κατὰ (our) τοῦ ἔθνους τυραννίδα, νικήσαντες τὸν τύραννον τῇ ὑπομονῇ ὥστε²³ καθαρισθῆναι δι' αὐτῶν τὴν πατρίδα. 12 ἀλλὰ καὶ περὶ τούτου νῦν αὐτίκα δὴ λέγειν ἐξέσται ἀρξαμένῳ τῆς ὑποθέσεως, ὅπερ²⁴ εἴωθα ποιεῖν, καὶ οὕτως εἰς τὸν²⁵ περὶ αὐτῶν τρέψομαι λόγον δόξαν διδοὺς τῷ πανσόφῳ θεῷ.

Vocabulary

αἰκίζομαι, torture; subst. torturer

αἷτιος, -ία, -ιον, responsible for, guilty of; subst. the accused, the one who is the cause

αὐτίκα (adv.), at once

ἔθω, be accustomed to (pres. only in ptc.), εἴωθα (pf. oft. used in place of pres.), be in the habit of doing something (w. inf.)

νικάω, to defeat; win a court case

ὅσπερ, ὅνπερ (acc.) / **ἥπερ** (fm.) / **ὅπερ** (nt.) // **ἅπερ** (nt. pl.): the very man/woman/thing; which indeed/exactly; ὅνπερ τρόπον, in the same way

πάνσοφος, -ον, all-wise

τυραννίς, -ίδος, ἡ, tyranny, despotic conduct

ὑπόθεσις, -εως, ἡ, general theory, doctrine
ὑπομονή, ἡ, endurance, perseverance

Supremacy of Reason

1:13 Ζητοῦμεν δὴ τοίνυν εἰ αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμός. 14 διακρίνομεν τί ποτέ ἐστιν λογισμὸς καὶ τί πάθος, καὶ πόσαι παθῶν ἰδέαι (there are), καὶ εἰ πάντων²⁶ ἐπικρατεῖ τούτων ὁ λογισμός. 15 λογισμὸς μὲν δὴ τοίνυν ἐστὶν νοῦς μετὰ ὀρθοῦ λόγου προτιμῶν τὸν σοφίας βίον. 16 σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτιῶν. 17 αὕτη²⁷ δὴ τοίνυν ἐστὶν ἡ τοῦ νόμου παιδεία, δι' ἧς τὰ θεῖα σεμνῶς καὶ τὰ ἀνθρώπινα συμφερόντως μανθάνομεν.

Vocabulary

αἷτιον, τό, cause, reason

βίος, ὁ, life, mode of life

διακρίνω, judge, decide; pass., bring an issue to a decision; doubt

προτιμάω, inf. προτιμᾶν: prefer

συμφερόντως, profitably (rare)

τοίνυν, indeed, then; therefore; δὴ τοίνυν, “I suggest/submit (that)”

1 In contrast, in mainstream HGr and non-literary Greek such as inscriptions and papyri, the force of the middle voice was diminished, having become “lexicalized” in the Hellenistic period: authors normally employed one verb to express action and chose a different verb to express involvement or reflexivity, rather than employ the middle voice.

2 μέλλω w. fut. means “about to.” Here it expresses intent as causal adv. ptc., with 1st pers. sg. subject (determined by the sentence’s finite verb, συμβουλεύσασαι), “since I intend to ...”.

3 αὐτοδέσποτος...τῶν παθῶν.

4 Construe w. ὅπως w. subj.

5 προσεχω τὸν νοῦν + dat. (“turn your attention/mind to”) is a very common idiom, even in translation Greek; here τὸν νοῦν is omitted.

- 6 παντί, “for everyone.”
- 7 καὶ ἄλλως, “and moreover.”
- 8 ἔπαινον...τῆς μεγίστης ἀρετῆς.
- 9 Protasis: εἰ ἄρα (“if then”); the apodosis begins with ἀλλὰ (which is odd).
- 10 ἀλλὰ, pleon.
- 11 τῶν...παθῶν ← κυριεύειν ← ἀναφαίνεται.
- 12 I.e., “ask.”
- 13 Loosely qualifying λέγειν.
- 14 Opt. of ἔχω + ἄν w. inf. expresses possibility (“I could ... do something”).
- 15 S.v. πλείων.
- 16 Instr. adv. ptc. (“by,” cf. IV, 1.6).
- 17 τοὺς...ἄνδρας.
- 18 “At this time/season,” perhaps referring to the anniversary of their deaths.
- 19 θαυμάζω, pass., “to be admired by (ὑπό) somebody for (ἐπί) something.”
- 20 S.v. καθίστημι.
- 21 Art. inf. (cf. IV, 2).

- 22** τὴν...τυραννίδα (subject of τοῦ καταλυθῆναι).
- 23** ὥστε + inf. (cf. IV, 15).
- 24** ὅπερ > ὅσπερ.
- 25** εἰς τὸν περὶ αὐτῶν...λόγον (disc. syn.).
- 26** πάντων...τοῦτων.
- 27** The antecedent of αὕτη is γνῶσις.

6.4. Philo of Alexandria, *Allegories of the Sacred Laws*

(Alleg. Interp. 1.1.31–42)

Philo (20 BCE–50 CE) belonged to the large Jewish community in Alexandria, Egypt. He is well known for his scriptural interpretation, and especially for his use of allegory. A case in point is his allegorical interpretation of Gen 2:7, which is the reading in this section. His thought was strongly influenced by Middle Platonism, as well as Pythagorean and Stoic philosophy.

Related Texts: Gen 2 (§2.7), L.A.E. (§3.9–10); on Eve, Acts Andr. 5–9 (§5.16); on Adam, Rom 5:6–21 (§4.11).

This reading begins with Philo's quotation of Gen 2:7.

1.1.31 Καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς¹ ψυχὴν ζῶσαν (Gen 2:7). (There are) διττὰ² ἀνθρώπων γένη· ὁ μὲν³ γάρ ἐστιν οὐράνιος ἄνθρωπος, ὁ δὲ γήϊνος. ὁ μὲν οὖν οὐράνιος ἄτε κατὰ³ εἰκόνα θεοῦ γεγονῶς (is) φθαρτῆς καὶ συνόλως γεώδους οὐσίας ἀμέτοχος,⁴ ὁ δὲ γήϊνος ἐκ σποράδος ὕλης, ἣν χοῦν (Moses) κέκληκεν, ἐπάγει· διὸ τὸν μὲν οὐράνιον (ἄνθρωπον) (Moses) φησιν οὐ πεπλάσθαι, κατὰ³ εἰκόνα δὲ τετυπῶσθαι θεοῦ, τὸν δὲ γήϊνον (ἄνθρωπον) πλάσμα, ἀλλὰ³ οὐ γέννημα, εἶναι τοῦ τεχνίτου.⁵

Vocabulary

ἀμέτοχος, -ον (w. gen.), not partaking of, free from (w. gen.)

ἄτε, just as, as if

γέννημα, τό, child, offspring

γεώδης, -ες, earthlike

γηγενής, -ές, earthly

γήϊνος, -η, -ον, earthly

δισσός, -ή, -όν (Att. διττός, -ή, -όν), double, twofold

ἐμφυσάω, 3. ἐνεφύσησα: blow in, breathe into

οὐράνιος, -ον, heavenly, from heaven; meteorological

οὐσία, ἡ, being, essence; substance

πήγνυμι, 6. ἐπάγειν: make solid

πλάσμα, τό, anything formed; a body, a molded thing

σπορά, -άδος, ὅ/ῆ, (mostly pl.), scattered

συνόλως, altogether, totally

τυπόω, stamp a shape into something

ὕλη, ἡ, matter

φθαρτός, -ή, -όν, perishable
χοῦς, τό, χοός (gen.), dust, clay

1.1.32 ἄνθρωπον δὲ τὸν ἐκ γῆς λογιστέον εἶναι νοῦν εἰσκρινόμενον σώματι, οὕτω δ' (fully) εἰσκριμένον (σώματι). ὁ δὲ νοῦς οὗτος γεώδης ἐστὶ τῷ ὄντι⁶ καὶ φθαρτός, εἰ μὴ ὁ θεὸς ἐμπεύσειεν αὐτῷ δύναμιν ἀληθινῆς ζωῆς· τότε γὰρ γίνεται, οὐκέτι πλάττεται⁷ εἰς ψυχὴν, οὐκ ἀργὸν καὶ ἀδιατύπωτον (ψυχὴν), ἀλλ' εἰς⁸ νοερὰν καὶ ζῶσαν ὄντως· Εἰς ψυχὴν γάρ (Moses) φησι, ζῶσαν ἐγένετο ὁ ἄνθρωπος.

Vocabulary

ἀδιατύπωτος, -ον, imperfectly formed

ἀργός, -όν, pointless, inefficient

γεώδης, -ες, earthlike

εἰσκρίνω, admit; pass., be mixed with

ἐμπνέω, 3. ἐνέπνευσα, ¹aor. ptc. ἔμπνευσας, aor. pass. ptc. ἔμπνευσθείς: blow/breath upon λογιστέον (verbal adjective governing accusative-infinitive construction), “one must reckon/take into account”

νοερός, -ή, -όν, intellectual

νοῦς ὁ, νοός, (gen.), νοί/νῳ (dat.), νοῦ (gen.), νοῦν (acc.), mind, understanding; κατὰ νοῦν, in one's mind

ὄντως, actually, really

Four Questions

1.1.33 Ζητήσαι⁹ δ' ἂν τις, διὰ τί ἤξιωσεν ὁ θεὸς ὅλως τὸν γηγενῆ καὶ φιλοσώματον νοῦν πνεύματος θείου, ἀλλ' οὐχὶ τὸν (νοῦν) κατὰ τὴν ἰδέαν γεγονότα καὶ τὴν εἰκόνα ἑαυτοῦ· δεύτερον δέ, τί ἐστὶ¹⁰ τὸ ἐνεφύσησε. τρίτον, διὰ τί εἰς τὸ πρόσωπον ἐμπνεῖται· τέταρτον, διὰ τί πνεύματος ὄνομα εἶδ' ὥς, ὅταν (Moses) λέγῃ· Καὶ πνεῦμα θεοῦ ἐπέφερετο ἐπάνω τοῦ ὕδατος (Gen 1:2), πνοῆς νῦν ἀλλ' οὐχὶ πνεύματος μέμνηται.¹¹

Vocabulary

γγενής, -ές, earthly

φιλοσώματος, -ον, body-loving

Response to the First Question

1.1.34 Πρὸς μὲν οὖν τὸ πρῶτον (question) λεκτέον ἔν μὲν, ὅτι φιλόδωρος ὢν ὁ θεὸς χαρίζεται τὰ ἀγαθὰ πᾶσι καὶ τοῖς μὴ τελείοις, προσκαλούμενος αὐτοὺς εἰς μετουσίαν καὶ ζῆλον ἀρετῆς, ἅμα καὶ τὸν περιττὸν¹² πλοῦτον ἐπιδεικνύμενος αὐτοῦ, ὅτι ἐξαρκεῖ καὶ τοῖς μὴ λίαν ὠφεληθησομένοις. τοῦτο δὲ καὶ ἐπὶ τῶν ἄλλων (ways) ἐμφαντικώτατα παρίστησιν. ὅταν γὰρ

ὅη μὲν κατὰ θαλάττης,¹³ πηγὰς δὲ ἐν τοῖς ἐρημοτάτοις¹⁴ ἀνομβρῇ, τὴν δὲ λεπτόγεων (ground) καὶ τραχεῖαν καὶ ἄγονον γῆν ἄρδῃ ποταμοὺς ἀναχέων¹⁵ ταῖς πλημμύραις, τί ἕτερον¹⁶ παρίστησιν ἢ τὴν ὑπερβολὴν τοῦ τε πλούτου καὶ τῆς ἀγαθότητος ἐαυτοῦ; ἥδ' ἐστὶν αἰτία δι' ἣν ἄγονον οὐδεμίαν ψυχὴν ἐδημιούργησεν ἀγαθοῦ, καὶ¹⁷ ἢ χρῆσις¹⁸ ἀδύνατος ἐνίοις (people) ἢ αὐτοῦ.

Vocabulary

ἀγαθότης, -ητος, ἡ, goodness

ἄγονος, -ον, unfruitful, barren

αἰτία, τό, cause; accusation, legal charge

ἀναχέω, pour out/over

ἀνομβρέω, cause to gush out (with water)

ἄρδω, to water

δημιουργέω, create

ἐμφαντικός, -ή, -όν, expressive; superl., ἐμφαντιώτατος, -η, -ον, most clearly

ἔνιοι, -αι, -α, some

ἐξαρκέω, be sufficient

λεκτέον (verbal adj. expressing necessity), (it) must be said

λεπτόγεως, -εων, infertile

λίαν, very, exceedingly

μετουσία, ἡ, participation, partnership

περισσός, -ή, -όν (Att. περιττός), abundant, profuse

πηγή, ἡ, running water; a spring source, fountain; source

πλήμμυρα, ἡ, flood, overflowing

ὕω, to rain

φιλόδορος, -ον, generous, bountiful

χρῆσις, -εως, ἡ, use, employment of something

Second Response to the First Question

1.1.35 Ἅτερον δὲ λεκτέον (is) ἐκεῖνο·¹⁹ (God) βούλεται τὰ θέσει δίκαια²⁰ εἰσαγαγεῖν. ὁ μὲν οὖν μὴ ἐμπνευσθεὶς τὴν ἀληθινὴν ζωὴν, ἀλλ' ἄπειρος ὢν ἀρετῆς, κολαζόμενος ἐφ' οἷς ἡμάρτανεν εἶπεν ἂν²¹ ὥς ἀδίκως κολάζεται, ἀπειρία γὰρ τοῦ ἀγαθοῦ σφάλλεσθαι περὶ αὐτό, ²² (τὸ) αἷτιον δὲ εἶναι τὸν μηδεμίαν²³ ἐμπνεύσαντα ἔννοϊαν αὐτοῦ (into him)· τάχα δὲ μηδὲ ἀμαρτάνειν φήσιν τὸ παράπαν, εἴ γε τὰ ἀκούσια καὶ (acts committed) κατὰ ἄγνοϊαν οὐδὲ ἀδικημάτων ἔχειν²⁴ (as) λόγον φασί τινες.²⁵

Vocabulary

ἀδίκημα, -ματος, τό, wrongdoing

ἄδικος, -ον, unjust, adv. ἀδίκως, unjustly

ἀκούσιος, -ιον, involuntary, nt. subst. involuntary act

ἄπειρος, -ον, boundless, limitless; inexperienced

θέσις, -εως, ἡ, ordinance, dat. “by ordinance”

λεκτέον (verbal adj. expressing necessity), (it) must be said

παρὰπαν, τό, altogether, at all

σφάλλω, 6. ἐσφάλην: make fall; pass. stumble/fall over something (acc.), transgress

Response to the Second Question

1.1.36 Τό (term) γε μὴν ἐνεφύσησεν ἴσον ἐστὶ τῷ ἐνέπνευσεν ἢ ἐψύχωσε τὰ ἄψυχα· μὴ γὰρ τοσαύτης ἀτοπίας ἀναπλησθείμεν,²⁶ ὥστε νομίσαι θεὸν στόματος ἢ μυκτῆρων ὀργάνοις χρῆσθαι πρὸς τὸ ἐμφυσῆσαι· ἄποιος γὰρ ὁ θεός, οὐ μόνον οὐκ ἀνθρωπόμορφος.

Vocabulary

ἀναπλήρημι, fill up

ἀνθρωπόμορφος, -η, -ον, of human form

ἄποιος, -α, -ον, without quality or attribute

ἀτοπία, ἡ, absurdity, folly

ἄψυχος, ον, lifeless, soulless

ἴσος, -η, -ον, same, equal, equivalent; nt. pl., on an equality; adv. ἴσως, equally

ὀργάνον, τό, tool, bodily organ, device; musical instrument

μυκτῆρ, nostril

ψυχόω, give a soul to, to “be-soul”

1.1.37 ἐμφαίνει δέ τι καὶ φυσικώτερον ἢ προφορά. τρία (things) γὰρ εἶναι δεῖ, τὸ ἐμπνέον, τὸ δεχόμενον, τὸ ἐμπνεόμενον· τὸ μὲν οὖν ἐμπνέον ἐστὶν ὁ θεός, τὸ δὲ δεχόμενον ὁ νοῦς, τὸ δὲ ἐμπνεόμενον τὸ πνεῦμα. τί οὖν ἐκ τούτων συνάγεται,²⁷ ἔνωσις γίνεται τῶν τριῶν, τείναντος τοῦ θεοῦ²⁸ τὴν ἀφ’ ἑαυτοῦ δύναμιν διὰ τοῦ μέσου πνεύματος ἄχρι (it reaches) τοῦ ὑποκειμένου – (καὶ) τίνος ἔνεκα²⁹ ἢ (τίνος) ὅπως³⁰ ἔννοιαν αὐτοῦ λάβωμεν;

Vocabulary

ἐμφαίνω, indicate

ἔνωσις, -εως, ἡ, union

προφορά, ἡ, expression

τείνω, 3. ἔτεινα: stretch, reach out, extend; apply

ὑποκείμεναι, lie under, below; be subject to somebody/something

φυσικός, -ή, -όν, natural, inborn; (adv.) φυσικῶς, naturally, physically; comp. φυσικώτερος, more natural

1.1.38 ἐπεὶ πῶς ἂν ἐνόησεν ἡ ψυχὴ θεόν, εἰ μὴ (θεὸς) ἐνέπνευσε καὶ ἤψατο αὐτῆς κατὰ δύναμιν; οὐ γὰρ ἀπετόλμησε τοσοῦτον ἀναδραμεῖν ὁ ἀνθρώπινος νοῦς, ὥς ἀντιλαβέσθαι θεοῦ

φύσεως, εἰ μὴ αὐτὸς ὁ θεὸς ἀνέσπασεν αὐτὸν πρὸς ἑαυτόν, ὥς (much as) ἐνῆν (for) ἀνθρώπινον νοῦν ἀνασπασθῆναι, καὶ (θεὸς) ἐτύπωσε (it) κατὰ τὰς ἐφικτὰς νοηθῆναι δυνάμεις.

Vocabulary

ἀνασπάω, ἀνέσπασα: pull up, draw up

ἀνατρέχω, ²aor. inf. ἀναδραμεῖν: soar up

ἀποτολμάω, dare, venture to

ἔνεμι (fr. εἰμί), 3rd impf. ἐνῆν: be possible, be in one's power

ἐφικτός, -ή, -όν, accessible, attainable

Response to the Third Question

1.1.39 Εἰς δὲ τὸ πρόσωπον ἐμπνεῖ καὶ (is to be understood) φυσικῶς καὶ ἠθικῶς· φυσικῶς μὲν, ὅτι ἐν προσώπῳ τὰς αἰσθήσεις (θεὸς) ἐδημιούργει· τοῦτο (face) γὰρ μάλιστα τοῦ σώματος (is) τὸ μέρος (that) ἐψύχεται καὶ ἐμπέπνευσται· ἠθικῶς δὲ οὕτως· ὥσπερ σώματος ἡγεμονικόν ἐστι τὸ πρόσωπον, οὕτως ψυχῆς ἡγεμονικόν ἐστιν ὁ νοῦς· τούτῳ μόνῳ ἐμπνεῖ ὁ θεός, τοῖς δ' ἄλλοις μέρεσιν οὐκ ἄξιοι, ταῖς τε αἰσθήσεσι καὶ τῷ λόγῳ³¹ καὶ τῷ γονίμῳ· δεύτερα γὰρ (these) ἐστι τῇ δυνάμει. 40 ὑπὸ τίνος οὖν καὶ ταῦτα ἐνεπνεύσθη; ὑπὸ τοῦ νοῦ δηλονόντι· οὐ γὰρ³² μετέσχεν ὁ νοῦς παρὰ θεοῦ, τοῦτου (ὁ νοῦς) μεταδίδωσι τῷ ἀλόγῳ μέρος τῆς ψυχῆς, ὥστε τὸν μὲν νοῦν ἐψυχῶσθαι ὑπὸ θεοῦ, τὸ δὲ ἄλογον (μέρος) ὑπὸ τοῦ νοῦ· ὥσανεὶ γὰρ θεὸς ἐστι τοῦ ἀλόγου ὁ νοῦς, παρὸς³³ καὶ Μωσῆν (God) οὐκ ὥκνησεν εἰπεῖν (is) θεὸν τοῦ Φαραώ (Exod 7:1).

Vocabulary

αἰθήσις, ἡ, perception, sensation; pl. (physical) senses

γόνιμος, (-η), -ον, reproductive; subst. reproductive organs

δηλονότι, it is plain that, clearly, of course

ἡγεμονικός, -ή, -όν, authoritative, dominant

ἠθικός, -ή, -όν, ethical; (adv.) ἠθικῶς, ethically

μεταδίδωμι, give a share, impart

ὥσανεὶ, so to speak

1.1.41 τῶν γὰρ γινομένων³⁴ τὰ μὲν³⁵ καὶ ὑπὸ (the power) θεοῦ γίνεται καὶ δι' (agency) αὐτοῦ, τὰ δὲ ὑπὸ (the power) θεοῦ μὲν, οὐ δι' (agency) αὐτοῦ δέ· τὰ μὲν οὖν ἄριστα καὶ ὑπὸ θεοῦ γέγονε καὶ δι' αὐτοῦ· προελθὼν γοῦν (Moses) ἔρεῖ ὅτι Ἐφύτευσεν ὁ θεὸς παράδεισον (Gen 2:8). τούτων καὶ ὁ νοῦς ἐστι· τὸ δὲ ἄλογον (part) ὑπὸ θεοῦ μὲν γέγονεν, οὐ διὰ θεοῦ δέ, ἀλλὰ (rather) διὰ τοῦ λογικοῦ (part) τοῦ ἄρχοντός τε καὶ βασιλεύοντος ἐν ψυχῇ.

Vocabulary

ἄριστος, -η, -ον, best, finest

λογικός, -ή, -όν, rational; τὰ λογικά, rational beings

προλέγω, 3. προείπον, 4. προείρηκα: warn in advance; say beforehand/above
φυτεῦω, to plant something

Response to the Fourth Question

1.1.42 Πνοὴν δέ, ἀλλ' οὐ πνεῦμα, (Moses) εἶρηκεν, ὡς³⁶ διαφορᾶς οὔσης (between these terms): τὸ μὲν γὰρ πνεῦμα νενόηται κατὰ τὴν ἰσχὺν καὶ εὐτονίαν καὶ δύναμιν, ἡ δὲ πνοὴ ὡς ἂν αὔρα τίς ἐστι καὶ ἀναθυμίασις ἡρεμαία καὶ πραεῖα. ὁ³⁷ μὲν οὖν κατὰ τὴν εἰκόνα γεγονῶς καὶ τὴν ἰδέαν νοῦς πνεύματος ἂν λέγοιτο³⁸ κεκοινωνηκέναι – ῥώμην γὰρ ἔχει ὁ λογισμὸς αὐτοῦ – ὁ (νοῦς γεγονῶς) δὲ ἐκ τῆς ὕλης (κεκοινωνηκέναι) τῆς κούφης καὶ ἐλαφροτέρας αὔρας ὡς ἂν ἀποφορᾶς τινος, ὅποῖαι γίνονται ἀπὸ τῶν ἀρωμάτων (ἀρωμάτων) φυλαττομένων³⁹ γὰρ οὐδὲν ἦττον⁴⁰ καὶ μὴ ἐκθυμιωμένων εὐωδία τις γίνεται.⁴¹

Vocabulary

ἀναθυμίασις, -εως, ἡ, vapor

ἀποφορά, ἡ, exhalation

αὔρα, ἡ, morning air, breeze

ἐκθυμιάω, burn as incense

ἐλαφρός, -ή, -όν, light (in weight); comp. – τερος, lighter

εὐτονία, ἡ, vigor

ἡρεμαῖος, -α, -ον, gentle

ἥσσων, -ον (Att. ἥττων, -ον), lesser, inferior, weaker; (adv.) nt. less

κούφος, -η, -ον, light (in weight), airy

λογισμός, ὁ, deliberation, reasoning, resolve; reasoning (as a faculty of the mind); λογισμοί, financial accounts

ῥώμη, ἡ, strength, robustness

1 εἰς (w. acc.) expressing manner (“as”).

2 διττά...γένη.

3 ὁ μὲν...ὁ δέ....

4 συνόλως...ἀμέτοχος.

5 τεχνίτης refers here to the “Lord.”

- 6 τῷ ὄντι, “in reality.”
- 7 πλάττεται (Att.) > πλάσσεται.
- 8 εἰς (w. acc.), expressing manner (“as”).
- 9 Cf. table 9.1.5(c).
- 10 τί ἐστι, “what does ... mean?”
- 11 S.v. μιμνήσκομαι.
- 12 περιπτός (Att.) > περισσός.
- 13 θαλάττης (Att.) > θαλάσσης.
- 14 ἐρημοτάτοις (s.v. ἐρῆμος, -ον), superl., “in the most deserted places.”
- 15 Instr. adv. ptc. (“by,” cf. IV, 1.6).
- 16 τί ἕτερον, “what else?”
- 17 κἄν > καὶ ἄν, “even if.”
- 18 ἡ χρῆσις...αὐτοῦ (“of it”).
- 19 ἐκεῖνο = τοῦτο.
- 20 S.v. δίκαιος, -α, -ον, τὰ δίκαια, “legal standards.”
- 21 ἄν, here creating a hypothetical situation.

- 22** Agreeing with ἀγαθοῦ.
- 23** Agreeing with τὴν ἀληθινὴν ζωήν.
- 24** Here ἔχειν = εἶναι.
- 25** λόγον φασί τινες, “as some people say.”
- 26** Cf. table 9.3.3(b).
- 27** S.v., συνάγω, here “to infer.”
- 28** Gen. absol.
- 29** τίνος ἕνεκα, “for what purpose.”
- 30** ὅπως + τίνος, “in order for what?”
- 31** τῷ λόγῳ, “(organs) for speech.”
- 32** οὗ γὰρ, “for (that) of which.”
- 33** παρό = παρ’ ὅ, “for which reason.”
- 34** τῶν γὰρ γινομένων, “of the things that have come into being.”
- 35** τὰ μὲν... τὰ δε....
- 36** ὥς + ptc. (here in gen. absol.) supplies the reason for or cause of an action.
- 37** ὁ...νοῦς.

- 38** Cf. table 9.9.9(a).
- 39** φυλαπτομένων (Att.) > φυλασσομένων, gen. absol.
- 40** ἦττον (Att.) > ἥσσον.
- 41** εὐωδία τις γίνεται...οὐδὲν ἦττον (from them).

6.5. Testament of Reuben: The Evil of Women

(T. Reu. 1:1–6, 3:9–6:4)

Date: ca. 250 BCE (with some later Christian interpolations).

Text: Marinus de Jonge, *Testamenta XII Patriarcharum* (Leiden: Brill, 1964).

The Testament of Reuben was originally composed in Greek, although it was later translated into Aramaic and Hebrew, as well as other languages. This is the first of the books of the Testament of the Twelve Patriarchs, a pseudepigraphical work that narrates the dying commands of each of the twelve sons of Jacob. The style of these commands is modeled after Jacob's own testament, as recounted in Gen 49.

The primary theme of the Testament of Reuben is the admonishment of sexual immorality or unlawful sexual practice (πορνεία), which is exemplified by Reuben's own sinfulness when he had sexual intercourse with Bilhah, his father's concubine (T. Reu. 3). The brief narration of this event in Gen 35:22 has been expanded in the Testament of Reuben on the basis of the story of David and Bathsheba: we are told that Reuben spied on Bilhah as she bathed in secret and then, when she became drunk, he raped her while she remained unconscious. In contrast to Reuben's behavior, Joseph's resistance to Potiphar's wife is set up as a model for all righteous men to follow (Gen 39:7–14).

Overall, this testament seems to illustrate the growing anxiety concerning women in the Hellenistic age, portraying them as the cause of the downfall, first, of the fallen angels, or "Watchers," and, second, of men in general. The story of the mythic sexual transgression of the Watchers (as recorded in Gen 6:1–2 and expanded in 1 En. 1, 6–8, §3.7) is reinterpreted in T. Reu. 5:1–7, which claims that no direct sexual contact occurred between them. Rather the Watchers' sexual desire (ἐπιθυμία) alone was sufficient to impregnate the women, causing them to give birth to giants.

Related Texts: T. Reu. 2:1:3:8 (§6.7); 1 En. 1, 6–8 (§3.7).

1:1 Ἀντίγραφον διαθήκης Ῥουβὴμ¹ ὅσα ἐνετείλατο τοῖς υἱοῖς αὐτοῦ, πρὶν ἀποθανεῖν αὐτόν, ἐν ἑκατοστῷ εἰκοστῷ πέμπτῳ ἔτει τῆς ζωῆς αὐτοῦ. 2 μετὰ ἔτη δύο τῆς τελευτῆς Ἰωσήφ, ἄρρωστοῦντι² συνήχθησαν ἐπισκέψασθαι αὐτόν οἱ υἱοὶ καὶ υἱοὶ τῶν υἱῶν αὐτοῦ. 3 καὶ (Reuben) εἶπεν αὐτοῖς· Τεκνία μου, ἐγὼ ἀποθνήσκω καὶ πορεύομαι ὁδὸν πατέρων μου.

Vocabulary

ἀντίγραφον, τό, copy (of a text)

ἄρρωστέω, be very sick

εἰκοστός, -ή, -όν, twentieth

πέμπτος, -η, -ον, fifth

πρίν / πρίν ἤ, before, until; formerly
τελευτή, ἡ, death

1:4 Καὶ ἰδὼν ἐκεῖ Ἰούδαν καὶ Γὰδ καὶ Ἀσήρ, τοὺς ἀδελφοὺς αὐτοῦ, εἶπεν αὐτοῖς· Ἀναστήσατέ με, ἀδελφοί, ὅπως εἶπω τοῖς ἀδελφοῖς μου καὶ τοῖς τέκνοις μου, ὅσα ἔχω ἐν τῇ καρδίᾳ μου κρυπτὰ· ἐκλιπὼν γὰρ ἐγὼ εἰμι ἀπὸ τοῦ νῦν. 5 καὶ ἀναστὰς κατεφίλησεν αὐτοὺς καὶ κλαύσας εἶπεν· Ἀκούσατε, ἀδελφοί μου, ἐνωτίσασθε Ῥουφὴμ³ τοῦ πατρὸς ὑμῶν ὅσα ἐντέλλομαι ὑμῖν. 6 καὶ ἰδοὺ ἐπιμαρτύρομαι ὑμῖν τὸ θεὸν τοῦ οὐρανοῦ σήμερον, τοῦ μὴ πορευθῆναι⁴ ἐν ἀγνοίᾳ νεότητος, καὶ πορνείᾳ, ἐν ᾗ ἐξεχύθην ἐγὼ καὶ ἐμίανα τὴν κοίτην τοῦ πατρός μου Ἰακώβ.

Vocabulary

ἄγνοια, ἡ, ignorance

ἐκχέω, 3. ἐξέχεα, 6. ἐξεχύθην: pour out; pass. be poured out, abandon oneself

ἐνωτίζομαι, listen to

ἐπιμαρτυρέω, bear witness to something; mid. call upon somebody (acc.) to witness to somebody (dat.)

κοίτη, ἡ, bed, marriage bed

νεότης, -ητος, ἡ, youth, state of youthfulness

πορνεία, ἡ, unlawful sexual practice, sexual promiscuity/immorality

ὕπακούω, obey (w. dat.), be subject to

3:9 Καὶ νῦν, τέκνα, τὴν ἀλήθεια ἀγαπήσατε καὶ αὕτη φυλάξει ὑμᾶς. Διδάσκω ὑμᾶς, ἀκούσατε Ῥουβὴμ τοῦ πατρὸς ὑμῶν. 10 μὴ προσέχετε ἐν ὄψει γυναικός, μηδὲ ἰδιάζετε μετὰ θηλείας ὑπάνδρου, μηδὲ περιεργάζεσθε πρᾶξιν γυναικῶν. 11 εἰ⁵ μὴ γὰρ εἶδον ἐγὼ Βάλλαν λουομένην ἐν σκεπινῶ τόπῳ, οὐκ ἐνέπιπτον⁶ εἰς τὴν ἀνομίαν τὴν μεγάλην. 12 συλλαβοῦσα γὰρ ἡ διάνοιά μου τὴν γυναικεῖαν γύμνωσιν, οὐκ εἴασέ με ὑπνῶσαι, ἕως οὔ (χρόνου) ἔπραξα τὸ βδέλυγμα.

Vocabulary

Βάλλα, Bilhah, the concubine of Jacob (Gen 30:4–8)⁷

βδέλυγμα, -ματος, τό, abomination

γυναικεῖος, -α, -ον, of a woman, matters pertaining to women; nt. pl. τὰ γυναικεῖα, menstruation

ἰδιάζω, to be alone

περιεργάζομαι, meddle in

πρᾶξις, -εως, ἡ, way of acting/conducting; action/deed; (magical) rite

σκεπεινός, -ή, -όν, sheltered

συλλαμβάνω, 3. συνέλαβον, ²aor act. inf. συλλαβεῖν, ²aor. mid. impv. συλλαβοῦ, 6.

συνελήμφθην: lay hold of, seize; comprehend; conceive a child; mid. take part in something with somebody

ὑπάνδρος, -ον, to be under the authority of a man; subst., ἡ ὑπάνδρος, married woman

3:13 Ἀπιδόντος⁸ γὰρ Ἰακώβ τοῦ πατρὸς ἡμῶν πρὸς Ἰσαὰκ τὸν πατέρα αὐτοῦ, ὄντων ἡμῶν⁹ ἐν Γαδέρ,¹⁰ πλησίον Ἐφραθὰ οἴκου Βηθλεέμ, Βάλλα ἦν μεθύουσα καὶ κοιμωμένη¹¹ ἀκάλυφος κατέκειτο ἐν τῷ κοιτῶνι. 14 κἀγὼ εἰσελθὼν καὶ ἰδὼν τὴν γύμνωσιν αὐτῆς, ἔπραξα τὴν ἀσέβειαν, καὶ καταλειπὼν αὐτὴν κοιμωμένην, ἐξῆλθον. 15 καὶ εὐθέως ἄγγελος τοῦ θεοῦ ἀπεκάλυψε τῷ πατρί μου Ἰακώβ περὶ τῆς ἀσεβείας μου· καὶ ἐλθὼν ἐπένθει ἐπὶ^π ἐμοὶ, μηκέτι ἀψάμενος αὐτῆς.

Vocabulary

ἀκάλυφος (= ἀκάλυπτος), uncovered

κατάκειμαι, lie down in/on (dat. / εἰς)

κοιτῶν, -ῶνος, ὅ, bed chamber

πράσσω (Att. πράττω), 3. ἔπραξα, 1aor. ptc. πράξας, 1aor pass. ptc. πραχθείς: do, commit an act; achieve, accomplish; be busy with; charge somebody money for something; pass. take place, happen

Reuben Continues His Exhortation

4:1 Μὴ οὖν προσέχετε κάλλος γυναικῶν, μηδὲ ἐννοεῖσθε τὰς πράξεις αὐτῶν· ἀλλὰ πορεύεσθε ἐν ἀπλότητι καρδίας, ἐν φόβῳ κυρίου, καὶ μοχθῶντες ἐν ἔργοις, καὶ ἀποπλανώμενοι ἐν γράμμασι, καὶ ἐν τοῖς ποιμνίοις ὑμῶν, ἕως ὃ κύριος δώῃ ὑμῖν σύζυγον, ἣν αὐτὸς θέλει, ἵνα μὴ πάθητε, ὡς κἀγὼ. 2 ἀχρὶ τελευτῆς τοῦ πατρὸς ἡμῶν οὐκ εἶχον παρρησίαν ἀτενίσαι εἰς πρόσωπον Ἰακώβ,¹² ἢ λαλῆσαί τινι τῶν ἀδελφῶν, διὰ τοὺς ὀνειδισμούς. 3 καὶ ἕως νῦν ἡ συνείδησίς μου συνέχει με περὶ τῆς ἀμαρτίας μου. 4 καί γε παρεκάλεσέ με ὁ πατήρ μου, ὅτι ἠΰξατο περὶ ἐμοῦ πρὸς κύριον, ἵνα παρέλθῃ ἀπὸ^π ἐμοῦ ἡ ὀργὴ κυρίου, (which is actually) καθὼς ἔδειξέ μοι κύριος. ἀπὸ τότε οὖν παραφυλάξάμην, καὶ οὐχ ἥμαρτον. 5 διὰ τοῦτο, τέκνα μου, φυλάξασθε πάντα, ὅσα ἐντέλλομαι ὑμῖν, καὶ οὐ μὴ ἀμαρτήσητε.

Vocabulary

ἀπλότης, -ητος, ἡ, simplicity, sincerity

ἀποπλανᾶω, lead astray; pass. wander about

γράμμα, τό, letter, pl. τὰ γράμματα, literature, learning

ἐννοέω, reflect on, occupy one's mind with

εὔχομαι, 3. ἠϋξάμην, 1aor. mid. impv. εὔξαι: pray; vow

καί γε, and yet (cf. T. Reu. 5:3)

μοχθέω, work hard, labor

παραφυλάσσω, keep watch, be on guard

παρρησία, ἡ, boldness, confidence

πραΐξις, -εως, ἡ, way of acting/conducting; action/deed; (magical) ritual
σύζυγος, ὁ, companion, mate
συνείδησις, ἡ, conscience
τελευτή, ἡ, death

4:6 Ὁλεθρος γὰρ ψυχῆς ἐστὶν ἡ πορνεία, χωρίζουσα (it) θεοῦ, καὶ προσεγγίζουσα τοῖς εἰδώλοις, ὅτι αὕτη ἐστὶ πλανῶσα τὸν νοῦν καὶ τὴν διάνοια, καὶ κατὰγει νεανίσκους εἰς Ἄδην, οὐκ ἐν καιρῷ αὐτῶν. 7 καὶ γὰρ πολλοὺς ἀπώλεσεν ἡ πορνεία· ὅτι καὶ ¹³ ἢ τις γέρων, ἢ εὐγενής, ὄνειδος αὐτὸν (ἡ πορνεία) ποιεῖ καὶ γέλωτα παρὰ τῷ Βελίαρ ¹⁴ καὶ τοῖς υἱοῖς τῶν ἀνθρώπων.

Vocabulary

Ἄδης, -ου, ὁ (uncontr. Αἴδης, Αἶδαιο), Hades, She'ol, the Netherworld
γέλως, -ωτος, ὁ, object of laughter
γέρων, -οντος, ὁ, old man, elder; senator (often experts on religious matters)
εἶδωλον, τό, statue/image of a deity, idol
εὐγενής, -ές, of noble birth, high social status
νεανίσκος, ὁ, a youth, young man; servant
ὄνειδος, -ους, τό, object of reproach
προσεγγίζω, bring somebody near

4:8 Ἐπειδὴ γὰρ ἐφύλαξεν ἑαυτὸν Ἰωσήφ ἀπὸ πάσης γυναικός, καὶ τὰς ἐννοίας ἐκαθαίρισεν ἀπὸ πάσης προνείας, εὗρεν χάριν ἐνώπιον κυρίου καὶ ἀνθρώπων. 9 καὶ γὰρ πολλὰ ἐποίησεν αὐτῷ ἡ Αἰγυπτία, ¹⁵ καὶ μάγους παρεκάλεσε, καὶ φάρμακα ¹⁶ αὐτῷ προσήνεγκε· ¹⁷ καὶ οὐκ ἐδέξατο τὸ διαβούλιον τῆς ψυχῆς αὐτοῦ ἐπιθυμίαν πονηράν. 10 διὰ τοῦτο ὁ θεὸς τῶν πατέρων μου ἐρρύσατο αὐτὸν ἀπὸ παντὸς ὁρατοῦ καὶ κεκρυμμένου ¹⁸ θανάτου. 11 ἐὰν γὰρ μὴ κατισχύσῃ ἡ πορνεία τὴν ἔννοιαν, οὐδὲ Βελίαρ κατισχύσει ὑμῶν.

Vocabulary

Αἰγύπτιος, -ία, -ιον, Egyptian (adj.); subst. ὁ Αἰγύπτιος, Egyptian man; Αἰγυπτία, ἡ, Egyptian woman
διαβούλιον, τό, counsel, deliberation
ἐρύω, mid. ἐρύομαι/ῥύομαι, 2. ῥύσομαι, 3. ἐρρυσάμην: mid. rescue, save, deliver
κατισχύω, overpower; prevail over (acc.), become master of
μάγος, ὁ, magician
ὁρατός, -ή, -όν, visible
φάρμακον, τό, drug, medicine; magic potion; spell cast using a magic potion

5:1 Πονηραί εἰσιν αἱ γυναῖκες, τέκνα μου, ὅτι μὴ ἔχουσαι ἐξουσίαν ἢ δύναμιν ἐπὶ τὸν ἄνθρωπον, δολιεύονται ἐν σχήμασι, πῶς αὐτὸν πρὸς αὐτὰς ἐπισπάσονται· 2 καὶ ὃν διὰ

δυνάμεως οὐχ ἰσχύει καταγωνίσασθαι, τοῦτον δι' ἀπάτης καταγωνίζεται. 3 ὅτι καίγε περὶ αὐτῶν εἶπέ μοι ὁ ἄγγελος τοῦ θεοῦ, καὶ ἐδίδαξέ με, ὅτι αἱ γυναῖκες ἡττῶνται τῷ πνεύματι τῆς πορνείας ὑπὲρ¹⁹ τὸν ἄνθρωπον, καὶ ἐν (their) καρδίᾳ μηχανῶνται κατὰ τῶν ἀνθρώπων, καὶ διὰ τῆς κοσμήσεως πλανῶσιν αὐτῶν πρῶτον τὰς διανοίας, καὶ διὰ τοῦ βλέμματος τὸν ἰδὸν ἐνσπείρουσιν, καὶ τότε τῷ ἔργῳ αἰχμαλωτίζουν·²⁰ 4 οὐ γὰρ δύναται γυνὴ ἄνθρωπον βιάσασθαι.

Vocabulary

ἀπάτη, ἡ, deception, deceitfulness

βιάζω, to force, use force, do something by force; lay hands on, violate (a law); pass. be forced

βλέμμα, -ατος, τό, a look, glance

δολιεύομαι, use trickery, deal treacherously

ἐνσπείρω, sow in

ἐπισπᾶω, draw to oneself, attract somebody to oneself

ἡσσάομαι (Att. ἡττάομαι), 6. ἡσσήθην: overcome; pass. give way to, give into (w. dat.), succumb to

ἰσχύω, be able; defeat, overcome; be strong

καίγε, and yet (cf. T. Reu. 5:3)

καταγωνίζομαι, overcome, prevail against

κοσμήσις, -εως, ἡ, adornment (of a women)

μηχανάομαι, plot against, contrive against a person

5:5 Φεύγετε οὖν τὴν πορνείαν, τέκνα μου, καὶ προστάσσετε ταῖς γυναῖξιν ὑμῶν καὶ ταῖς θυγατράσιν, ἵνα μὴ κοσμῶνται τὰς κεφαλὰς καὶ τὰς ὄψεις αὐτῶν,²¹ ὅτι πᾶσα γυνὴ δολιευομένη ἐν τούτοις εἰς κόλασιν τοῦ αἰῶνος τετήρηται. 6 Οὕτως γὰρ ἔθελξαν τοὺς Ἑγρηγόρους πρὸ τοῦ καταλυμοῦ· κἀκεῖνοι συνεχῶς ὀρῶντες αὐτάς,²² ἐγένοντο ἐν ἐπιθυμίᾳ ἀλλήλων, καὶ συνέλαβον τῇ διανοίᾳ τὴν πρᾶξιν καὶ μετεσχηματίζοντα εἰς ἀνθρώπους, καὶ ἐν τῇ συνουσίᾳ τῶν ἀνδρῶν αὐτῶν συνεφαίνοντο αὐταῖς. 7 κἀκεῖνοι²³ ἐπιθυμοῦσαι τῇ διανοίᾳ τὰς φαντασίας αὐτῶν, ἔτεκον γίγαντας. Ἐφαίνοντο γὰρ αὐταῖς οἱ Ἑγρηγόρες ἕως τοῦ οὐρανοῦ φθάνοντες.

Vocabulary

γίγαντες, οἱ (pl.), giants (cf. 1 En. 7:2)

δολιεύομαι, use trickery, deal treacherously

Ἑγρηγόροι, Watchers (i.e., fallen angels, cf. Gen 6:1–2)²⁴

θέλω, 3. ἔθελξα, ¹aor. inf. θέλξαι: to bewitch, enchant

κοσμέω, put in order, arrange; adorn, dress

μετασχηματίζω, change form; pass. be changed into

συνεχῶς, continually

συνουσία, ἡ, being with/together with; sexual intercourse

συνφαίνομαι, appear along with/together with

φαντασία, ἡ, fantasy (technical Stoic term for the impression in the soul of what is received through the senses); appearance, presentation

6:1 Φυλάσσεσθε οὖν ἀπὸ τῆς πορνείας· καὶ εἰ θέλετε καθαρεύειν τῇ διανοίᾳ, φυλάσσετε τὰς αἰσθήσεις ἀπὸ πάσης θηλείας. 2 κἀκείναις²⁵ δὲ ἐντείλασθε μὴ συνδυάζειν ἀνθρώποις, ἵνα καὶ αὐταὶ καθαρεύωσι τῇ διανοίᾳ. 3 αἱ γὰρ συνεχεῖς συντυχίαι, κἂν μὴ πραχθῇ²⁶ τὸ ἀσέβημα, αὐταῖς μέν ἐστι νόσος ἀνίατος, ἡμῖν δὲ ὄνειδος τοῦ Βελίαρ αἰώνιον· 4 ὅτι ἡ πορνεία οὔτε σύνεσιν οὔτε εὐσέβειαν ἔχει ἐν ἑαυτῇ καὶ πᾶς ζῆλος κατοικεῖ ἐν τῇ ἐπιθυμίᾳ αὐτῆς.

Vocabulary

αἰθήσεις, ἡ, perception; pl. (physical) senses

ἀνίατος, -ον, incurable

ἀσέβημα, -ματος, τό, profane act

εὐσέβεια, ἡ, reverence toward the gods, piety

καθαρεύω, be pure, clean; be free from

νόσος, ἡ, disease, illness

ὄνειδος, -ους, τό, disgrace, object of reproach

συνδυάζω, associate with, join oneself with

συνεχής, -ές, successive, recurrent

συντυχία, ἡ, chance meeting

Select Bibliography

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1 Ῥουβήμ and Ἰωσήφ are both indecl., but here gen.

2 Dat. of time, “when he (Reuben) ...” (cf. IV, 5.2).

3 Indekl. (gen.).

4 Art. inf. expressing purpose (cf. IV, 2).

- 5** Contrary-to-fact cond. statement.
- 6** S.v. ἐμπίπτω.
- 7** Cf. Gen 35:22; this story has been expanded on the basis of the story of David and Bathsheba.
- 8** S.v. ἄπειμι (fr. εἶμι, cf. table 9.14), gen. absol.
- 9** Gen. absol.
- 10** Gader, near Ephratah.
- 11** Impf. perphr. (cf. IV, 17).
- 12** Indekl. (gen.).
- 13** καὶ > καὶ ἑάν.
- 14** Cf. T. Reu. 2:2.
- 15** When Pharaoh appointed Joseph as his chancellor, he gave him a beautiful Egyptian woman as his wife.
- 16** Cf. PGM IV, 1496–1595 (§7.3), love spell of attraction; cf. also SIG³ 985, *l.* 18 (§7.3); spell, PGM XIII, 230–334 (§5.4).
- 17** S.v. προσφέρω.
- 18** S.v. κρύπτω.
- 19** ὑπέρ, “more than.”

20 S.v. αἰχμαλωτίζω = αἰχμαλοτεύω.

21 Cf. Rev 17:4 (§1.10), Apoc. Pet. 24 (§5.8), 1 Pet 3:1–3, 1 Tim 2:9–15.

22 I.e., the women.

23 καὶ κεῖνοι > καὶ κεῖναι.

24 For an explanation of this term, see 1 En. 1:2 (§3.7).

25 I.e., the women.

26 S.v. πράσσω.

6.6. Ezekiel the Tragedian

(Ezek. Trag. 68–119)

Provenance: Alexandria, Egypt *Date:* Second century BCE.

Ezekiel the Tragedian, also known as Ezekiel the Dramatist, wrote in the second century BCE in Alexandria, Egypt. Though only fragments of this text have survived, its extensive quotation in the writings of Eusebius, Clement of Alexandria, and Pseudo-Eustathios has made its reconstruction possible.¹

Over the course of its five parts, this poem retells the story of the Exodus in the style of Greek tragedy, which heightens the dramatic and tragic elements. The text is written in the poetic iambic trimeter of Greek tragic drama. A metron is the basic unit of a line of verse.² An iambic metron is defined as $x - \acute{v} -$, where:

-
- x represents an anceps (a doubtful syllable whose quantity can be either long or short)
 - $-$ represents a long syllable
 - \acute{v} represents a short syllable
-

An iambic trimeter is composed of three iambic metra, with each metron consisting of two “feet”:

1	2	3	4	5	6	(feet)
---	---	---	---	---	---	--------

$x -$	$\acute{v} -$	$x -$	$\acute{v} -$	$x -$	$\acute{v} x$
-------	---------------	---------	-----------------	-------	---------------

In order to determine the meter of an epigram, the quantity of each syllable must be determined as to whether it is long or short. A syllable may count as short for prosodic purposes, despite the fact that it is long by nature, and vice versa.³ A caesura (a break between two words in the middle of a metron), indicated by a vertical bar (|), occurs after the first syllable of the third or fourth foot. No word can end after a long anceps, except at a caesura in the middle of a line.

* * * * *

Moses' Ἐδοξ⁴ ὅρους κατ⁵ ἄκρα Σιναίου⁶ θρόνον

μέγαν τῆς⁷ εἶναι (reaching) μέχρι⁸ οὐρανοῦ πτύχας,
 ἐν τῷ (θρόνῳ) καθῆσθαι φῶτα γενναῖόν τινα 70
 διάδημ⁹ ἔχοντα καὶ μέγα σκῆπτρον χερσί⁹
 εὐωνύμῳ μάλιστα. δεξιᾷ (χειρί) δέ μοι
 ἔνευσε, κἀγὼ πρόσθεν ἑστάθην¹⁰ θρόνου.¹¹
 σκῆπτρον δέ μοι πᾶρδωκε καὶ εἰς θρόνον μέγαν
 εἶπεν (μοι) καθῆσαι· βασιλικὸν¹² δ⁹ ἔδωκέ μοι 75
 διάδημα καὶ αὐτὸς ἐκ θρόνων χωρίζεται.

Vocabulary

ἄκρος, -α, -ον, end, extremity; subst. top
 γενναῖος, -α, -ον, high-born; noble; subst., τὸ γενναῖον, nobility
 διάδημα, τό, crown
 εὐώνυμος, -α, -ον, honored; euphem. for “left” (cf. ἀριστερός)
 νεύω, nod, beckon with the hand
 πρόσθεν, (τό), before, in front of; earlier, formerly
 πτύξ, ἡ, pl. πτύχες (nom.), πτύχας (acc.), layer, fold (of a garment)
 Σίναιον ὄρος, Mount Sinai
 σκῆπτρον, τό, scepter (of a king)
 φῶς, φωτός, ὁ, man

ἐγὼ δ⁹ ἑσεῖδον γῆν ἅπασαν ἔγκυκλον 77
 καὶ (saw) ἔνερθε γαῖας καὶ ἐξύπερθεν οὐρανοῦ,
 καὶ μοί τι πλῆθος ἀστέρων πρὸς¹³ γούνατα
 ἔπιπ⁹,¹⁴ ἐγὼ δὲ πάντας ἡριθμησάμην, 80
 κἀμοῦ¹⁵ παρῆγεν ὡς παρεμβολὴ βροτῶν.
 εἶπ⁹ ἔμφοβηθεὶς ἐξανίσταμ⁹ ἐξ ὕπνου.

Vocabulary

ἀριθμέω, ¹aor. mid. ἡριθμησάμην: count, number
 ἀστήρ, -έρος, ὁ, star
 βροτός, ὁ, man (poet.)
 γαῖα, ἡ, earth (poet.)
 γόνυ, -νατος, τό (Ep. and Ion. γούνατος; nt. pl. γούνατα); pl. γόνατα: knee
 ἔγκυκλος, -ον, around
 εἰσοράω/ἑσοράω, pres. ptc. εἰσορῶν, εἰσορῶντος: look upon (w. admiration), gaze toward (πρός)
 ἔνερθε(ν), beneath
 ἐξανίστημι, mid. ἐξανίσταμαι: raise up; establish; arise, get up, awake

ἐξὑπερθεν (= ὑπερθεν), above
ἐμφοβέω, terrify; pass. be alarmed
παράγω, march by
παρεμβολή, ἡ, army; battalion
ὑπνος, ὁ, sleep

Raguel Ὡ ξένε, καλόν σοι τοῦ **Τ** ἐσήμηνεν θεός·
ζώην¹⁶ **Δ**, ὅταν σοι ταῦτα συμβαίνει ποτέ.
ἄρά γε μέγαν¹⁷ **Τ** ἐξαναστήσεις θρόνου 85
καὶ αὐτὸς βραβεύσεις καὶ καθηγήσῃ βροτῶν;
τὸ **Δ** εἰσθεᾶσθαι¹⁸ γῆν ὅλην **Τ** οἰκουμένην
καὶ τὰ ὑπένερθε καὶ ὑπὲρ οὐρανὸν θεοῦ·
ὄψει τά **Τ** ¹⁹ ὄντα τά τε πρὸ τοῦ τά **Θ** ²⁰ ὕστερον.

Vocabulary

ἄρα, interrogative particle expecting negative response
βραβεύω, act as judge
εἰσθεάομαι, gaze upon
καθηγέομαι, lead, command (w. gen.)
σημαίνω, 2. σημαίνω, 3. ἐσήμηνα, aor. impv. σήμανον: give a sign/signal, indicate something (acc.) with a sign; report, make known
ὑπένερθε(ν), below

Moses

Ἔα· τί μοι σημεῖον ἐκ βάτου τόδε, 90
τεράστιόν τε καὶ βροτοῖς ἀπιστία;
ἄφνω βάτος μὲν καίεται πολλῷ πυρί,
αὐτοῦ δὲ χλωρὸν πᾶν²¹ μένει τὸ βλαστάνον.
τί δὴ; προελθὼν ὄψομαι τεράστιον
μέγιστον· οὐ γὰρ πίστιν ἀνθρώποις φέρει. 95

Vocabulary

ἀπιστία, ἡ, unbelief, incredibility
ἄφνω, suddenly
βάτος, ἡ, bramble bush, prickly shrub
βλαστάνω, to sprout, shoot forth; nt. subst. ptc., foliage
ἔα (exclamation), ha!, oh!
καίω (Att. κάω), 3. ἔκαυσα: light something, kindle a fire, burn
τεράστιος, -ον, astonishing (of portents)

χλωρός, -ά, -όν, greenish-yellow; subst. a green plant

God Ἐπίσχες, ὦ φέριστε, μὴ προσεγγίσης,
Μωσῆ, πρὶν ἢ τῶν σῶν ποδῶν λῦσαι δέσιν·
ἀγία γὰρ ἦς σὺ γῆς²² ἐφέστηκας²³ πέλει,
ὁ δ' ἐκ βάτου σοι θεῖος²⁴ ἐκλάμπει λόγος.
θάρσησον, ὦ παῖ, καὶ λόγων ἄκου ἐμῶν·²⁵ 100
ἰδεῖν γὰρ ὅψιν τὴν ἐμὴν ἀμήχανον
θνητὸν γεγῶτα, τῶν λόγων²⁶ δ' ἔξεστί σοι
ἐμῶν ἀκούειν, τῶν ἐκά²⁷ Τ' ἐλήλυθα.

Vocabulary

ἀμήχανος, -ον, unmanageable; impossible

δέσις, ἥ (= ὑπόδημα), sandal

ἐπέχω, ²aor. act. impv. ἐπίσχες: hold firmly to; stay, halt; stay on (for a period of time); to offer, extend

ἐφίστημι, pres. mid. ἐφίσταμα, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκα: stand on; stand near, stand beside (w. παρά); approach somebody (w. dat.); come upon, attack; mid. (intrans.), come upon somebody (w. dat.), overtake somebody

θαρσέω (Att. θαρρέω), be of good courage

θνητός, -ή, -όν, mortal; subst. a mortal; stillbirth; τὰ θνητά, things affecting mortals

πέλω, become, have become

πρίν / πρίν ἢ, before, until

προσεγγίζω, to approach, come near

φέριστος, bravest; mostly voc. φέριστε, Oh brave one

ἐγὼ θεὸς σῶν, ὧν λέγεις, γεννητόρων, 104
Ἀβραάμ τε καὶ Ἰσαὰκ καὶ Ἰακώβου τρίτου.
μνησθεὶς δ' ἐκείνων καὶ ἔ² Τ' ἐμῶν δωρημάτων
πάρεμι σῶσαι λαὸν Ἑβραίων ἐμόν,
ἰδὼν κάκωσιν καὶ πόνον δούλων ἐμῶν.
ἀλλ' ἔρπε καὶ σήμαινε τοῖς ἐμοῖς λόγοις
πρῶτον μὲν αὐτοῖς πᾶσιν Ἑβραίοις ὁμοῦ, 110
ἔπειτα βασιλεῖ τὰ ὑ² Τ' ἐμοῦ ταταγμένα,²⁸
ὅπως σὺ λαὸν τὸν ἐμὸν ἐξάγοις χθονός.

Vocabulary

γεννήτωρ, ὁ > γενέτωρ > γενέτης, ὁ, ancestor, patriarch

ἐξάγω, lead out, bring

ἔρπω, go/come

κάκωσις, -εως, ill-treatment, suffering

μυμνήσκομαι (w. gen.) (also μνήσκομαι), 3. ἐμνήσθην, 4. μέμνημαι, 6. ἐμνήσθην: remember somebody, recollect; make mention of (w. gen.); pass. (dep.) remembered/be remembered

χθών, -ονός, ἡ (poet.), land, country

Moses Οὐκ εὐλογος πέφυκα, γλῶσσα δ' ἐστὶ μοι

δύσφραστος, ἰσχνόφωνος, ὥστε μὴ λόγους

ἔμοῦς γενέσθαι βασιλέως ἐναντίον.²⁹ 115

God Ἄαρωνα πέμψω σὸν κασίγνητον ταχύ,

ὦ πάντα λέξεις τάξ³⁰ ἔμοῦ λελεγμένα, 117

καὶ αὐτὸς λαλήσει βασιλέως ἐναντίον,

σὺ μὲν πρὸς ἡμᾶς, ὁ δὲ λαβὼν³¹ σέθεν³² πάρα.

Vocabulary

Ααρων, Aaron

δύσφραστος, -ον, speaking with difficulty

εὐλογος, -ον, reasonable; suitable; eloquent

ἰσχνόφωνος, -ον, weak-voiced, having a speech impediment

κασίγνητος, ὁ, brother; κασιγνήτη, ἡ, sister

φύω, 4. πέφυκα: bring forward, produce/form; create, put forth

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¹ For a collated, edited edition see Jacobson, *The Exagoge of Ezekiel*.

² For a more detailed explanation of the rules of Greek prosody see: M. L. West, *Introduction to*

Greek Metre (Oxford: Clarendon Press, 1987); Paul Maas, *Greek Metre*, trans. Hugh Lloyd-Jones (Oxford: Clarendon, 1962); D. S. Raven, *Greek Metre: An Introduction* (London: Faber and Faber, 1962).

3 A “metron” is the basic unit of a line of verse. The determination of vowel quantity can be summarized by the following rules: *Rule 1 (epic correption)*: Syllables containing η, ω, or double vowels (diphthongs) are long by nature. A vowel that is long by nature is short *by position*, if in hiatus (a final vowel of a word is said to be in hiatus if it is followed by a word beginning with a vowel and is unelided). *Rule 2*: The quantity of the vowels α, ι, and υ may be either long or short and must be determined by the requirements of the meter. *Rule 3*: Syllables containing ε and ο are short by nature; but any vowel that is short by nature becomes long by position when followed by two or more consonants or by a double consonant (e.g., ζ, ξ, ψ). For example, the vowels ε and ο in ἔρχονται are short by nature but count as long for the purpose of scansion because they are each followed by double consonants. Similarly, when a short vowel–consonant combination occurs at the end of a word, followed by a word beginning with a consonant, the short vowel becomes long by position (e.g., πένθος τῆς). *Rule 4 (Attic correption)*: This is a major exception to Rule 3. A naturally short vowel that is followed by two consonants can remain short if the consonants are a combination of a mute (π, τ, κ, φ, θ, χ, β, δ, γ) followed by a liquid consonant (λ, μ, ν, ρ). This phenomenon is known as “Attic correption.” For example, the vowel α in πατρός can be treated as either long or short because it is followed by a mute–liquid combination (-τρ). Similarly, a final short vowel followed by a word beginning with a mute–liquid combination can be treated as either long or short (e.g., ποτε βρέφος). However, when the mute and liquid belong to different words (e.g., ἐκ λόγων) or belong to different parts of a compound word (e.g., ἐκλέγω), the vowel must be long.

4 ἔδοξ > ἔδοξα.

5 κατά (w. acc.), “upon.”

6 ὄρους...Σιναίου.

7 τιν > τινα.

8 μέχρι' < μέχρι εἰς.

9 χερί > χειρί.

10 Cf. table 9.11.4(c).

- 11 πρόσθεν...θρόνου.
- 12 βασιλικὸν...διάδημα.
- 13 πρὸς (w. acc.), “before.”
- 14 ἔπιπ- τ^3 > ἔπιπτον.
- 15 κᾶμου > καὶ ἔμου (ablative gen. signifying movement away from).
- 16 ζῶην (s.v. ζᾶω), 1st pers. sg. pres. act. opt. (-α + -οίμην), cf. table 9.2.3(a).
- 17 μέγαν...θρόνου.
- 18 Art. inf.
- 19 τ^3 > τε (postpos.).
- 20 θ^3 > τε.
- 21 πᾶν...τὸ βλαστάνον.
- 22 γῆς...πέλει... ἁγία.
- 23 S.v. ἐφίστημι.
- 24 θεῖος...λόγος.
- 25 λόγων...ἐμῶν (dis. syn. [Y² hyp.]).
- 26 τῶν λόγων...ἐμῶν.

27 ἑκάττω > ἑκάτων.

28 S.v. τάσσω.

29 βασιλέως ἑναντίον = ἑναντίον βασιλέως.

30 τάξι > ταχύ.

31 I.e., Aaron.

32 σέθεν (s.v. σύ), variant of σου; σέθεν πάρα = πάρα σέθεν.

6.7. Testament of Reuben: The Seven Spirits of Deceit

(T. Reu. 2:1–3:8)

This passage introduces the seven “spirits” (πνεῦματα), or “functions,” that were given man at creation, namely the five physical senses, along with sexual reproduction and speech. These functions are likely related to the divisions of the Stoic soul. Next follow the seven evil “spirits,” or weaknesses, that dominate the lives of youths (T. Reu. 3:3–6), the first of which is sexual immorality (πορνεία), which creates a link to the spirit of sexual reproduction in the previous list.

Related Texts: Testament of Reuben: The Evil of Women (T. Reu. 1:1–6, 3:9–6:4, §6.5)

2:1 Καὶ νῦν ἀκούσατέ μου, τέκνα, ἃ εἶδον περὶ τῶν ἑπτὰ πνευμάτων τῆς πλάνης¹ ἐν τῇ μετανοίᾳ μου. 2 ἑπτὰ πνεύματα ἐδόθη κατὰ² τοῦ ἀνθρώπου ἀπὸ τοῦ Βελίαρ καὶ αὐτά³ εἰσι κεφαλῇ⁴ τῶν ἔργων τοῦ νεωτερισμοῦ. 3 καὶ ἑπτὰ (other) πνεύματα ἐδόθη αὐτῷ ἐπὶ τῆς κτίσεως, τοῦ εἶναι⁵ (done) ἐν αὐτοῖς πᾶν ἔργον ἀνθρώπου. 4 πρῶτον πνεῦμα ζωῆς, μεθ’ ἧς ἡ σύστασις κτίζεται. δεύτερον πνεῦμα ὁράσεως, μεθ’ ἧς γίνεται ἐπιθυμία. 5 τρίτον πνεῦμα ἀκοῆς, μεθ’ ἧς γίνεται διδασκαλία. τέταρτον πνεῦμα ὀσφρήσεως, μεθ’ ἧς ἐστὶ γεῦσις δεδομένη εἰς συνολκὴν ἀέρος καὶ πνοῆς. 6 πέμπτον πνεῦμα λαλιᾶς, μεθ’ ἧς γίνεται γνῶσις. 7 ἕκτον πνεῦμα γεύσεως μεθ’ ἧς βρωσίς βρωτῶν καὶ ποτῶν, καὶ ἰσχύς ἐν αὐτοῖς κτίζεται· ὅτι ἐν βρώμασιν ἐστὶν ἡ ὑπόστασις τῆς ἰσχύος. 8 ἑβδομον πνεῦμα σποράς καὶ συνουσίας, μεθ’ ἧς συνεισέρχεται διὰ τῆς φιληδονίας ἡ ἁμαρτία. 9 διὰ τοῦτο ἔσχατόν ἐστι (in order) τῆς κτίσεως καὶ πρῶτον (in order) τῆς νεότητος, ὅτι ἀγνοίας πεπλήρωται, καὶ αὕτη τὸν νεώτερον ὁδηγεῖ ὡς τυφλὸν ἐπὶ βόθρον καὶ ὡς κτήνος ἐπὶ κρημνόν.

Vocabulary

Βελίαρ, Beliar (cf. T. Reu. 4:11, 6:3), also “Belial,” the demonic prince of the sons of darkness⁶

βρωτόν, τό, food

λαλιά, ἡ, speech, (faculty of) speech

ὀσφρήσις, -εως, ἡ, (sense of) smell

σπορά, ἡ, sowing (seed), procreation

σύστασις, -εως, ἡ, (human) constitution/nature

συνεισέρχομαι, come together/along

συνολκή, ἡ, inhaling, drawing in

ὑπόστασις, -εως, ἡ, basis; frame of mind

3:1 Ἐπὶ πᾶσι τούτοις ὀγδοὺν πνεῦμα τοῦ ὕπνου ἐστί, μεθ’ οὗ ἐκτίσθη ἕκστασις (human)

φύσεως, καὶ εἰκὼν τοῦ θανάτου. 2 τούτοις τοῖς πνεύμασι συμμίγνυται τὰ πνεύματα τῆς πλάνης. 3 πρῶτον τὸ τῆς πορνείας⁷ (πνεῦμα) ἐν τῇ φύσει καὶ ταῖς αἰσθήσεσιν ἔγκειται. δεύτερον πνεῦμα ἀπληστίας ἐν τῇ γαστρὶ. 4 τρίτον πνεῦμα μάχης ἐν τῷ ἥπατι καὶ τῇ χολῇ. τέταρτον πνεῦμα ἀρεσκειᾶς καὶ μαγγανείας, ἵνα διὰ περιεργείας ὥραϊος ὠφθῇ. 5 πέμπτον πνεῦμα ὑπερηφανείας, ἵνα κινῆται καὶ μεγαλοφρονῇ. ἕκτον πνεῦμα ψεύδους, ἐν ἀπωλείᾳ καὶ ζήλῳ τοῦ πλάττειν⁸ λόγους αὐτοῦ (concealing one's intentions) ἀπὸ γένους καὶ οἰκείων.

Vocabulary

ἀπληστία, insatiable desire, greediness

ἀρεσκεία, ἡ, flattery

ἔγκειμαι, be involved with (ἐν)

ἥπαρ, -ατος, τό, liver (connected with θυμός in T. Naph. 2:8)

μαγγανεία, ἡ, trickery

μεγαλοφρονέω, be haughty

περιεργεία, ἡ, meddling (in the affairs of others)

οἰκεῖοι, οἱ, members of a household, family relations

χολή, ἡ, gall; gallbladder (connected with πικρία [bitter temper] in T. Naph. 2:8)

3:6 ἔβδομον πνεῦμα ἀδικίας, μεθ' ἧς (come) κλοπὴ καὶ γρυπίσματα, ἵνα ἐμπλήσῃ⁹ φιληδονία καρδίας αὐτοῦ. ἡ γὰρ ἀδικία συνεργεῖ τοῖς λοιποῖς πνεύμασιν διὰ τῆς δολοληψίας. 7 ἐπὶ πᾶσι δὲ τούτοις τὸ πνεῦμα τοῦ ὕπνου, τὸ ὄγδοον πνεῦμα, συνάπτεται πλάνῃ καὶ φαντασίᾳ. 8 καὶ οὕτως ἀπόλλυται πᾶς νεώτερος, σκοτίζων τὸν νοῦν αὐτοῦ ἀπὸ τῆς ἀληθείας, καὶ μὴ συνιὲς¹⁰ ἐν τῷ νόμῳ τοῦ θεοῦ, μήτε ὑπακούων νουθεσίας πατέρων αὐτοῦ· ὥσπερ κἀγὼ ἔπαθον ἐν τῷ νεωτερισμῷ μου.

Vocabulary

γρυπίσμα, τό, crooked dealings

δοσοληψία, ἡ, exchange, give-and-take

κλοπή, ἡ, theft

νεωτερισμός, ὁ, youth

σκοτίζω, darken

συνάπτομαι, be connected with

1 The concept of seven spirits of deceit can be related to the seven basic human functions or weaknesses (akin to the Stoic notion of spirits). They are contrasted to the seven spirits given at Creation.

- 2** κατά, “against.”
- 3** Agreeing with πνευμάτων.
- 4** κεφαλῇ, “head” (i.e., “source”).
- 5** Art. inf. expressing purpose (cf. IV, 1.2).
- 6** Cf. T. Levi 18:12, T. Dan. 5:10–11, T. Jud. 25:3, Mart. Isa. 1:8, 3:11; 2 Cor 6:15.
- 7** This first spirit of deceit is clearly related to the seventh spirit of creation (T. Reu. 2:8b–9).
- 8** πλάττειν (Att.) > πλάσσειν (here, “to invent”/“fabricate”), art. inf. expressing purpose.
- 9** S.v. ἐμπίμπλημι.
- 10** S.v. συνίημι (fr. ἵημι); συνίημι ἐν is a Hebraizing construction (“to have understanding of”); for paradigm of ἵημι cf. table 9.15.

Part 7 Inscriptions

Epigraphic monuments are especially valuable in reconstructing the social and religious background of Hellenistic Judaism and early Christianity. They are primary witnesses to society's laws and institutions, its social structures, public cults, and private associations, its thoughts and values, and, of course, its language.¹ Part 7 surveys a representative sample of some of the primary types of Greek inscriptions, including decrees (§§7.1, 7.12), honorary decrees (§7.13), sacred laws (§§7.2–4, 7.14–17), foundation inscriptions (§§7.5–6, 7.18), healing testimonials (§§7.9, 7.21), manumission inscriptions (§§7.8, 7.19), oracles (§§7.10, 7.23), building inscriptions (§7.20), and metrical funerary inscriptions (§§7.11, 7.24).

Epigraphical texts can be challenging to translate owing to their particular grammatical constructions, specific functions, and dialectical features. Indeed, included in Part 7 are seven inscriptions that reflect the lingering influence in the Hellenistic period of some of the Greek dialects: for example, texts influenced by Doric (§§7.7), Lesbian (§7.16), Ionic/Attic (§7.17), Northwest Greek (§7.18), Phokean (§7.8), and Argolic (§7.9).² The assumption that Hellenistic Greek was uniformly a “common language” (ἡ κοινὴ διάλεκτος) is false: dialectical Greek, or what is more properly termed “epichoric” Greek, did not suddenly vanish at the onset of the so-called Hellenistic age but continued to exercise an influence on Hellenistic Greek for several centuries. For this reason, dialectical Greek texts should not be excluded from a Hellenistic Greek reader such as this on purely chronological grounds. Indeed, from a practical standpoint, the serious student of the social and religious background of early Christianity and Hellenistic Judaism cannot afford to ignore dialectical texts simply because they do not conform to his or her notion of “pure” Hellenistic Greek.

7.1. Gospel of the Savior, Caesar Augustus, Son of God

(IPriene 105)

Provenance: Priene, Ionia (cf. Fig. 2). *Date:* 9 CE.

Text: IPriene 105, OGI 458, SEG IV, 490, XV, 815, MAMA VI, 174–175; R. K. Sherk, *Roman Documents from the Greek East* (Baltimore: Johns Hopkins Press, 1969), no. 65; V. Ehrenberg and A. H. M. Jones (eds.), *Documents Illustrating the Reigns of Augustus and Tiberius* (Oxford: Oxford University Press, 1949), no. 98; PHI (McCabe 5).

The beginning of this inscription (*ll.* 1–30) records a letter from the proconsul of Asia, Paulus Fabius Maximus (Παῦλλος Φάβιος Μάξιμος), to the Asian provincial assembly (Ἀσίας Ἑλληνισιν). According to the letter of Fabius Maximus, the birthday of Caesar Augustus (23 September 63 BCE) represents a new beginning for all of humanity.¹ He then proceeds to commemorate the many benefactions that have been realized through the reign of Augustus. He declares that Augustus is a savior (σωτήρ) sent by divine providence and that he has brought peace to the world. The proclamation of the life and benefactions of Augustus is termed the “gospel” (εὐαγγέλια, *ll.* 37, 40). On this basis, Fabius Maximus argues that it would be appropriate to adopt the birthday (γενέθλιος ἡμέρα) of Augustus as the first day of the civil calendar of the Province of Asia, according to which all future events and provincial appointments would be dated.

In response to this letter, the provincial assembly passed two decrees (*ll.* 30–76, 77–84). The first of these (cited here) gives fulsome praise to Augustus, their “god” and “savior,” for his many benefactions (“salvation”).

The Cult of the Emperors

Augustus’s father, Julius Caesar, provides the point of departure for understanding the phenomenon of the deification of emperors such as Augustus. For example, an inscription from Ephesos (49 BCE) describes Julius Caesar, while he was still living, as the “descendant of (the gods) Ares and Aphrodite, the god who has appeared visibly (θεὸν ἐπιφανῆ) and the universal savior of the life of human beings” (SIG³ 760). After his death, Julius Caesar was formally enrolled among the gods of the state by the Senate. This act constituted the beginning of the cult of the emperors.

Octavian (Augustus) was Caesar’s adopted son. The deification of Julius Caesar provided the rationale for calling Augustus *divi filius*, a title that could be translated into Greek only as υἱὸς τοῦ θεοῦ (“son of god”): if Julius Caesar was a god, then Augustus must be the “son of (a) god.” Though Augustus himself stopped short of proclaiming *himself* a god (for the apotheosis of an emperor required the approval of the Roman Senate), he did allow others to address him as the “son of deified (*divi filius*) Caesar.” Indeed, in the Eastern empire, even a reigning emperor could be called a god

(θεός). Thus in numerous Egyptian texts the relationship between Octavius and Julius Caesar is described as θεὸς ἐκ θεοῦ (“god from god”).²

Note: For an explanation of the process of passing Greek decrees, see §7.12–13 (and table 9.22).

First Decree of the Asian Provincial Assembly (Lines 30–40)

30 Ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησιν, γνώμη τοῦ ἀρχιερέως Ἀπολλωνίου³ τοῦ Μηνοφίλου Ἀζανίτου·

1. Preamble

The preamble is a clause that provides an explanation, sometimes very brief, of the background of the decree, setting forth the reasons the decree should be given serious attention. The preamble often begins with ἐπειδὴ (“whereas”/“inasmuch as”) or ἐπεὶ (“since”).

Ἐπειδὴ ἡ⁴ θεῖως διατάξασα τὸν βίον ἡμῶν πρόνοια σπουδὴν εἰσενενκαμένη⁵ καὶ φιλοτιμίαν τὸ⁶ τεληότατον⁷ τῷ βίῳ διεκόσμησεν ἀγαθὸν εἰσενενκαμένη (us) τὸν Σεβαστόν, ὃν εἰς⁸ εὐεργεσίαν ἀνθρώπων⁹ (she) ἐπλήρωσεν ἀρετῆς, ὥσπερ (ἡ πρόνοια) ἡμεῖν¹⁰ καὶ τοῖς (who come) μεθ’ ἡμᾶς σωτήρα¹¹ χαρισαμένη τὸν¹² παύσαντα μὲν πόλεμον, κοσμήσοντα¹³ δὲ εἰρήνην, (ἐπειδὴ) ἐπιφανεῖς¹⁴ δὲ ὁ Καῖσαρ (Augustus) τὰς ἐλπίδας τῶν προλαβόντων εὐανγέλια¹⁵ πάντων¹⁶ ὑπερέθηκεν, οὐ μόνον¹⁷ τοῦς¹⁸ πρὸ αὐτοῦ γεγονότας εὐεργέτας ὑπερβαλόμενος, ἀλλ’ οὐδ’ ἐν τοῖς ἐσομένοις¹⁹ ἐλπίδα²⁰ ὑπολείπων ὑπερβολῆς (him), 40 (with the result that) ἥρξεν δὲ τῷ κόσμῳ τῶν δι’ αὐτὸν εὐανγελίων ἡ γενέθλιος ἡμέρα τοῦ (our) θεοῦ.²¹

Vocabulary

ἀρχιερεύς, -έως, ὁ, high priest

διακοσμέω, adorn somebody/something (dat.) with something (acc.)

διατάσσω, direct, appoint; put in order

ἐπιφαίνω, ²aor. pass. ptc. ἐπιφανείς: show, appear; divinely manifest (a standard term for expressing the manifestation of a deity)

εὐεργεσία, ἡ, benefaction

Ἀσία, ἡ, Asia (Minor)

προλαμβάνω, take something on one’s own; anticipate

πρόνοια, ἡ, Providence

Σεβαστός, -ής, -όν, Augustan (adj.); Σεβαστός for Lat. Augustus

σπουδή, ἡ, diligence, concern, attention; haste, hurry; ἐν σπουδῇ, in concern

ὑπερβάλλω, exceed, surpass

ὑπερτίθημι, surpass, exceed

ὑπολείπω, leave (behind)

φιλοτιμία, ἡ, love of honor, generosity

(Lines 40–49)

(Ἐπειδὴ δὲ) τῆς δὲ Ἀσίας ἐψηφισμένης²² ἐν Σμύρνῃ ἐπὶ ἀνθυπάτου Λευκίου²³ Οὐολκακίου Τύλλου, γραμματεύοντος Παπίωνος Διοσιεριτοῦ²⁴ (that) τῷ²⁵ μεγίστας²⁶ γ' ²⁷ εἰς²⁸ τὸν θεὸν καθευρόντι τιμὰς εἶναι στέφανον,²⁹ (ἐπειδὴ δὲ) Παῦλλος Φάβιος Μάξιμος ὁ ἀνθύπατος τῆς ἐπαρχίας³⁰ εὐεργέτης ἀπὸ τῆς ἐκείνου³¹ δεξιᾶς καὶ γνώμης ἀπεσταλμένος – ξὺν³² τοῖς ἄλλοις (benefactions) – οἷς εὐεργέτησεν τὴν ἐπαρχίαν, ὧν εὐεργεσιῶν τὰ μεγέθη λόγος³³ εἰπεῖν οὐδεὶς ἂν ἐφίκοιτο, καὶ (so) τὸ (way) μέχρι νῦν ἀγνοηθὲν ὑπὸ τῶν Ἑλλήνων εἰς τὴν τοῦ Σεβαστοῦ τιμὴν εὔρετο,³⁴ (namely) τὸ ἀπὸ τῆς ἐκείνου γενέσεως ἄρχειν³⁵ (reckoning) τῷ βίῳ τὸν (calendric) χρόνον·

Vocabulary

ἀνθύπατος, ὁ, proconsul

γένεσις, -εως, τό, generation, offspring, birth; beginning, origin

γνώμη, ἡ, intention, purpose; resolution, decision; preliminary resolution (of a city council); opinion

γραμματεῦω, serve as secretary/clerk (of Assembly/Council)

ἐπαρχία, ἡ, province (Lat. *provincia*)

εὐεργετέω, confer benefits

εὐεργέτης, ὁ, benefactor

ἐφικνέομαι, ²aor. ἐφικόμην: reach (to); attain (to)

καθευρίσκω (cf. εὐρίσκω), think up something

μέγιστος, -η, -ον (superl. of μέγας, μεγάλη, μέγα): best; topmost, foremost; mighty

Σμύρνα, -ης, ἡ, Smyrna (mod. İzmir)

ψηφίζω, freq. mid. ψηφίζομαι (for citation of formal motion), aor. mid. inf. ἐψηφίσθαι, aor. mid. inf. ἐψηφισθαι: approve a motion, to decree; aor. mid. inf. “be it resolved that”

2. Citation of Formal Motion (Lines 49–60)

Διὸ τύχη ἀγαθῇ³⁶ καὶ ἐπὶ σωτηρίᾳ δεδοχθαι³⁷ τοῖς ἐπὶ τῆς Ἀσίας Ἑλλησι, ἄρχειν τὴν νέαν νομηνίαν πάσαις ταῖς πόλεσιν τῇ (ἡμέρᾳ) πρὸ ἐννέα καλανδῶν Ὀκτωβρίων, ἥτις ἐστὶν γενέθλιος ἡμέρα τοῦ Σεβαστοῦ. ὅπως³⁸ δὲ αἰεὶ ἡ (first) ἡμέρα (of the year) στοιχῇ καθ' ³⁹ ἐκάστην πόλιν, συνχρηματίζειν τῇ Ῥωμαϊκῇ καὶ τὴν Ἑλληνικὴν ἡμέραν. ἄγεσθαι⁴⁰ δὲ τὸν πρῶτον μῆνα Καίσαρα,⁴¹ καθὰ⁴² καὶ (was) προεψηφίσται, ἀρχόμενον ἀπὸ πρὸ ἐννέα μὲν καλανδῶν Ὀκτωβρίων, (that is from) γενεθλίου δὲ ἡμέρας Καίσαρος, τὸν δὲ ἐψηφισμένον στέφανον τῷ τὰς μεγίστας⁴³ εὐρόντι τιμὰς ὑπὲρ Καίσαρος δεδοσθαι Μαξίμῳ τῷ ἀνθυπάτῳ, ὃν καὶ αἰεὶ ἀναγορεύεσθαι ἐν τῷ γυμνικῷ ἀγῶνι τῷ ἐν Περγᾶμῳ (in honor) τῶν Ῥωμαίων Σεβαστῶν, ὅτι στεφανοῖ ἡ Ἀσία Παῦλον Φάβιον Μάξιμον (for his) εὐσεβέστατα παρευρόντα τὰς εἰς Καίσαρα τιμὰς.

Vocabulary

ἀναγορεύω, publicly proclaim

ἄρχω, begin, mark the beginning of something (gen.) for somebody (dat.), rule
 γυμνικός, -ή, -όν, gymnastic, athletic (adj.)
ἐννέα, nine (indecl.)
εὐσεβής, -ές, discharging sacred duties; pious, devout; superl. εὐσεβέστατα, most pious
Καῖσαρ, -αρος, ὁ, Emperor, Caesar; Caesar (a name of a month in the Province of Asia)
 καλᾶνδαι, -ῶν, calends⁴⁴ (Lat. loanw. *calendae*)
μήν, μηνός, ὁ, month
νέος, -α, -ον, new, young; ὁ νεός, young man; ἡ νέα νομηνία, New Year
νομηνία, ἡ, new moon; first day of the lunar month; ἡ νέα νομηνία, New Year
 Ὀκτώβριος, -α, -ον, belonging to October
 παρ ευρίσκω, propose
 Πέργαμος, ἡ, Pergamon (Mysia)
 προψηφίζομαι, mid. be previously decreed
 Ῥωμαϊκός, -ή, -όν, Roman/Latin
στεφανόω, crown; honor; pass. be crowned with; be honored by (ὑπό) somebody for (some virtue [acc.]) with a crown (dat.)
στοιχέω, correspond to, coincide
 συγχρηματίζειν > συγχρηματίζω, s.v. συγχρηματίζω, correspond with (dat.)
τύχη, ἡ, luck; ἀγαθὴ τύχη, for good fortune; Τύχη Ἀγαθή, Agathe Tyche (goddess)

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¹ B. H. McLean, *An Introduction to the Study of Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great Down to the Reign of Constantine (323 BCE–337 CE)* (Ann Arbor: University of Michigan Press, 2002).

2 Doric was spoken in many parts of the Peloponnese (except Arcadia and Elis), on the islands of Crete, Kos, Melos, Thera, and Rhodes, and in parts of Sicily and southern Italy. The Aeolic group of dialects were spoken in Aeolia, as well as in Lesbos as the Lesbian dialect. Ionic was spoken in Ionia (Magnesia on the Meander) and in most of the islands of the Aegean, including Delos (central Ionic). The Northwest dialect was spoken in Lokris (Opous), as well as in Phokis as the Phokean dialect (Delphi). The Argolic dialect (West Greek) was spoken in Epidauros.

1 Augustus reigned as emperor from 27 BCE to 14 CE. Gaius Octavius was adopted (post mortem) by Julius Caesar and was then renamed Gaius Iulius Caesar Octavianus. He became the first emperor (*imperator*) of the Roman Empire. The title of “Augustus” was conferred upon him when he became emperor in 27 BCE.

2 POxy 1453, *l.* 11; OGI 655, *l.* 2.

3 Apollonios, son of Menophilos, (native) of (the city of) Aizanoi (mod. Çavdarhisar).

4 ἡ...πρόνοια.

5 ἐνεγκαμένη > ἐνεγκαμένη, instr. adv. ptc. (“by,” cf. IV, 1.6) (s.v. φέρω, 3. ἦνεγκα, √ ἐνεγκ-).

6 τὸ τεληότατον τῷ βίῳ...**ἀγαθόν** (disc. syn.).

7 τεληότατον > τελειότατον.

8 Telic εἰς (“for”).

9 Here, “humanity.”

10 ἡμεῖν > ἡμῖν.

11 On the certainty of this restoration see Paul Wendland, “ΣΩΤΗΡ,” *ZNTW* 5 (1904), 335–353; cf. IG III, 719, *ll.* 3–5, which describes Augustus as “benefactor and savior of the entire world.”

12 Introduces a modifier of σωτηῖρα (3rd attrib. pos.).

13 Fut. ptc.

14 Temp. adv. ptc. (cf. IV, 1.1–2).

15 εὐανγέλια > εὐαγγέλια (s.v. εὐαγγέλιον). In Attic this term is always used in the pl. (cf. 40); cf. A. Dieterich, “*Euaggelistes*,” *ZNTW* 1 (1900), 336–338; O. Michel, “*Evangelium*,” *RAC* 6 (1966), 1107–1160, esp. 1110.

16 προλαβόντων ... πάντων.

17 οὐ μόνον...οὐδ(έ) (“not only ... nor ...”).

18 τοῖς...εὐεργέτας.

19 I.e., who will come after him.

20 ἐλπίδα ... ὑπερβολῆς (disc. syn.). The theme of Augustus’s unsurpassable benefactions may have led to the declaration in Acts 4:12 that salvation cannot be associated with any other benefactor who has appeared in human form except Jesus Christ. For a detailed comparison of the Augustus legend and NT themes see W. Deonna, “La Légende d’Octave-Auguste: Dieu, Sauveur et Maître du Monde,” *RHR* 83 (1921), 32–58, 163–195; *RHR* 84 (1921), 77–107.

21 I.e., Caesar Augustus.

22 Gen. absol.

23 Lucius Volcacijs Tullus.

24 Papion, son of Diosierites.

25 τῷ...καθευρόντι.

26 μεγίστας...τιμᾶς.

27 $\gamma' < \gamma\acute{\epsilon}$.

28 Telic εἰς (“for”).

29 εἶναι στέφανον is grammatically dependent on ἐψηφισμένης.

30 ἐπαρχήας > ἐπαρχίας.

31 I.e., Caesar Augustus.

32 ξύν > σύν (“besides”).

33 λόγος...οὐδεὶς (subject of the finite verb) + inf.

34 The implied subject is Paulus Fabius Maximus.

35 Art. inf. (cf. IV, 2).

36 The formula ἀγαθῇ τύχῃ (“for good fortune”) seems to indicate that the prescribed religious observances had been performed before the decree was passed.

37 Coming after the preamble and enactment formulae, the exact wording of the preliminary resolution (which was voted upon by the Council and Assembly) is cited. The formal motion often begins with a middle infinitival form of ψήφίζω or δοκέω: ἐψηφισθαι/δεδοχθαι (“be it resolved that ...”) and an infinitival construction.

38 The second part of the preamble may begin with ὅπως ἂν (οὕν) (“in order that [therefore]).”

39 Distributive use of κατὰ (“in each”).

40 Imperative inf. (“let ... observed be”).

41 “Caesar,” the name of a month (which had thirty-one days).

42 καθά > καθάπερ.

43 τὰς μεγίστας...τιμᾶς (disc. syn.).

44 Each Roman month was divided into three parts with respect to three particular dates: the “calends” (καλάνδαι, -ῶν, Lat. *calendae*) was the first day of each month; “nones” was the ninth day before the ides (εἰδοί/ ἰδοί, Lat. *idus*); and the “ides” was the middle day of each month. Days were not numbered from the “calends,” but rather were counted backward from the *next* nones, ides, or calends, as the case may be. The days were counted inclusively (i.e., including the final day itself). Thus to calculate τῇ πρὸ ἑννέα καλανδῶν (“the ninth [day] before the calends of October”) one must count backward nine days from 1 October (counting 1 October), which is to say, 23 September (which was the birthday of Augustus).

7.2. Sacred Laws of a Silver Miners' Association Dedicated to the Lunar God

(IG II² 1366)

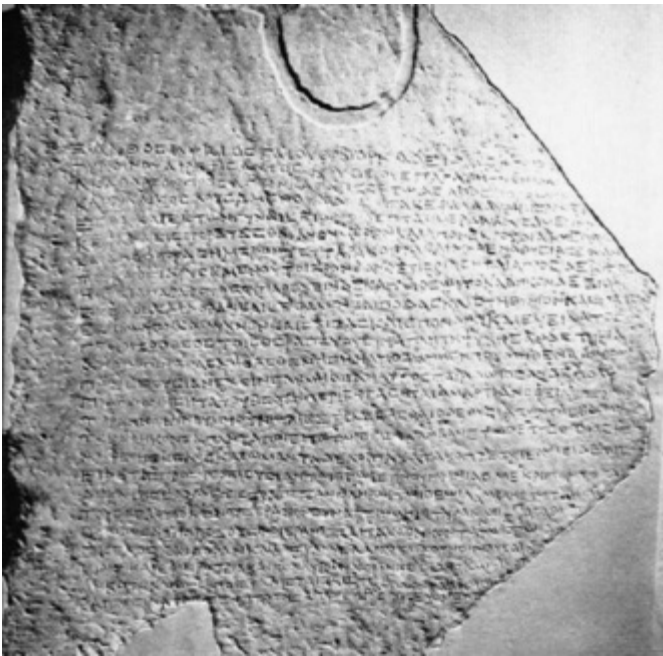


Fig. 15. Sacred laws of Men Tyrannos, Laurion, Attica (IG II² 1366).

Provenance: Laurion, southern Attica (cf. Fig. 2). *Date:* First century CE.

Text: IG II² 1366, CMRDM I, 9–10, no. 13 (pl. X), *NewDocs* III, 20–31, no. 6; GRA §53.

Voluntary associations of the Hellenistic and Roman periods can be grouped into three types: (1) professional associations or guilds (e.g., bakers [§7.22], silversmiths [§5.13]); (2) funerary societies (e.g., §4.2); and (3) voluntary religious societies or cults (§§7.2–5, 7.18). Voluntary religious associations prescribed sacred laws concerning many aspects of their communal cultic life and membership, including laws concerning the nature, time, and cost of sacrifices, the duties of membership, and the appointment of functionaries. These laws were often publicly displayed on a stele (a stone pillar or monument) at the entrance of temple precincts.

The inscription in this section concerns a Lykian slave named Xanthos. He probably worked in the silver mines for his Roman master, Gaius Orbius, in eastern Achaia. While Xanthos was sleeping, the god of his homeland, Men Tyrannos, directed him to found a religious association dedicated in Laurion. This event and the sacred laws of this association were then inscribed on a stone stele.

The attestation of the cult of the moon god, Men Tyrannos, in Achaia is striking given the fact that Men was a Phrygian god, whose cult was concentrated in Pisidian Antioch and around Maionia (east of Sardis) in northeastern Lydia. The importation of slaves from Phrygia to work in the silver mines

around Laurion resulted in the introduction of many Eastern cults as well, including that of Men Tyrannos. Men Tyrannos was popular among miners by virtue of his chthonic character and owing to his association with water springs (which were used for the washing of mined ore and the extraction of precious metals). Hence, it is probable that Xanthos, the founder of this religious association, was also imported from Phrygia to labor in some aspect of the Laurion mining industry. He subsequently founded an association and shrine on the hill overlooking the harbor so that he and his fellow Phrygian slaves might worship the god of their homeland. The cult of Men Tyrannos was characterized by (1) a total submission of humans to Men (as is implied by the epithets “Tyrannos” and “Kyrios”); (2) fear of unwittingly offending Men; (3) Men as punisher of wrongdoers; (4) the notion that one could be in bondage to Men because of one’s misdeeds and thus in need of a ransom (λύτρον).¹

Lines 1–6

ξάνθος² Λύκιος Γαίου Ὀρβίου³ καθειδρύσατο ἱερὸν⁴ τοῦ Μηνὸς Τυράννου, αἰρετίσαντος⁵ τοῦ θεοῦ, ἐπὶ⁷ ἀγαθῇ τύχῃ. καὶ μηθένα⁶ ἀκάθαρτον προσάγειν.⁷ καθαριζέστω δὲ ἀπὸ σκόρδων καὶ χοιρέων καὶ γυναικός.⁸ λουσαμένους δὲ κατακέφαλα αὐθημερὸν εἰσπορεύεσθαι· καὶ (a woman) ἕκ τῶν γυναικῶν διὰ ἑπτὰ ἡμερῶν⁹ λουσαμένην κατακέφαλα εἰσπορεύεσθαι αὐθήμερον.

Vocabulary

αἰρετίζω, choose somebody (acc.)

αὐθημερόν, on the same day

κατακέφαλα, from head to foot

Λύκιος, ethnic (ethnic),¹⁰ in this case of Λυκία, in southwestern Anatolia

Μῆν Τυράννος, the god Men Tyrannos (cf. *Il.* 15, 21)

σκόρδον, τό, garlic

τύχῃ, ἡ, luck; ἀγαθῇ τύχῃ, “for good fortune”; Τύχῃ Ἀγαθῇ, Agathe Tyche (goddess)

χοίρειος, ὁ, swine

Lines 6–14

καὶ (likewise) ἀπὸ (contact with) νεκροῦ¹¹ διὰ ἡμερῶν δέκα καὶ ἀπὸ φθορᾶς ἡμερῶν τετταράκοντα, καὶ μηθένα θυσιάζειν¹² ἄνευ τοῦ καθειδρυσμένου (being present) τὸ ἱερόν· ἔαν δέ τις βιάσῃται (these provisions), ἀπρόσδεκτος ἢ θυσία (αὐτοῦ) παρὰ τοῦ θεοῦ· παρέχειν δὲ τῷ θεῷ τὸ καθῆκον, (namely) δεξιὸν σκέλος καὶ δορὰν καὶ κεφαλὴν καὶ πόδας καὶ στηθύνιον καὶ ἔλαιον ἐπὶ βωμόν καὶ λύχνον καὶ σχίζας καὶ σπονδήν, καὶ εὐείλατος γένοιτο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῇ τῇ ψυχῇ· ἔαν (the founder) δέ τινα ἀνθρώπινα (ailment) πάσχῃ¹³ ἢ ἀσθενήσῃ ἢ ἀποδημήσῃ που, μηθένα ἀνθρώπων ἐξουσίαν ἔχειν, ἔαν μὴ ᾧ ἂν αὐτὸς παραδῶι·

Vocabulary

ἀπλή, ἡ, simplicity

ἀπρόσδεκτος, -ον, unacceptable

δέκα, ten

δορά, ἡ, hide

εὐίλατος, -ον (var. εὐείλατος), very merciful

θυσιάζω, offer a sacrifice (τὸ ἱερόν)

καθῆκω, be appropriate, suitable, proper; nt. ptc. (τὸ) καθήκον, what is appropriate

καθιδρύω, consecrate, dedicate; found/establish something

λύχνος, ὁ, lamp (of metal or clay)

σκέλος, -εος, τό, leg (fr. the hip downward)

σπονδή, ἡ, drink offering, libation; donation of wine

στηθύνιον, τό, chest

σχίζα, -ης, ἡ, wood, kindling

φθορά, ἡ, depravity, moral corruption; miscarriage

Lines 14–20

ὅς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ¹⁴ ἢ περιεργάσῃται, ἁμαρτίαν ὀφειλέτω Μηνὶ Τυράννῳ, ἣν οὐ μὴ δύνηται¹⁵ ἐξιλάσασθαι· ὁ δὲ θυσιάζων τῇ ἐβδόμῃ (day of the month) τὰ καθήκοντα πάντα ποιείτω τῷ θεῷ· λαμβανέτω δὲ τῆς θυσίας ἥς ἂν φέρῃ σκέλος καὶ ὦμον, τὰ δὲ λοιπὰ κατακοπτέτω (ἐν τῷ) ἱερῷ· εἰ δέ τις προσφέρει θυσίαν τῷ θεῷ, ἐγ¹⁶ νομηνίας μέχρι πεντεκαδεκάτης (day)·

Vocabulary

δορά, ἡ, animal hide

ἐξιλάσκομαι, expiate

θυσιάζω, offer sacrifice

κατακόπτω, cut up in pieces

νομηνία, ἡ, new moon; first day of the lunar month; ἡ νέα νομηνία

πεντεκαδεκάτος, -η, -ον, fifteenth

περιεργάζομαι, meddle in

πολυπραμονέω, interfere with

ὦμος, ὁ, shoulder with upper arm

Lines 20–26

ἐὰν δέ τις τράπεζαν πληρῶν τῷ θεῷ, λαμβανέτω τὸ ἥμισυ (its contents). τοὺς δὲ βουλομένους ἔρανον συνάγειν Μηνὶ Τυράννῳ ἐπὶ ἀγαθῇ τύχῃ·¹⁷ ὁμοίως δὲ παρέξουσιν οἱ ἐρανισταὶ τὰ καθήκοντα τῷ θεῷ, δεξιὸν σκέλος καὶ δορὰν καὶ κοτύλην ἐλαίου καὶ χοῦν οἴνου καὶ ναστὸν χοινικιαῖον καὶ ἐφίερα τρία καὶ κολλύβων χοίνικες δύο καὶ ἀκρόδρυα, (καὶ) ἐὰν κατακλιθῶσιν

οἱ ἔρανισταὶ, καὶ (they shall also provide) στέφανον καὶ λημνίσκον·¹⁸ καὶ εὐείλατος γένοιτο ὁ θεὸς τοῖς ἀπλῶς προσπορευομένοις.

Vocabulary

ἄκρόδρυα, τά, hard-shelled

ἀπλῶς, sincerely, with integrity; absolutely; generally; οὔτε ἀπλῶς, not at all, nor so much as ἔρανισταί, οἱ, club member (cf. *l.* 25)

ἔρανος, ὁ, club, association

εὐείλατος, -ον (var. εὐείλατος), very merciful

ἐφίερα, τά, sacred cakes

κόλλυβοι, οἱ, small cakes

κοτύλη, ἡ, *kotyle*, pl. *kotylai* (liquid measure = 6 κύαθοι / half a pint)

λημνίσκος, ὁ, woollen fillet/ribbon by which a hat, wreath, or garland is fastened to the head

ναστός, -ή, -όν, well-kneaded; subst. cake

χοινικιαῖος, -α, -ον, made from one *choenix* measure of flour (cf. *l.* 24)

χοῖνιξ, *choenix* (measure of flour); person's daily allowance

χοῦς,¹⁹ ὁ, χοῦν (acc.), χῶν (gen. pl.): *chous* (liquid measure = 12 κοτύλαι, or 3 quarts)

1 Cf. *CMRDM*, I, nos. 57, 61, 90.

2 Xanthos, a Lykian slave.

3 Gaius Orbius, the master of Xanthos. Gaius Orbius's *duo nomina* indicates that he was a Roman citizen. The mention of Xanthos's master is striking because it was omitted in the first version of this inscription (IG II² 1365). This omission may explain why the inscription was reinscribed.

4 This ἱερόν is a private sanctuary dedicated to Men Tyrannos. Xanthos was to have taken over an abandoned heroon, previously built on the same site. The fact that Xanthos was a slave, with presumably limited financial resources, makes it all the more likely that he took over an existing structure.

5 Gen. absol.

6 μηθένα > μηδένα, cf. *ll.* 7, 13.

- 7** Imperative infinitives in *ll.* 4, 6–7, 9, 14 (infinitive often occurs in place of the 3rd pers. impv., esp. in official and legal language).
- 8** I.e., from sexual intercourse (συνουσία) with a woman.
- 9** Gen. of time, cf. *ll.* 6, 7.
- 10** “Ethnic” is a technical term indicating the place, region, or nation of origin. Ethnics often occur in an adjectival form.
- 11** I.e., a corpse.
- 12** Imperative inf.
- 13** The implied subject of the verbs πάσχη, ἀσθενήσῃ, and ἀποδημήσῃ is the founder ξάνθος.
- 14** τὰ τοῦ θεοῦ, the god’s possessions.
- 15** οὐ μὴ + aor. subj. (emph. fut. neg.).
- 16** ἔγ > ἐν.
- 17** This implies that numerous religious associations with different demographic characteristics may have met in the same sanctuary.
- 18** The reference to a wreath and woolen fillet suggests that the statue of Men Tyrannos was crowned and adorned as a way of signifying his participation in the banquet (*NewDocs* III, 21).
- 19** Contr. of χοός.

7.3. Sacred Laws of a Religious Association Dedicated to Zeus Savior and Two Magical Spells

(SIG³ 985 / PGM IV, 1496–1595, XXXVI, 320–332)

Provenance: Philadelphia, Lydia, Asia Minor (cf. Fig. 2) *Date:* First century BCE.

Text: SIG³ 985; Stephen Barton, G. H. R. Horsley, “A Hellenistic Cult Group and the New Testament Churches,” *JAC* 24 (1981), 7–41.

In the first part of this inscription (*ll.* 1–11), the founder of this religious association is identified as Dionysios. The god Zeus had communicated to him, through a dream, the sacred laws that his association should observe. Dionysios then opened up an οἶκος (his private house doubling as a sanctuary)¹ for cultic fellowship dedicated to Zeus and his consort, Agdistis, to like-minded men and women, slaves and free, living in the neighborhood. Subsequently, through some sort of “modernization,” Agdistis was superseded by a pantheon of Greco-Roman gods, for whom new cultic images and altars had recently been set up.

At the beginning of Part 2 (*ll.* 12–49), Dionysios is instructed that all members must take an oath before participating in the cultic membership. This section also specifies religious laws and various moral offenses, including a variety of sexual misdemeanors. The reader of this inscription is told that the gods love those who are obedient (*ll.* 46–48). During the meeting, those who had a good conscience were required to place a hand on the stele to demonstrate that they were following the commandments, with the founder being the first to touch the stele and swear by it. In Part 3 (*ll.* 50–60), further laws are stipulated with respect to the original household goddess, Agdistis, who (we are told) inspires a good attitude in men and women. Good thoughts, as well as correct actions, are required of all members of this association. The inscription concludes with Dionysios’s prayer to Zeus Savior requesting his favor (*ll.* 60–65).

Special Feature: Frequent use of the *iota*-adscript (cf. IV, 16).

Part 1: The Founder (Lines 1–11)

Ἀγαθῇ Τύχῃ· ἀνεγράφησαν ἐφ’ ὑγίαι καὶ κοινῇ σωτηρίαι καὶ δόξῃ² τῇ ἀρίστῃ³ τὰ δοθέντα παραγγέλματα Διονυσίῳ⁴ καὶ ὕπνον πρόσοδον διδόν⁵ εἰς τὸν ἑαυτοῦ οἶκον ἀνδράσι καὶ γυναιξὶν ἐλευθέροις καὶ οἰκέταις. Διὸς⁶ γὰρ ἐν τούτῳ (οἴκῳ) τοῦ Εὐμενοῦς⁷ καὶ Ἑστίας τῆς παρέδρου αὐτοῦ καὶ τῶν ἄλλων θεῶν Σωτήρων⁸ καὶ Εὐδαιμονίας καὶ Πλούτου καὶ Ἀρετῆς καὶ Ὑγείας, 10 καὶ Τύχης Ἀγαθῆς καὶ Ἀγαθοῦ Δαίμονος καὶ Μνήμης καὶ Χαρίτων καὶ Νίκης εἰσὶν ἱδρυμένοι⁹ βωμοί.

Vocabulary

Ἄγαθος Δαίμων, Agathos Daimon (god)

ἀναγράφω, engrave and publicly set up; record in a public register

Ἀρετή, Arete (goddess)

ἄριστος, -η, -ον, best; finest

ἐλεύθερος, -έρα, -ον, free; subst. freeman/freewoman

Ἑστίας, Hestia (goddess)

Εὐδαιμονία, Eudaimonia (goddess)

Εὐμενής, kindly disposed, benevolent (epithet of Zeus)

ἱδρύω, 2. ἱδρύσομαι, 3. ἱδρύσα / ἱδρυσάμην, 5. ἱδρύμαι: found, dedicate; set up something (altar, statue); mid. establish (a temple); dedicate

κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common safety

νίκη, ἡ, victory; Νίκη, goddess Nike

οἰκέτης, ὁ, household slave

παραγγέλλω, τό, commandment

παρέδρος, -ον, sitting beside, coadjutor (of Zeus)

Μνήμη, Mneme (goddess)

Πλούτων, -ωνος, Pluto, god of the underworld

τύχη, ἡ, luck; ἀγαθῇ τύχῃ, “for good fortune”; Τύχη Ἀγαθή, Agathe Tyche (goddess)

ὑγίεια, ἡ, health; Ὑγία, goddess Hygieia, daughter of Asklepios

ξάριτες, the Graces

Part 2: The Sacred Laws (Lines 11–25)

Τούτῳ⁹ δέδωκεν ὁ Ζεὺς παραγγέλλματα τοὺς τε ἄγνισμοὺς καὶ τοὺς καθαρμοὺς καὶ τὰ μυστήρια ἐπιτελεῖν κατὰ τε τὰ πάτρια καὶ ὥς νῦν γέγραπται· πορευόμενοι εἰς τὸν οἶκον τοῦτον ἄνδρες καὶ γυναῖκες ἐλεύθεροι καὶ οἰκέται τοὺς θεοὺς πάντας ὀρκούσθωσαν δόλον μηθένα μήτε ἀνδρὶ μήτε γυναικὶ εἰδότες,¹⁰ μὴ φάρμακον πονηρὸν πρὸς ἀνθρώπους, μὴ ἐπωιδᾶς¹¹ πονηρᾶς μήτε γινώσκειν¹² μήτε ἐπιτελεῖν, μὴ φίλτρον,¹³ μὴ φθορεῖον, μὴ ἀτοκεῖον, μὴ ἄλλο τι παιδοφόνον, μήτε αὐτοὺς ἐπιτελεῖν μήτε ἐτέρῳ συμβουλεύειν μηδὲ συνιστορεῖν, ἀποστεροῦντες δὲ μηδὲν εὐνοεῖν τῷ οἴκῳ τῷδε, καὶ ἔάν τις τούτων τι ποιῇ ἢ ἐπιβουλεύῃ, (members) μήτε ἐπιτρέψειν¹⁴ μήτε παρασιωπήσειν, ἀλλ' ἐμφανιεῖν καὶ ἀμυνεῖσθαι.

Vocabulary

ἄγνισμοί, οἱ, purifications (i.e., rituals to avoid defilement)

ἀμύνω, defend; mid. defend oneself against, keep from, ward off from

ἀποστερέω, refrain from doing something (inf.)

ἀτοκεῖον, τό, contraceptive drug¹⁵

ἐμφανίζω, explain; inform, make a report; present evidence, show plainly

ἐπιβουλεύω, to plot, plan

ἐπιτρέπω, allow somebody (dat.) to do something (inf.); permit somebody to do something; tolerate, put up with; pass. be entrusted as a legal guarantor

ἐπωδή, ἡ, enchantment, spell

εὐνοέω, to be well-intentioned

καθαυμός, ὁ, cleansing, ritual to remove defilement (once it has been contracted)

ὀκόω, make somebody swear an oath to a god (acc.); pass. be bound by an oath to a god (acc.)

παιδοφόνος, -ον, fatal to children; subst. drug that is fatal to children

παρασιωπάω, keep silence

πάτριος, -α, -ον (= πατρικός), derived from one's fathers, hereditary; customary; subst. τὸ

πάτριον, tradition; τὰ πάτρια, ancestral customs

συμβουλεύω, recommend

συνιστορέω, conspire with somebody

φάρμακον, τό, drug, medicine; magic potion; spell cast using a magic potion

φθορεῖον, τό, abortifacient (drug for inducing an abortion)

φίλτρον, τό, love potion

(Lines 25–36)

Ἄνδρα παρὰ¹⁶ τὴν ἑαυτοῦ (wife) γυναῖκα ἀλλοτρίαν ἢ ἐλευθέραν ἢ δούλην ἄνδρα ἔχουσιν μὴ φθερεῖν μηδὲ παῖδα μηδὲ παρθένον μηδὲ ἐτέρῳ συμβουλεύσειν (its), ἄλλ᾽ ἂν τινι συνιστορήσῃ (with another), τὸν τοιοῦτον φανερόν ποιήσῃ,¹⁷ καὶ τὸν ἄνδρα καὶ τὴν γυναῖκα καὶ μὴ ἀποκρύψειν μηδὲ παρασιωπήσῃ· γυνὴ καὶ ἀνὴρ, ὃς ἂν ποιῇ τι τῶν προγεγραμμένων, εἰς τὸν οἶκον τοῦτον μὴ εἰσπορευέσθω· θεοὶ γὰρ ἐν αὐτῷ ἱδρυνται (are) μεγάλοι καὶ ταῦτα ἐπισκοποῦσιν καὶ τοὺς παραβαίνοντας τὰ παραγγέλματα οὐκ ἀνέξονται· γυναῖκα ἐλευθέραν ἀγνὴν εἶναι¹⁸ καὶ μὴ γινώσκειν¹⁹ ἄλλου ἀνδρὸς πλὴν τοῦ ἰδίου εὐνήν ἢ (have) συνουσίαν (with him).

Vocabulary

ἀλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἀλλότριος, stranger

ἀνέχω, hold/lift up, hold up, detain, delay something; mid. tolerate, endure

ἀποκρύπτω, conceal something

ἐπισκοπέω, watch over, inspect, observe

εὐνή, ἡ, bed, bedding

Μεγάλοι Θεοί, the Great Gods

παρασιωπάω, keep silence

προγράφω, write above; set forth as a public notice, advertise; exhibit in a public place; register/record (names)

συνουσία, ἡ, being with/together with; sexual intercourse

φθείρω, fut. pass. φθαρήσομαι: sexually seduce; pass. be dissolved

(Lines 36–50)

ἐὰν δὲ γνῶι, τὴν τοιαύτην μὴ εἶναι ἀγνήν, ἀλλὰ μεμιασμένην²⁰ καὶ μύσους ἐμφυλίου πλήρη καὶ σέβεσθαι ἀναξίαν τὸν θεὸν τοῦτον οὗ ταῦτα τὰ ἱερὰ ἴδρυται, μηδὲ θυσίαις παρατυγχάνειν μηδὲ τοῖς ἀγνισμοῖς καὶ καθαρμοῖς προσκόπτειν²¹ μηδὲ ὁρᾶν ἐπιτελούμενα τὰ μυστηρία· ἐὰν δὲ ποιῇ τι τούτων, ἄφ' οὗ (time) τὰ παραγγέλματα εἰς τήνδε τὴν ἀναγραφὴν ἤκουσιν, κακὰς ἀρὰς παρὰ τῶν θεῶν ἔξει (for) τὰ παραγγέλματα ταῦτα παρορῶσα· ὁ θεὸς γὰρ ταῦτα οὕτε βούλεται γίνεσθαι μηθαμῶς, οὔτε θέλει, ἀλλὰ κατακολουθεῖν. οἱ θεοὶ τοῖς μὲν ἀκολουθοῦσιν (the laws) ἔσονται ἱλεως καὶ δώσουσιν αὐτοῖς ἅξι πάντα τὰγαθὰ, ὅσα θεοὶ ἀνθρώποις, οὓς φιλοῦσιν, διδόασιν· ἐὰν δέ τινες παραβαίνωσιν, τοὺς τοιούτους μισήσουσι καὶ μεγάλας²² αὐτοῖς τιμωρίας περιθήσουσιν.

Vocabulary

ἀναγραφὴ, ἡ, inscription; inventory
ἀρά, ἡ, curse, imprecation
 ἀνάξιος, -ία, -ιον, unworthy
 ἐμφύλιος, among the people, endemic
ἱλεως, merciful, gracious, kindly (adv.)
κατακολουθέω (w. dat.), obey commandments
 μηθαμῶς, not at all
μισέω, to hate, despise
 μύσος, -εος, τό, pollution, defilement
περιτίθημι, put around, wrap around
 παροράω, disregard
τιμωρία, ἡ, retribution, vengeance

Part 3: Agdistis, the Original Goddess of the House (Lines 50–60)

Τὰ παραγγέλματα ταῦτα ἐτέθησαν παρὰ Ἀγγδιστίν τὴν ἀγιωτάτην²³ φύλακα καὶ οἰκοδέσποιναν τοῦδε τοῦ οἴκου, ἥτις ἀγαθὰς διανοίας²⁴ ποιεῖτω ἀνδράσι καὶ γυναιξίν ἐλευθέροις καὶ δούλοις, ἵνα κατακολουθῶσιν τοῖς ὧδε γεγραμμένοις, καὶ ἐν ταῖς θυσίαις ταῖς τε ἐμμήνοις καὶ ταῖς κατὰ ἐνιαυτὸν ἀπτέσθωσαν,²⁵ ὅσοι πιστεύουσιν ἑαυτοῖς ἄνδρες τε καὶ γυναῖκες τῆς γραφῆς ταύτης, ἐν ᾗ τὰ τοῦ θεοῦ παραγγέλματά εἰσιν γεγραμμένα ἵνα φανεροὶ γίνωνται οἱ κατακολουθοῦντες τοῖς παραγγέλμασιν καὶ οἱ μὴ κατακολουθοῦντες.

Vocabulary

Ἀγγδιστις, Agdistis, divine patroness of the *oikos*
γραφὴ, ἡ, writing, written/engraved text, scripture
 ἔμμηνος, -ον, monthly
 οἰκοδέσποινα, mistress of a family (rare)
φύλαξ, -ακος, ἡ, guard, guardian, protector

A Prayer to Zeus (Lines 60–64)

Ζεῦ Σωτήρ, τὴν ἀφὴν τοῦ Διονυσίου ἴλεως καὶ εὐμενῶς προσδέχου καὶ (be) προσηνῆς αὐτῷ καὶ τῷ γένει. παρέχε ἀγαθὰς ἀμοιβάς, ὑγίαιαν, σωτηρίαν, εἰρήνην, ἀσφάλειαν ἐπὶ γῆς καὶ ἐπὶ θαλάσσης ἀσφάλειαν [....] μένοις ὁμοίως [– – –]

Vocabulary

ἀμοιβή, ἡ, repayment, recompense

ἀφή, ἡ, touch

εὐμενῶς (adv.), with goodwill, favorably

ἴλεως (adv.), merciful, gracious, kindly

προσηνῆς, -ές, well-disposed

A Love Spell of Attraction over Myrrh (PGM IV, 1496–1595)

The sacred laws of Zeus Savior (SIG³ 985) include a prohibition of the use of love potions (φίλτροι).²⁶ The spell given here provides a concrete example of such a love potion. The use of capital letters in this text (ll. 1536–1540, 1555–1557, 1662–1690) indicates magical words. Though such words were deemed to be powerful, they were probably semiologically meaningless to the intended readers of this spell (cf. Mark 7:34, §1.12).²⁷

Lines 1496–1504

Ἀγωγὴ ἐπὶ ζμύρνας²⁸ ἐπιθυομένης· ἐπιθύων ἐπὶ ἀνθρώκων δίωκε τὸν λόγον.²⁹

λόγος· Σὺ εἴ ἡ Ζμύρνα, ἡ πικρά, ἡ χαλεπή, ἡ καταλλάσσουσα τοὺς μαχομένους, ἡ φρύγουσα καὶ ἀναγκάζουσα φιλεῖν τοὺς μὴ προσποιουμένους τὸν Ἔρωτα.

Vocabulary

ἔρως, -ωτος, ὁ, love; Ἔρως, god of love

ζμύρνα / σμύρνα, ἡ, myrrh; Ζμύρνα, the deity Myrrh

μάχομαι, quarrel, dispute; fight; μάχομαι ἐν, fight with (ἐν/dat.), be in conflict with; οἱ μαχόμενοι, those who fight, combatants

προσποιέομαι, acknowledge

σαρκοφάγος, -ον, flesh-eating; subst. sarcophagus (coffin); flesh eater

φιλέω, to love; kiss

φρύγω, to roast

Lines 1505–1510

Πάντες σε λέγουσιν³⁰ Ζμύρναν, ἐγὼ δὲ λέγω σε σαρκοφάγον καὶ φλογικὴν τῆς καρδίας. οὐ πέμπω σε μαρκὰν εἰς τὴν Ἀραβίαν, οὐ πέμπω σε εἰς Βαβυλῶν, ἀλλὰ πέμπω σε πρὸς τὴν δεῖνα

τῆς δεῖνα,³¹ ἵνα μοι διακονήσης πρὸς αὐτήν, ἵνα μοι ἄξις³² αὐτήν.

Vocabulary

Βαβυλῶν, -ῶνος, ἡ, Babylon

δεῖνα, ὁ/ἡ, τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα: so-and-so

διακονέω (w. dat./gen.), serve, render assistance to

μακρὰν (adv.), far (away)

φλογικός, -ήν, -όν, apt to scorch; subst. one who inflames (the heart)

Lines 1510–1522

Εἰ κάθηται, μὴ καθήσθω, εἰ λαλεῖ πρὸς τινα, μὴ λαλείτω, εἰ ἐμβλέπει τινί, μὴ ἐμβλεπέτω, εἰ προσέρχεται τινι, μὴ προσερχέσθω, εἰ περιπατεῖ, μὴ περιπατείτω, εἰ πίνει, μὴ πινέτω, εἰ ἐσθίει, μὴ ἐσθιέτω, εἰ καταφιλεῖ τινα, μὴ καταφιλείτω, εἰ τέρπεται τινι ἡδονῇ, μὴ τερπέσθω, εἰ κοιμᾶται, μὴ κοιμάσθω, ἀλλ' ἐμὲ μόνον, τὸν δεῖνα, κατὰ νοῦν ἐχέτω, ἐμοῦ μόνου ἐπιθυμείτω, ἐμὲ μόνον στεργέτω, τὰ ἐμὰ θελήματα πάντα ποιεῖτω.

Vocabulary

ἡδονή, ἡ, enjoyment, pleasure

στέργω, feel affection for somebody, show affection to

τέρπω, enjoy

Lines 1522–1545

Μὴ εἰσέλθῃς αὐτῆς διὰ τῶν ὀμμάτων, μὴ διὰ τῶν πλευρῶν, μὴ διὰ τῶν ὀνύχων μηδὲ ὀμφοῦ μηδὲ διὰ τῶν μελῶν, ἀλλὰ διὰ τῆς ψυχῆς, καὶ ἔμμεινον αὐτῆς³³ ἐν τῇ καρδίᾳ καὶ καῦσον³⁴ αὐτῆς τὰ σπλάγχνα, τὸ στήθος, τὸ ἥπαρ, τὸ πνεῦμα, τὰ ὅσῃ, τοὺς μυελούς, ἕως ἔλθῃ πρὸς ἐμέ, τὸν δεῖνα, φιλοῦσά με καὶ ποιήσῃ πάντα τὰ θελήματά μου, ὅτι ἐξορκίζω σε, Ζμύρνα, κατὰ τῶν τριῶν ὀνομάτων³⁵ ΑΝΟΧΩ, ΑΒΡΑΣΑΞ, ΤΡΩ καὶ (κατὰ) τῶν ἐπακολουθοτέρων καὶ τῶν ἰσχυροτέρων (ὀνομάτων) ΚΟΡΜΕΙΩΘ, ΙΑΟ, ΣΑΒΑΟΘ, ΑΔΩΝΑΙ, ἵνα μοι τὰς ἐντολὰς ἐπιτελέσῃ, Ζμύρνα· ὥς ἔγωγ σε κατακαίω καὶ δυνατὴ εἶ, οὕτω³⁶ ἥς φιλῶ, τῆς δεῖνα, κατὰκαυσον τὸν ἔγκεφαλον, ἔκκαυσον καὶ ἔκστρεψον αὐτῆς τὰ σπλάγχνα, ἔκσταξον αὐτῆς τὸ αἷμα, ὥς ἔλθῃ πρὸς ἐμέ, τὸν δεῖνα τῆς δεῖνα.

Vocabulary

ἔγκεφαλος, ὁ, brain

ἐκκαίω, inflame

ἐκστάζω, drain out

ἐκστρέφω, turn inside out

ἐξορκίζω (= ἐξορκόω), make somebody swear/take an oath; conjure by (κατά) a god

ἐπακολουθός, -όν, coercive; (comp.) more coercive

ἥπαρ, -ατος, τό, liver

κατακαίω (Att. κατακάω), impf. κατέκαιον, 2. κατακαύσω: burn completely, burn up

μέλος, -ους, τό, bodily frame (usually pl.); melody, music

μυελός, ὁ, marrow

ὀμφαλός, ὁ, navel

ὄνυξ, -υχος, ὁ, fingernail

πλευρά, -ᾶς, ἡ, ribs, side (of a person)

στέργω, feel affection for somebody, show affection to somebody

Lines 1546–1595

Ὅρκίζω σε κατὰ³⁷ τοῦ ΜΑΡΠΑΡΚΟΥΡΙΘ, ΝΑΣΑΑΡΙ, ΝΑΙΕΜΑΡΕ ΠΑΙΠΙΑΡΙ ΝΕΚΟΥΡΙ. βάλλω σε εἰς τὸ πῦρ τὸ καιόμενον καὶ ὀρκίζω σε κατὰ τοῦ παντοκράτορος θεοῦ ζῶντες αἰεὶ. Ὅρκισας σε νῦν ὀρκίζω σε ΑΔΩΝΑΙ, ΒΑΡΒΑΡ, ΙΑΩ, ΖΑΓΟΥΡΗ, ΑΡΣΑΜΩΣΙ, ΑΛΑΟΥΣ, καὶ ΣΑΛΑΩΣ. ὀρκίζω σε τὸν στηρίζοντα ἄνθρωπον εἰς ζωήν. ἄκουε, ἄκουε, ὁ μέγας θεός, ΑΔΩΝΑΙΕ, ΕΘΥΙΑ, αὐτογενέτωρ, αἰείζων θεέ, ΕΙΩΗ ΙΑΩ ΑΙΩ ΑΙΩ ΦΝΕΩΣ ΣΦΙΝΤΗΣ ΑΡΒΑΘΙΑΩ ΙΑΩ ΙΑΗ ΙΩΑ ΑΙ, ὁ ὢν ὍΥΕΡ ΓΟΝΘΙΑΩΡ ῬΑΡΑΗΛ ΑΒΡΑ ΒΡΑΧΑ ΣΟΡΟΟΡΜΕΡΦΕΡΓΑΡ ΜΑΡΒΑΦΡΙΟΥ ῬΥΓΞ ΙΑΩ ΣΑΒΑΩΘ ΜΑΣΚΕΛΛΙ ΜΑΣΚΕΛΛΩ (the formula) ΑΜΟΝΣΩΕ. ΑΝΟΧ. ΡΙΓΧ. ΦΝΟΥΚΕΝΤΑΒΑΩΘ. ΣΟΥΣΑΕ ΦΙΝΦΕΣΗΧ ΜΑΦΙΡΑΡ ΑΝΟΥΡΙΝ ΙΒΑΝΑΩΘ ΑΡΟΥΗΡ ΧΝΟΥΦ ΑΝΟΧ ΒΑΘΙ ΟΥΧ ΙΑΡΒΑΣ ΒΑΒΑΥΒΑΡ ΕΛΩΑΙ. ἄγε μοι τὴν δεῖνα τῆς δεῖνα πρὸς ἐμέ, τὸν δεῖνα τῆς δεῖνα, ἐν τῇ σήμερον ἡμέρᾳ³⁸ ἐν τῇ νυκτὶ ταύτῃ, ἐν τῇ ἄρτι ὥρᾳ, ΜΟΥΛΩΘΦΩΥΘ ΦΟΦΙΘ ΦΘΩΙΘ ΦΘΩΥΘ ΠΕΝΙΩΝ. ἐπικαλοῦμαι καὶ σέ, τὸν πῦρ κρατοῦντα, ΦΘΑΝ ΑΝΟΧ. Εἰσάκουσόν μου, ὁ εἷς, μονογενής, ΜΑΝΕΒΙΑ ΒΑΙΒΑΙ ΧΥΡΙΡΩΟΥ ΘΑΝΔΕΙΝ, ΑΔΩΝΑΙ ἘΡΟΥ ΝΟΥΝΙ ΜΙΩΩΝΧ. ΧΟΥΤΙΑΙ ΜΑΡΜΑΡΑΥΩΘ. Ἄξον τὴν δεῖνα τῆς δεῖνα πρὸς ἐμέ, τὸν δεῖνα τῆς δεῖνα, ἄρτι, ἄρτι, ἄρτι, ἥδη, ἥδη, ταχύ, ταχύ. Λέγε δὲ καὶ τὸν κατὰ πάντων (occasions) λόγον.

Vocabulary

αὐτογενέτωρ, -ορος, ὁ, self-generating

αἰείζων, -ονος, everlasting

εἰσακούω (w. gen.), hear, obey

μονογενής, -ές, only, unique

ὀρκίζω: make somebody swear an oath to somebody (acc.), swear by the name (τῷ ὀνόματι τοῦ) of somebody; conjure by (acc.), magically invoke by (acc.)

ταχύς, -εῖα, -ύ, swift, quick, soon

A Contraceptive Spell (PGM XXXVI, 320–332)

The sacred laws of Zeus Savior (SIG³ 985) also include a prohibition of contraceptive potions (ἀτοκεῖον). The spell in this section provides an example of a contraceptive spell.

Lines 320–326

Ἀσύνλημπτον, τὸ μόνον (such spell) ἐν κόσμῳ. λαβὼν ὀρόβους, ὅσους ἐὰν³⁹ θέλῃς πρὸς τὰ (number of) βούλει ἔτη,⁴⁰ ἵνα μένης ἀσύνλημπτος, βρέξον αὐτὰ⁴¹ εἰς τὰ καταμήνια τῆς γυναικὸς οὔσης ἐν ἀφέδρῳ, βρεξάτω αὐτὰ εἰς τὴν φύσιν⁴² ἐαυτῆς. καὶ λαβὼν βάτραχον ζῶντα βάλε εἰς τὸ στόμα αὐτοῦ τοὺς ὀρόβους ἵνα καταπίῃ αὐτούς, καὶ ἀπόλυσον τὸν βάτραχον ζῶντα, ὅθεν αὐτὸν ἔλαβας.

Vocabulary

ἀσύνλημπτος, -ον, τό, sterile, infertile (i.e., contraceptive spell)

ἄφεδρος, ἡ, menstrual flow;⁴³ ἐν ἀφέδρῳ, in menstruation, menstruating

βάτραχος, ὁ, frog

βρέχω, to rain; soak (in a liquid)

καταμήνιος, -ον, monthly; pl. subst. τὰ καταμήνια, menstrual flow (menses) of women

καταπίνω, swallow something

ὅθεν (adv. of place), from where, from which; for which reason

ὀροβος, ὁ, bitter vetch (*Vicia ervilia*); pl. bitter vetch seeds

Lines 326–332

καὶ λαβὼν σπέρμα ὑοσκυέμου βρέξον αὐτὸ γάλακτος ἱππίου, καὶ λαβὼν ἀπομύξης ἀπὸ βοδὸς μετὰ κριθῶν βάλε (these) εἰς (a piece of) δέρμα ἐλάφιον καὶ ἔξωθεν δῆσον δέρματι βουρδῶνος καὶ περίαψον ἀποκρουστικῆς οὔσης τῆς σελήνης⁴⁴ (which is) ἐν θηλυκῷ ζῳδίῳ ἐν ἡμέρᾳ Κρόνου ἢ Ἑρμοῦ. μῖξον⁴⁵ δὲ καὶ ταῖς κριθαῖς καὶ ῥύπον ἀπὸ ὠτίου μούλας.

Vocabulary

ἀποκρουστικός, -ή, -όν, waning (of the moon)

ἀπομύξη (= ἀπομυξία), nose mucus

βουρδῶν, -ῶνος, ὁ, mule

γάλα, τό, γάλακτος, milk

δέω, 3. ἔδησα: bind/tie, put in chains; imprison

ἐλάφιον, fawn (dim. of ἔλαφος, deer)

ἔξωθεν, on the outside

ζῳδιον, τό, sign of the Zodiac

θηλυκός, -ή, -όν, female, woman-like, feminine (gram. gender)

ἵπιος, -α, -ον, of a horse (m.), of a mare (fm.)

κριθή, ἡ, pl. barley grains

Κρόνος, Chronos (god); the planet Saturn

μ(ε)ίγνῃμι, 3. ἔμ(ε)ιξα, 1aor impv. μῖξον, 1aor. pass. ἐμ(ε)ίχθην, more oft. 2aor. pass.

ἐμ(ε)ίγην: to mix; bring together; pass. be brought into contact with, be intermingled

μοῦλος (m.) / μοῦλα (fm.), mule

περιάπτω, fasten, put around oneself

ῥύπος, ὁ, earwax

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1 The term οἶκος (cf. *ll.* 5–6) probably designates the actual house of Dionysios. But subsequently (cf. *ll.* 15, 23, 32, 52) it designates the voluntary association itself. The main verb of this sentence (periphr. cstr.) can be found in *l.* 11.

2 δόξα, here “reputation.”

3 δόξει τῇ ἀρίσται, modifier in 3rd attrib. pos.

4 Dionysios, the founder of this religious association.

5 S.v. Ζεύς.

6 Διὸς...τοῦ Εὐμενοῦς (dis. syn. [*Y*² hyp.]).

7 “Savior gods.”

8 εἰσὶν ἰδρυμένοι, primary verb (pf. periph., cf. IV, 18).

9 I.e., to Dionysios (cf. *l.* 60).

10 “Knowing of” δόλον (acc) + (directed) “at”/”toward” (dat.) somebody.

11 ἐπωιδάς > ἐπωδάς.

- 12** γινώσκω, “to know of” something.
- 13** Cf. other love spells of attraction mentioned in Acts Andr. 5.65 (§5.16), PGM IV, 1496–1595 (presented later), PGM XIII, 238–240 (§5.4).
- 14** Imperative inf.
- 15** Cf. contraceptive spell (PGM XXXVI, 320–332), presented later.
- 16** παρὰ, “apart from, besides.”
- 17** Imperative inf.; ποιέω φανερόν, “to expose (somebody).”
- 18** Imperative inf.
- 19** γινώσκειν...εὐνήν.
- 20** S.v. μιάνω.
- 21** The meaning of this verb in this context is unclear.
- 22** μεγάλας...τιμωρίας (dis. syn. [Y¹ hyp.]).
- 23** Superl. of ἅγιος, -α, -ον.
- 24** Note the tendency to look at the inner person as well as the outer body, which is typical of cults of the Hellenistic age.
- 25** ἀπέσθωσαν...τῆς γραφῆς ταύτης.
- 26** Cf. Acts Andr. 5.65 (§5.16).

27 On *nomina barbara* see *NewDocs* I, no. 8.

28 ζμύρνας > σμύρνας.

29 λόγος, here “spell,” “formula.”

30 “Call,” cf. *l.* 1504.

31 τὴν δεῖνα τῆς δεῖνα (i.e., so-and-so, mother of so-and-so); in other words, this is where the reciter of the spell is cued to fill in the name of the woman who is the object of the spell (cf. *ll.* 1520, 1532, 1543, 1547, 1579–1580, 1591–1592).

32 S.v. ἄγω, here “to attract.”

33 αὐτῆς...τῇ καρδίᾳ.

34 S.v. καίω.

35 See Bonner, “Liturgical Fragments on Gnostic Amulets”; Bonner, “The Transparency of Divine Attributes.”

36 οὕτω > οὕτως.

37 κατὰ, “by.”

38 ἐν τῇ σήμερον ἡμέρᾳ, “on this very day.”

39 ἐάν > ἄν.

40 πρὸς τὰ βούλει ἔτη, i.e., πρὸς (for) τα... ἔτη (“for ... the years ...”).

41 I.e., the seeds.

42 φύσις here “(female) genitals.”

43 Cf. Lev 15:18, 19.

44 Temporal gen. absol. (“when,” “during,” cf. IV, 1.1).

45 S.v. μ(ε)ίγνημι.

7.4. Sacred Laws of an Athenian Men's Drinking Club

(IG II² 1368)



Fig. 16. Larnax with relief depicting funeral banquet, Çatmakaya, Turkey (IKonya 190).

The best-known men's drinking club in ancient Greece was that of the Iobakchoi in Athens. The name ἰόβακχος is derived from the Dionysian invocation, ἰώ, combined with the alternate name for Dionysos, Bakchos.¹ The inscription in this section was discovered in the banqueting hall (ἔστιάτοριον) of this club, which was located between the Pnyx and the Areopagos, just west of the Acropolis. This same building also contained an altar decorated with Dionysian frescos.

Date: 175–176 CE.

Text: IG II² 1368, SIG³ 1109, LSCG 51; GRA 51; cf. Marcus N. Tod, *Sidelights on Greek History* (Oxford: Basil Blackwell, 1932), 71–93.

The inscription is engraved in two columns on a stone pillar. The variety of functionaries attested in this Dionysian association is extensive, numbering ten in total: these include a priest (ἱερεύς), deputy priest (ἀνθιερεύς), chief *bakchos* (ἀρχίβακχος), president (προστάτης), cowherd (βουκολικός), treasurer (ταμίας), secretary (γραμματεύς), *eukosmos* (εὐκοσμος), bouncers (ἵπποι), and sacred servants (ἱεροὶ παῖδες).² This inscription also alludes to a sacred drama, which is to say, the enactment of a religious myth (cf. ll. 65–66, 123–126). The symbol V denotes denarius currency (cf. ll. 38, 40, 55, 90) and the symbol δρ. denotes the “light drachma” (cf. ll. 80, 82, 99, 110).³ For the interpretation of numbers see the table of alphabetic numerals (table 9.18).

Related Texts: Other Dionysian religions include IMagn-Mai 215 (§7.10), IMilet VI, 22 (§7.14),

Lines 1–10

Ἄγαθῇ τύχῃ· ἐπὶ ἄρχοντος Ἀρ(ρίου) Ἐπαφροδείτου,⁴ μηνὸς Ἐλαφηβολιῶνος ἡ´ ἐσταμένου,⁵
ἀγορὰν συνήγαγεν πρῶτως ὁ ἀποδειχθεὶς ἱερεὺς ὑπὸ Αὐρ(ηλίου) Νεικομάχου⁶ τοῦ
ἀνθιερασαμένου ἔτη ιζ´ καὶ ἱερασαμένου ἔτη κγ´ καὶ παραχωρήσαντος ζῶντος εἰς κόσμον καὶ
δόξαν τοῦ Βακχείου τῷ κρατίστῳ Κλα(υδίῳ) Ἡρώδῃ,⁷ ὑφ' οὗ (as) ἀνθιερεὺς ἀποδειχθεὶς·

Vocabulary

ἀγορά, ἡ, marketplace (of a city); meeting, assembly; ἀγορὰν ἄγω/συνάγω, convene a meeting
ἀνθιεράομαι, serve as vice-priest
ἀνθιερεύς, ὁ, vice-priest (cf. *ll.* 27, 85, 104, 109, 122)
ἀποδείκνυμι, nominate somebody; reserve for somebody; demonstrate; mark out an area (of asylum, market, etc.)
Βακχεῖον, τό, a Bacchic society
Ἐλαφηβολιῶν, Elaphebolion (cf. *l.* 120; see table 19)
ἱερατεύω, ¹aor mid. ἱερασάμενος: serve as priest/priestess (cf. *ll.* 11, 116)
κρατίστος, -η, -ον, most excellent, noblest; his excellency (official title given to senators and magistrates)
παραχωρέω, resign

Lines 10–17

(The vice-priest) ἀνέγνω δόγματα (drawn up by the former) τῶν ἱερασαμένων Χρυσίππου καὶ
Διονυσίου,⁸ καὶ ἐπαινέσαντος⁹ τοῦ ἱερέως καὶ τοῦ ἀρχιβάχου καὶ τοῦ προστάτου (and they all)
ἐξεβόησαν· τούτοις (δόγμασι) ἀεὶ χρώμεθα,¹⁰ καλῶς ὁ ἱερεὺς, ἀνάκτῃσαι τὰ δόγματα· σοὶ
πρέπει (to do so), εὐστάθειαν τῷ Βακχείῳ καὶ εὐκοσμίαν, (inscribe) ἐν στήλῃ τὰ δόγματα,
ἐπερώτα.

Vocabulary

ἀνακτάομαι, reinstate, revive
ἀρχιβάχου > ἀρχιβάχου, s.v. ἀρχιβάκχος, chief *bakchos*¹¹ (cf. *l.* 67)
δόγμα, -ματος, τό, statute
ἐκβοάω, call out, shout out
εὐκοσμία, ἡ, good order (cf. *l.* 65)
εὐστάθεια, ἡ, good health
καλῶς, rightly, well καλῶς ἂν ποιήσεις/ποιήσεις, lit. “you would do well [to]”; fig. “please”
(epistolary formula expressing a polite request); “hurrah for,” “bravo for” (approve the words

of a speaker)
 πρέπω, be fitting (here impers.)
 προστάτης, president
 στήλη, ἡ, stele, stone slab (upon which an inscription is engraved)
 ταμίας, ὁ, treasurer

Lines 17–31

Ὁ ἱερεὺς εἶπεν· ἐπεὶ καὶ ἐμοὶ καὶ τοῖς συνιερεῦσί μου καὶ ὑμεῖν¹² πᾶσιν (it) ἀρέσκει, ὡς ἀξιοῦτε ἐπερωτήσομεν. καὶ ἐπηρώτησεν ὁ πρόεδρος Ῥοῦφος Ἀφροδισίου·¹³ ὅτω¹⁴ δοκεῖ κύρια εἶναι τὰ ἀνεγνωσμένα δόγματα καὶ ἐν στήλῃ (ought) ἀναγραφῆναι, ἀράτω¹⁵ τὴν χεῖρα. πάντες ἐπῆραν (their hands). ἐξεβόησαν· πολλοῖς ἔτεσι (we wish) τὸν κράτιστον ἱερέα Ἡρώδην. Νῦν εὐτυχεῖς. Νῦν (we are) πάντων πρῶτοι τῶν Βακχείων,¹⁶ καλῶς ὁ ἀνθιερεύς, ἡ στήλη γενέστω.¹⁷ ὁ ἀνθιερεὺς εἶπε· ἔσται ἡ στήλη¹⁸ (set) ἐπὶ τοῦ κείονος, καὶ (the statutes) ἀναγραφῆσονται· εὐτονήσουσι γὰρ οἱ προεστῶτες τοῦ μηδὲν αὐτῶν¹⁹ λυθῆναι.²⁰

Vocabulary

ἐπαίρω, 3. ἐπῆρα, ¹aor ptc. ἐπάρας: lift up something, hoist
 εὐτονίζω, be empowered (cf. *l.* 49)
εὐτυχεῖω, be prosperous, have good fortune; εὐτύχει freq. employed at the close of letters to express “farewell”
 κείονος > κίωνονος, s.v. κίων, ἡ, column
κύριος, -α, -ον, valid/good (re law and statutes); ἀγορά κυρία, regular meeting/assembly
 πρόεδρος, ὁ, chair of the meeting
 προΐστημι, be a leader; subst. οἱ προεστώτες, presiding officers
 συνιερεύς, -έως, ὁ, fellow priest

A Record of the Ratified Statutes Lines 31–46

Μηδενὶ ἐξέστω ἰόβακχον εἶναι, ἐὰν μὴ πρῶτον ἀπογράψηται παρὰ τῷ ἱερεῖ τὴν νενομισμένην ἀπογραφὴν καὶ δοκιμασθῇ ὑπὸ τῶν ἰοβάκχων ψήφῳ, εἰ ἄξιος φαίνοιτο καὶ ἐπιτήδειος τῷ Βακχείῳ· Ἔστω δὲ τὸ ἰσηλύσιον τῷ (applicant) μὴ ἀπὸ πατρὸς²¹ δηνάρια ν´ καὶ σπονδῇ·²² ὁμοίως καὶ οἱ (applicants) ἀπὸ πατρὸς²³ ἀπογραφέσθωσαν, ἐπὶ δηνάρια κε´ διδόντες,²⁴ (which is) ἡμιφώριον μέχρις ὅτου²⁵ (time) πρὸς γυναικας ὥσιν·²⁶ συνίτωσαν δὲ οἱ ἰόβακχοι τὰς τε ἐνάτας (day of each month) καὶ τὰς ἀμφιετηρίδας καὶ Βακχεῖα, καὶ εἴ τις πρόσκαιρος ἑορτὴ τοῦ θεοῦ, ἕκαστος (member shall) ἢ λέγων ἢ ποιῶν ἢ φιλοτειμούμενος²⁷ (for this Bacchic society), καταβάλλον μηνιαίαν τὴν²⁸ ὀρισθεῖσαν εἰς τὸν οἶνον φοράν·

Vocabulary

ἀμφιετηρίς -ίδος, ἡ, annual festival (cf. *ll.* 70, 112, 152)

ἀπογραφή, notice (of intention), application

ἀπογράφω, register; file a report

Βακχεῖα, Bacchic days

δοκιμάζω, approve for (membership)

ἐπιτήδειος, -α, -ον, suitable for (w. dat.)

ἰόβακχος, ὁ, Iobakchos, a member of this Bakcheion

ἰσηλύσιον > τὸ εἰσηλύσιον, entrance fee (cf. *Il.* 61, 103)

καταβάλλω, lead/bring down; contribute something to

ἡμιόριον, τό, half-subscription (i.e., half the usual rate)

μηνιαῖος, -α, -ον, monthly

πρόσκαιρος, -ον, occasional

σπονδή, ἡ, drink offering, libation; donation of wine

φιλοτιμέομαι (pass. dep.): strive after honor, be ambitious; make a sincere effort

φορά, ἡ, payment, (membership) dues; tribute; rapid motion

Lines 47–58

ἐὰν (someone) δὲ μὴ πληροῖ (these obligations), εἰργέσθω τῆς στιβάδος, καὶ εὐτονείτωσαν (to enforce this) οἱ τῷ ψηφίσματι ἐνγεγραμμένοι, χωρὶς ἢ (in the cases of persons who are) ἀποδημίας ἢ πένθους ἢ νόσου ἢ (εἰ) σφόδρα ἀνανκαῖός τις ἦν ὁ προσδεχθησόμενος ἰς²⁹ τὴν στιβάδα, κρεινάντων³⁰ τῶν ἱερέων (this situation). ἐὰν δὲ ἰοβάκχου ἀδελφὸς ἰσέρχηται ψήφῳ δοκιμασθεὶς, διδότω δηνάρια ν´. ἐὰν δὲ ἱερὸς παῖς³¹ ἐξωτικὸς καθεσθεὶς ἀναλώσῃ τὰ (fee) πρὸς τοὺς θεοὺς καὶ τὸ Βακχεῖον, (and) ἔστω μετὰ τοῦ πατρὸς ἰόβακχος ἐπὶ³² μιᾷ σπονδῇ τοῦ πατρὸς.

Vocabulary

ἀναλῶ / ἀναλίσκω, use up; spend, pay a fee; pass. be used, consumed

ἀποδημία, ἡ, being out of town, abroad

ἐνγ- > ἐγγ-, s.v. ἐγγράφω, to record; pass. be recorded/named (cf. *l.* 61)

ἐξωτικός, -η, -ον, uninitiated

ἔργω / εἴργω, shut out; pass. be shut out of (gen.)

εὐτονέω, be empowered (to do something)

στιβάς, -άδος, ἡ, (lit.) straw couch; ³³ (fig.) gathering (cf. *Il.* 51, 63, 70, 112, 114, 152)

χωρίς / χωρὶς ἢ (w. gen.), except, apart from; without

ψήφισμα, -ματος, τό, decree

Lines 58–83

τῷ δὲ (everyone) ἀπογραψαμένῳ καὶ ψηφοφορηθέντι διδότω ὁ ἱερεὺς ἐπιστολὴν (verifying) ὅτι ἐστὶν ἰόβακχος, (but only) ἐὰν (the member) πρῶτον δοῖ³⁴ τῷ ἱερεῖ τὸ ἰσηλύσιον, ἐνγεγραφομένου τῇ ἐπιστολῇ τὰ χωρήσαντα εἰς τόδε τι³⁵ οὐδενὶ δὲ ἐξέσται ἐν τῇ στιβάδι οὔτε ἄσαι³⁶ οὔτε

θορυβῆσαι οὔτε κροτῆσαι, μετὰ δὲ πάσης εὐκοσμίας καὶ ἡσυχίας τοὺς μερισμοὺς λέγειν³⁷ καὶ ποιεῖν, προστάσσοντος³⁸ τοῦ ἱερέως ἢ τοῦ ἀρχιβάκχου· μηδενὶ³⁹ ἐξέστω τῶν ἰοβάκχων τῶν μὴ συντελεσάντων (the contributions) εἰς τε (meetings on) τὰς ἐνάτας (of the month) καὶ ἀμφιετηρίδας εἰσέρχεσθαι ἰς τὴν στιβάδα μέχρις ἂν ἐπικριθῇ αὐτῷ ὑπὸ τῶν ἱερέων ἢ⁴⁰ ἀποδοῦναι αὐτὸν ἢ (be allowed) ἰσέρχεσθαι (anyway)· μάχης δὲ ἐάν τις ἄρξηται ἢ εὐρεθῇ τις ἀκοσμῶν ἢ ἐπὶ ἄλλοτρίαν κλισίαν ἐρχόμενος ἢ ὑβρίζων ἢ λοιδορῶν τινα, ὁ μὲν λοιδορηθεὶς ἢ ὑβρισθεὶς παραστάνετω⁴¹ δύο (witnesses) ἐκ τῶν ἰοβάκχων ἐνόρκους, (testifying) ὅτι ἤκουσαν ὑβριζόμενον ἢ λοιδορούμενον, καὶ ὁ ὑβρίσας ἢ λοιδορήσας ἀποτινύτω τῷ κοινῷ λεπτοῦ δρ(αχμᾶς)⁴² κε', ἢ ὁ αἴτιος γενόμενος τῆς μάχης ἀποτινύτω τὰς αὐτὰς δρ(αχμᾶς) κε', ἢ μὴ συνίτωσαν ἰς τοὺς ἰοβάκχους μέχρις ἂν ἀποδῶσιν·

Vocabulary

ἀκοσμέω, be disorderly; pl. subst. disorderly people

ἀποτινύω, to pay (cf. *l.* 81)

δραχμή, ἡ, drachma (abbrev. δρ.), light drachma

ἐνγ- > ἐγγ-, s.v. ἐγγράφω, pass. be written/indicated (in a letter)

ἐνόρκος, -ον, having sworn, bound by oath

ἐπικρίνω, approve (cf. *l.* 139)

ἐπιστολή, ἡ, letter

κλισία, ἡ, seat

κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common security/safety; subst.

κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῇ

(adv.), in common, as a group, in public

κροτέω, applaud

λεπτός, -ή, -όν, light (in weight); light (diet); thin; fine, delicate, subtle; superl. λεπτότης;

τὸ λεπτόν δρ., “light drachma” (= 1 obol)

λοιδορέω, rebuke, abuse somebody

μάχη, ἡ, fight/fighting, quarrel, dispute; battle

μερισμός, ὁ, part in a theatrical (sacred) play

σύνειμι (fr. εἶμι), ptc. συνιών, συνιοῦσα, συνιόν, 3rd pl. pres. impv. συνίτωσαν: meet together (on), assemble

συντελέω, ¹aor. pass. ptc. συντελεσθείς: bring to an end, finish, carry out, accomplish; arrange, agree upon; pay (toward common expenses); pass. be brought to perfection

Lines 84–99

Ἐάν τις ἄχρι πληγῶν ἔλθῃ, ἀπογραφέστω ὁ πληγεὶς⁴³ πρὸς τὸν ἱερέα ἢ τὸν ἀνθιερέα, ὁ (ἱερεύς) δὲ ἐπ'ἀνανκες ἀγορὰν ἀγέτω, καὶ ψήφῳ οἱ ἰόβακχοι κρεινέτωσαν⁴⁴ προηγουμένου⁴⁵ τοῦ ἱερέως, καὶ (the offender) προστειμάσθω πρὸς χρόνον⁴⁶ μὴ εἰσελθεῖν (the Bacchic society) – ὅσον (time) ἂν δόξῃ – καὶ (by paying) ἀργυρίου μέχρι δηνάρια κε'· ἔστω δὲ τὰ αὐτὰ ἐπιτείμια⁴⁷ καὶ τῷ δαρέντι καὶ μὴ ἐπεξελθόντι⁴⁸ παρὰ τῷ ἱερεῖ ἢ τῷ ἀρχιβάκχῳ, ἀλλὰ (instead) δημοσίᾳ

ἐνκαλέσαντι.⁴⁹ (τὰ) ἐπιτείμια δὲ ἔστω τὰ αὐτὰ τῷ εὐκόσμῳ μὴ ἐκβαλόντι⁵⁰ τοὺς μαχομένους. εἰ δέ τις τῶν ἰοβάκχων εἰδὼς ἐπὶ τοῦτου (purpose) ἄγορὰν ὀφείλουσαν⁵¹ ἀχθῆναι μὴ ἀπαντήσῃ, ἀποτεισάτω τῷ κοινῷ λεπτοῦ δρ(αχμᾶς) ν´.

Vocabulary

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεῖσαι, ¹aor. impv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive
δέρω, ¹aor. pass. ptc. δερθείς: beat somebody
δημόσιον, -α, -ον, public; nt. subt. τὸ δημόσιον, the state; ἡ δημοσία, public court; (adv.) δημοσίᾳ, publicly
ἐγκαλέω, bring a charge against somebody (dat.); pass. be charged with (w. gen.)
ἐπάνανκες > ἐπάναγκες (adv.), without fail
ἐπεξέρχομαι, report a crime to (παρά) somebody
ἐνκαλέσαντιν > ἐγκαλέσαντιν, s.v. ἐγκαλέω, charge something against somebody; take a fellow member to court (within a larger spectrum, this verb belongs to other forms of agonistic behavior such as attempts to assume somebody's place at a banquet and physical insults).
ἐπιτίμιον, τό, assessment of damages, penalty; punishment
εὐκόσμος, ὁ, *eukosmos* (the officer in charge of good order) (cf. l. 136)
κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common safety; subst. τὸ κοινόν, treasury; religious association; τὰ κοινά, common funds, public money; κοινῇ (adv.), in common, as a group; in public
μάχομαι, to quarrel, dispute; fight; μάχομαι ἐν, fight with (ἐν/dat.), be in conflict with; οἱ μαχόμενοι, those who fight, combatants
προηγέομαι, preside
προσπειμάσθω > προστιμάσθω, s.v. προστιμάω, penalize (cf. l. 145)
ψηφος, ἡ, vote

Lines 99–117

ἐὰν δε ἀπειθῇι πρᾶσσόμενος (this), ἐξέστω τῷ ταμίᾳ κωλύσαι αὐτὸν τῆς εἰσόδου τῆς εἰς τὸ Βακχεῖον μέχρις ἂν ἀποδοῖ.⁵² ἐὰν δέ τις τῶν εἰσερχομένων τὸ ἰσηλύσιον μὴ διδοῖ τῷ ἱερεῖ ἢ τῷ ἀνθιερεῖ, εἰργέσθω τῆς ἐστιάσεως μέχρις ἂν ἀποδοῖ, καὶ πρᾶσσέσθω (payment) ὅτῳ ἂν τρόπῳ ὁ ἱερεὺς κελεύσῃ. μηδεὶς δ' ἔπος φωνεῖτω μὴ ἐπιτρέψαντος⁵³ τοῦ ἱερέως ἢ τοῦ ἀνθιερέως ἢ ὑπεύθυνος (to pay) ἔστω τῷ κοινῷ λεπτοῦ δρ(αχμῶν) λ´. ὁ ἱερεὺς δὲ ἐπιτελείτω τὰς ἐθίμους λειτουργίας⁵⁴ στιβάδος καὶ ἀμφιετηρίδος εὐπρεπῶς καὶ τιθέτω⁵⁵ τὴν⁵⁶ τῶν καταγωγῶν σπονδὴν στιβάδι μίαν καὶ (recite) (τὰ) θεολογίαν, ἣν ἤρξατο ἐκ φιλοτειμίας⁵⁷ ποιεῖν ὁ ἱερασάμενος Νεικόμαχος.⁵⁸

Vocabulary

ἐθίμος, -ον, usual, customary (cf. l. 153)
ἐπός, ὁ, a word; speech

ἑστίαις, ἥ, banquet

εὐπρεπῶς, in a fitting manner

θεολογία, τᾶ, discourse about the god (Dionysos), sermon

καταγῶγια, τᾶ, Katagogia (the Festival of Return): a festival celebrating the epiphany of Dionysos, celebrated on the tenth day of the month of Elaphebolion, when the absence and subsequent return of Dionysos were celebrated symbolically in the cycle of sowing and reaping

λειτουργία, ἡ, public service, public liturgical service, priestly ministry

ταμίας, ὁ, treasurer

ὕπεύθυνος, -ον (w. gen.), liable to/for (cf. *l.* 144)

φωνέω, speak, give (a speech)

Lines 117–141

ὁ δὲ ἀρχίβακχος θυέτω τὴν θυσίαν τῷ θεῷ καὶ τὴν σπονδὴν τιθέτω κατὰ δεκάτην (day) τοῦ Ἑλαφηβολιῶνος μηνός· μερῶν (of the sacrificial victims) δὲ γεινομένων αἵρέτω ἱερεὺς, ἀνθιερεὺς, ἀρχίβακχος, ταμίας, (those playing the roles of):

βουκολικός

Διώνυσος

Κόρη

Παλαίμων

Ἀφροδείτη

Πρωτεύρυθμος

Vocabulary

δέκατος, -η, -ον, tenth

γείνομαι, bring into life, bring forth (cf. *l.* 160)

The following is a list of the dramatic parts in the sacred play (cf. *l.* 66):

- βουκολικός, ὁ, “cowherd,” specifying one who plays a part in the Dionysian drama
- Κόρη (Kore/Persephone, daughter of Demeter)
- Παλαίμων (Palaimon)
- Ἀφροδείτη (Aphrodite, goddess of fruitfulness)
- Πρωτεύρυθμος (Proteurythmos)

τὰ δὲ ὀνόματα⁵⁹ αὐτῶν συνκληρούσθω πᾶσι· ὃς δ' ἂν τῶν ἰοβάκχων λάχῃ⁶⁰ κλῆρον ἢ τεμῆν⁶¹ ἢ τάξιν, τιθέτω τοῖς ἰοβάκχοις σπονδὴν ἄξιαν τῇς τάξεως, (such as)

γάμων⁶²

γενήσεως

Χοῶν
ἐφηβείας
(a grant of) πολειτείας,⁶³
(being honored as) ῥαβδοφορίας
(member of) βουλείας
(being chosen as) ἄθλοθεσίας
Πανέλληνος
γερουσίας
θεσμοθεσίας

Vocabulary

ἄθλοθεσία, ἡ, office of president of the games
βουλεία, ἡ, office of council member
γάμος, ὁ (oft. in pl. with no difference in meaning), wedding
γένεσις, -εως, τό, generation, offspring, birth; beginning, origin
γερουσία, ἡ, Council of Elders
ἐφηβεία, ἡ, coming-of-age celebration
θεσμοθεσία, ἡ, office of Themothetes (legislator)
κληῖρος, ου, ὁ, that which is assigned by lot, a share, portion; inheritance, inheritable estate
λαγχάνω, ²aor. ἔλαχον, subj. λάχην, ptc. λαχών: receive (an inheritance/honor), obtain an office; choose by lot
Πανέλληνος, Panhellene, councilor of the League of All Hellenes
ῥαβδοφορίας, ὁ, rod bearer, an official responsible for policing order
τάξις, -εως, ἡ, arrangement; official appointment; position, order
Χόες, οἱ, Pitcher Festival: festival of ritual wine drinking, celebrated in connection with the transition of a boy from infancy to childhood⁶⁴

(or any) ἀρχῆς ἧσδηποτεοῦν, (such as) συνθυσίας, εἰρηναρχίας, ἱερονείκου, καὶ εἴ τις ἐπὶ τὸ κρεῖσσον ἰόβακχος ὦν τύχοιτο· εὕκοσμος δὲ κληρούσθω ἢ καθιστάσθω ὑπὸ τοῦ ἱερέως, ἐπιφέρων τῷ ἄκοσμοῦντι ἢ θορυβοῦντι τὸν θύρσον τοῦ θεοῦ· ᾧ δὲ ἂν παρατεθῇ ὁ θύρσος, (and) ἐπικρεῖναντος⁶⁵ τοῦ ἱερέως ἢ τοῦ ἀρχιβάκχου, ἐξερχέσθω τοῦ ἐστιατορείου·

Vocabulary

εἰρηναρχία > εἰρηναρχεῖον, office of Eirenarch (εἰρηνάρχης)
ἐστιατόρειον > ἐστιατόριον, τό (> ἐστιατήριον), banqueting hall
ἧσδηποτεοῦν > ἧς δὴ ποτε οὔν, whatsoever
θύρσος, ὁ, thyrsus, a staff wreathed in ivy and vine leaves with a pinecone on top ἱερονείκου > ἱερονίκης, s.v. ἱερονίκη, ἡ, sacred victor (in the games)
παρατίθημι, place beside somebody (dat.)

συνκληρούσθω > συγκληρούσθω, s.v. συνκληρόω, be apportioned together by lot
συνθυσία, ἡ, office of fellow sacrificer (συνθηύτης)

Lines 141–163

ἐὰν δὲ ἀπειθῇ, αἰρέτωσαν αὐτὸν ἔξω τοῦ πυλῶνος οἱ κατασταθησόμενοι⁶⁶ ὑπὸ τῶν ἱερέων ἵπποι,⁶⁷ καὶ ἔστω ὑπεύθυνος τοῖς περὶ τῶν μαχομένων προστείμοις.⁶⁸ ταμίαν δὲ αἰρείσθωσαν οἱ ἰόβακχοι ψήφῳ εἰς διετίαν, καὶ παραλαμβανέτω πρὸς ἀναγραφὴν τὰ τοῦ Βακχείου πάντα, καὶ παραδώσει ὁμοίως τῷ μετ' αὐτὸν ἔσομένῳ⁶⁹ ταμίᾳ· παρεχέτω δὲ οἴκοθεν τὸ θερμόλυχνον τάς⁷⁰ τε (meetings) ἐνάτας (day of the month) καὶ ἀμφιετηρίδα καὶ στιβάδα, καὶ ὅσαι ἔθιμοι τοῦ θεοῦ ἡμέραι καὶ τὰς⁷¹ ἀπὸ κλήρων ἢ τειμῶν ἢ τάξεων (celebrating) ἡμέρας· αἰρείσθω δὲ γραμματέα, ἐὰν βούληται, τῷ ἰδίῳ κινδύνῳ, συνεχωρήσθω δὲ αὐτῷ ἡ ταμειυτικὴ σπονδὴ καὶ ἔστω ἀνείσφορος τὴν διετίαν· ἐὰν δέ τις τελευτήσῃ ἰόβακχος, γεινέσθω⁷² στέφανος αὐτῷ μέχρι (a cost of) δηνάρια ε', καὶ τοῖς ἐπιταφίσασι τιθέσθω οἴνου κεράμιον ἓν, ὃ δὲ μὴ ἐπιταφίσας εἰργέσθω τοῦ οἴνου.

Vocabulary

αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρησα / εἶλον (√ ἔλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen

ἀνείσφορος, -ον, exempt from membership fees

διετία, ἡ (= διετηρίς), for two years; **εἰς διετίαν**, for a term of two years (cf. *l.* 159)

ἐθίμος, -ον, usual, customary (cf. *l.* 153)

ἐπιταφέω, attend a funeral (cf. *l.* 163)

θερμόλυχνον, τό, lamp oil

κεράμιον, τό, earthenware jar

κίνδινος, ὁ, risk

οἴκοθεν, lit. from one's house; fig. at one's own expense

πυλῶν, -ῶνος, ὁ, city gate; gateway, door

συνχορέω > **συγχορέω** (w. acc.), pass. give something up

ταμειυτικός, -ή, -όν, belonging to the treasurer (cf. *l.* 159)

1 Cf. Eur. *Bacchae*, 576–85; Dionysos, later known as Bakchos, was perhaps the best loved of all the Greek gods, even though he was not numbered among the original twelve gods of the Olympian pantheon. Nevertheless, his cult was ubiquitous in the Hellenistic world, partly owing to its remarkable ability to assimilate local religious beliefs and practices. Dionysos was first and foremost the god of wine and the grapevine was sacred to him. By the Hellenistic period, he was even credited as the founder of viticulture.

2 On this terminology see B. H. McLean, “The Agrippinilla Inscription: Religious Associations and

Early Church Formation,” in *Origins and Method: Towards a New Understanding of Judaism and Christianity*, 239–70, esp. 244, ed. B. H. McLean (Sheffield: University Press, 1993).

3 The light drachma was instituted in the time of Hadrian (117–138 CE); when the denarius superseded the old Attic drachma, the name “drachma” was retained to signify the old obol (= 1/6 dr.), here called λεπτόν (νόμισμα).

4 Ar(rios) or A(u)r(elios) Epaphroditos; the archonship of Ar. Epaphroditos can be dated to 175/176 CE. Most decrees are dated by specifying the name of the eponymous magistrate presiding at the time. The eponymous magistrate in Athens was the (chief) “Archon” (ὁ ἄρχων), which is to say, the head of the board of magistrates known as the “Archons” (ἄρχοντες). The chief Archon was the formal head of state, with all civic decrees being dated with his name. The dating formula begins with ἐπί followed by the term ἄρχων and the name of the Archon in the genitive case: ἐπὶ ἄρχοντος τοῦ δεῖνος (“[In the year] when *so-and-so* was Archon”). In Athens, the name of the prytanizing tribe, the ordinal sequence of the prytany and the day of the month were also specified: e.g., ἐπὶ τῆς (the tribe of) Αἰγείδος πρώτης πρυτανείας (“in the first day *prytaneis* of the tribe of Aigeis”).

5 ἔσταμένον > ἰσταμένον (on this formula see IV, 6); on alphabetic numerals see table 9.18.

6 The previous priest, Aurelius Nikomachos, had the right to nominate his successor.

7 Claudius Herodes (Atticus), 101–179 CE, distinguished Athenian orator and philanthropist (cf. *l.* 25).

8 Chrysippos and Dionysios, who were priests prior to Nikomachos.

9 Gen. absol.

10 Hort. subj.

11 Since Dionysos was known as the “bull god” and his devotees were called “cowherds,” their leader is called the “chief *bakchos*” (cf. *ll.* 68, 93, 117, 123, 140).

12 ὑμεῖν > ὑμῖν.

- 13 Rufus, son of Aphrodisios.
- 14 ὅτῳ, Att. (m. dat., s.v. ὅστις).
- 15 S.v. αἴρω.
- 16 πάντων...τῶν Βακχείων.
- 17 γενέστω > γενέσθω.
- 18 This inscription itself, with its frame and pediment, is actually inscribed *on* a marble column (even though it is carved to resemble a stele).
- 19 I.e., the statutes.
- 20 Art. inf. expressing purpose; s.v. λύω, (pass. here “to be violated”).
- 21 I.e., whose father was not a member.
- 22 New members were required to donate a quantity of wine for communal consumption (cf. *ll.* 57–58, 113–114, 127–129). These donations are piously termed “libations” (σπονδαί). Additional donations of wine were required on a monthly basis, as well as on important occasions in a member’s life. Moreover, certain functionaries (e.g., priest, chief *bakchos*, and treasurer) were also required to provide extra donations of wine on festival occasions. In the case of daily consumption and ritual libations (pour out to the gods), the wine was diluted with water. But on Dionysian festivals (such as Choes), wine was not mixed with water.
- 23 I.e., those applicants whose fathers were members.
- 24 δίδωμι ἐπί, “to pay in addition.”
- 25 ὅτου, Att. gen., s.v. ὅστις.
- 26 I.e., until puberty.

- 27** φιλοτειμούμενος > φιλοτιμούμενος.
- 28** τήν...φοράν.
- 29** ἰς, Att. > εἰς (cf. *Il.* 70, 82); cf. ἰσέρχεται (*l.* 54); ἰσέρχεσθαι (*l.* 72).
- 30** κρεινάντων > κρινάντων, s.v. κρίνω; gen. absol. (“with ...”).
- 31** ἱερὸς παῖς, i.e., an acolyte (i.e., one who participates in the sacred services).
- 32** ἐπί, “on the basis of.”
- 33** Such straw couches were used at the feasts. The name *stibas* was subsequently applied to the gathering of the Iobakchoi at such feasts.
- 34** δοῖ > δῶ, cf. table 9.12.1(a).
- 35** εἰς τόδε τι, “for what purpose.”
- 36** S.v. ᾶδω.
- 37** Note the two imperatival infinitives.
- 38** Gen. absol.
- 39** μηδενὶ...**τῶν** ἰοβάκχων **τῶν** μὴ συντελεσάντων.
- 40** ἥ...ἥ... (“whether ... or ...”).
- 41** Fr. παριστᾶω, s.v. παρίστημι.
- 42** This term refers here (and in *Il.* 82, 99, 110) to the so-called light drachma (cf. n. 3).

- 43** S.v. πλήσσω.
- 44** κρεινέτωσαν > κρινέτωσαν, s.v. κρίνω (cf. *l.* 53).
- 45** Gen. absol.
- 46** πρὸς χρόνον, “for a time.”
- 47** ἐπιτεΐμια > ἐπιτίμια (cf. *l.* 94).
- 48** Cond. adv. ptc. (“if,” cf. IV, 1.8).
- 49** ἐνκαλέσαντι > ἐγκαλέσαντι (cf. 1 Cor 6:1–8).
- 50** Cond. adv. ptc. (“if”).
- 51** Modifying ἄγοράν.
- 52** ἀποδοῖ > ἀποδοῶ (cf. *l.* 105), cf. διδοῖ (*l.* 104).
- 53** Cond. gen. absol. (“unless”).
- 54** λειτουργία > λειτουργία.
- 55** τιθέτω...στιβάδι (disc. syn.).
- 56** τὴν...σπονδὴν...μίαν.
- 57** φιλοτειμίας > φιλοτιμία.
- 58** Nichomachos, a former priest.

- 59** “Names,” i.e., their dramatic roles.
- 60** S.v. λαγχάνω.
- 61** τειμήν > τιμήν (cf. *l.* 154).
- 62** γάμος oft. used in pl. with no difference in meaning.
- 63** πολειτείας > πολιτείας.
- 64** Chloes was celebrated on the second day of the Anthesteria, when a wine-drinking contest was held. Participation was limited to male Athenians more than three years of age and to people on the fringe of society such as slaves and prostitutes. Special pitchers (χοῆς) were designed for this ceremony, with a capacity of about 3¼ liters. Young boys were issued miniature pitchers. The prize to the winner was a skin full of wine. At the end of the day, the contestants removed their garlands, wound them around their pitchers, and presented them to the priestess of the sanctuary of Dionysos (ἐν Λίμναις). The remainder of the wine was poured out as an offering to Dionysos.
- 65** ἐπικρέιναντος > ἐπικρίναντος, gen. absol. (cf. *l.* 71).
- 66** S.v. καθίστημι.
- 67** οἱ...ἵπποι, “bouncers” (lit. “horses”), prob. related to Silenus and Satyrs, who are often represented as half horse.
- 68** προστείμοις > προστίμοις.
- 69** S.v. εἰμί, 2. ἔσομαι, cf. table 9.13.1(c).
- 70** Acc. of time (cf. IV, 5.1).
- 71** τὰς...ἡμέρας.
- 72** γεινέσθω > γενέσθω.

7.5. Founding a Voluntary Religious Association: The God Sarapis Arrives on the Island of Delos

(IG XI/4, 1299)

Delos, situated in the center of the Cyclades, is one of the smallest islands in that group. But despite its size, Delos's renown as the birthplace of Apollo and Artemis led to the founding of more than fifteen temple cults there. Alongside these cults were numerous voluntary associations, comprising people of many nationalities, including freemen, freedmen, and slaves. The epigraphical evidence from Delos documents more than twenty-four voluntary associations that existed more or less concurrently.¹ Thus this island is a microcosm of the religious and social pluralism of Greco-Roman antiquity.

The situation on Delos demonstrates the possible diversity of voluntary associations in a single locale. This diversity can be described from many perspectives, including social, religious, linguistic, national, and cultural. A case in point is the Egyptian voluntary association dedicated to the god Sarapis, which gathered in a sanctuary known today (by archaeologists) as "Sarapeion A." This association began as an Egyptian cult but later attracted followers of many nationalities. Sarapeion A, the oldest of these (ca. 220 BCE), served as the center of a private cult of Sarapis for the Egyptian residents. It consisted of a small temple, two meeting halls, a portico, and a courtyard. The inscription in this section was discovered in the temple courtyard of Sarapeion A. It tells the story of the introduction of the cult of Sarapis to Delos. At its height, Delos actually boasted three Sarapeia (temples) of Sarapis.

Date: ca. late third to early second century BCE.

Text: IG XI/4, 1299; SIG³ 663; Helmut Engelmann, *The Delian Aretalogy of Sarapis*, trans. Ewald Osers (Leiden: Brill, 1964 [1975]).

The primary purpose of foundation inscriptions, such as this one, is to explain the circumstances whereby a religious cult came to be founded in a particular place. This typically entails naming its (human) founder, narrating the circumstances by which the god commanded him to establish the cult (thereby vesting him with divine authority), and the authorization of his successors. The inscription here can be divided into two sections, a prose aretalogy (*ll.* 1–28) and a metrical hymn (*ll.* 29–94). Only the prose section is given.

In this inscription, we are told that an Egyptian priest, named Apollonios I, immigrated from Memphis (Egypt) to Delos bearing a small statue of Sarapis. Upon his arrival, he rented accommodations and conducted the worship of Sarapis in his own home. Apollonios I was succeeded by his son Demetrios and later by his grandson Apollonios II, who relates the story of how Sarapis appeared to him one night in a dream and announced his desire to have a permanent sanctuary built in his honor. The god gave detailed instructions on how and where the sanctuary was to be built. The

resulting sanctuary (Sarapeion A) was completed within six months. But upon its completion, evil men organized opposition to the cult, which culminated in a legal trial. As the story goes, when the moment came for the prosecution to present its case, Sarapis struck the opponents dumb, and the trial came to an abrupt end.

Part 1. The Foundation of the Cult of Sarapis on Delos (Lines 1–11)

Ὁ ἱερεὺς Ἀπολλώνιος ἀνέγραψεν (this stele) κατὰ πρόσταγμα τοῦ θεοῦ.² ὁ γὰρ πάππος ἡμῶν Ἀπολλώνιος, ὢν Αἰγύπτιος ἐκ τῶν ἱερέων,³ τὸν θεὸν ἔχων⁴ παρεγένετο ἐξ Αἰγύπτου⁵ θεραπεύων⁶ (Sarapis) τε διετέλει καθὼς πάτριον ἥνζῳσαί τε δοκεῖ ἔτη ἐνενήκοντα καὶ ἐπτά.⁷ διαδεξαμένου⁸ δὲ τοῦ πατρός μου Δημητρίου ἀκολούθως τε (likewise) θεραπεύοντος τοὺς θεούς,⁹ δία δὲ τὴν εὐσέβειαν ἐστεφανώθη ὑπὸ τοῦ θεοῦ¹⁰ εἰκόνι χαλκεῖ ἣ ἀνάκειται ἐν τῷ ναῷ τοῦ θεοῦ.¹¹ ἔτη δὲ ἐβίωσεν ἐξήκοντα καὶ ἔν.

Vocabulary

ἀκόλουθος, -ον, following, later; ἀκολοῦθως (adv.), following, next, according to
ἀνάκειμαι, be set up (in a place)

βίωω, live (for a period of time), pass one's life

διαδέχομαι, succeed somebody in office

διατελέω, continue to do something

πάππος, ὁ, grandfather

πάτριος, -α, -ον (= πατρικός), derived from one's fathers, hereditary; **πάτριον**, customary; subst. **τὸ πάτριον**, tradition

προστάγμα, -ματος, τό, command

χάλκεος, -έα, -εον (later form, χαλείος, -α, -ον; Att. contr. χαλκοῦς, -ῆ, -οῦν), (of) bronze

Part 2. The Building of the Temple (Lines 12–23)

Παραλαβόντος δέ μου¹² τὰ ἱερὰ¹³ καὶ προσκαθημένου ταῖς θεραπαίαις ἐπιμελῶς, ὁ θεός (Sarapis) μοι ἐχρημάτισεν κατὰ τὸν ὕπνον ὅτι Σαραπιεῖον¹⁴ δεῖ αὐτῷ ἀναδειχθῆναι ἴδιον καὶ μὴ εἶναι ἐν μισθωτοῖς (rooms) καθὼς πρότερον,¹⁵ εὐρήσειν¹⁶ τε τόπον (Sarapis) αὐτὸς οὗ δεῖ ἐδρασθῆναι (the Sarapeion) σημαίνει τε τὸν τόπον, ὃ καὶ ἐγένετο. ὁ γὰρ τόπος¹⁷ οὗτος ἦν κόπρου μεστὸς ὃς προεγέγραπτο πωλούμενος ἐν βιβλίδιῳ ἐν τεῖ¹⁸ διόδῳ τῆς ἀγορᾶς.¹⁹ τοῦ δὲ θεοῦ βουλομένου²⁰ (this plot) συνετελέσθη ἡ ὤνῃ κατεσκευάσθη τε τὸ ἱρὸν²¹ συντόμως ἐν μηνὶ ἔξ.

Vocabulary

ἀναδείκνυμι, dedicate, consecrate

βιβλίδιον, τό, placard

δίοδος, ἡ, pathway

ἐδράζω, establish, situate

ἐπιμελής, -ές, careful, attentive; ἐπιμελῶς, diligently

κόπρος, ὁ, excrement, dung

μεστός, -ή, -όν, filled with, full of (gen.); subst. something that is full/filled

μισθωτός, -ή, -όν, hired, rented

προγράφω, write above; set forth as a public notice, advertise; exhibit in a public place; register/record (names)

προσκάθημαι (w. dat.), pres. mid. ptc. προσκαθήμενος: attend to

πρότερος, -α, -ον, former, earlier, past; πρότερον (ἦ) (adv.), before; previously

πωλέω, sell, offer for sale; pass. be for sale; subst. ptc. vendor

Σαραπιεῖον, τό, Sarapeion, temple of Sarapis

συντόμως, quickly

χρηματίζω (w. dat.), deliberate on (committee business); give ear to (an oracle), make known a divine injunction/warning; issue instructions to somebody; pass. be warned

ὦνή, ἡ, contract for purchase, price

Part 3. The Lawsuit (Lines 23–28)

Ἀνθρώπων δέ τινων ἐπισυνστάντων²² ἡμῖν τε καὶ (our) τῷ θεῷ καὶ ἐπενεγκάντων κρίσιν κατὰ τοῦ ἱεροῦ καὶ ἐμοῦ (εἰς) δημοσίαν, τί χρὴ παθεῖν ἢ ἀποτεῖσαι,²³ ἐπηνγείλατο²⁴ δ' ἐμοὶ ὁ θεὸς κατὰ τὸν ὕπνον ὅτι νικήσομεν. τοῦ δ' ἄγῶνος συντελεσθέντος²⁵ καὶ νικησάντων ἡμῶν ἀξίως τοῦ θεοῦ, ἐπαινοῦμεν τοὺς θεοὺς ἀξίαν χάριν²⁶ ἀποδιδόντες.

Vocabulary

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεια, ¹aor. inf. ἀποτεῖσαι, impv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive

ἐπισυνίστημι, conspire against somebody (w. dat.)

χρῆ (impers.), impf. ἐχρῆν: it is necessary (w. acc. + inf.)

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Platt, Verity. *Facing the Gods: Epiphany and Representation in Graeco-Roman Art, Literature and Religion*. Cambridge: Cambridge University Press, 2011, 124–169.

1 B. H. McLean, “The Place of Cult in Voluntary Associations and Christian Churches on Delos,” in *Voluntary Associations in the Graeco-Roman World*, 186–225, ed. Steven Wilson and John S. Kloppenborg (London: Routledge Press, 1996).

- 2** τοῦ θεοῦ, i.e., of Sarapis. Apollonius seems reluctant to utter the actual name of his god (cf. *ll.* 4, 10–11, 13, 21, 24, 26, 28).
- 3** I.e., of a sacerdotal/priestly class.
- 4** τὸν θεὸν ἔχων, i.e., having a statue of the god (Sarapis) with him.
- 5** ἐξ Αἰγύπτου, Apollonios came from Memphis, Egypt (cf. *ll.* 37–38).
- 6** The inscription mentions offerings of incense (*ll.* 40, 63), praising of miracles (*l.* 49), and a ritual meal (*l.* 65).
- 7** Apollonios I lived from ca. 312 to 215 BCE. His son, Demetrios, was priest from 215 to 210 BCE, at which time Apollonios II assumed priestly office (ca. 210–205 BCE).
- 8** Gen. absol. with two gen. participles.
- 9** τοὺς θεούς, presumably the statues of Sarapis, Isis, Anubis, and Harpocrates, which are the deities most often mentioned in Delian inscriptions of Sarapis.
- 10** In contrast to Greek associations, the god Sarapis decided that he himself would honor the devout priest. In line 43, we are told that the statue is erected according to instructions received in a dream. Demetrios had been hoping for this distinction, but neither he nor his community could fulfill this wish. Just as Apollonios II could not embark on the construction of a temple without a specific divine directive (*ll.* 14–15), Sarapis must give the command for the erection of the statue of himself.
- 11** Previously, this statue had been set up in a rented room, which served as a temporary sanctuary (*l.* 15).
- 12** Two participles in gen. absol. cstr.
- 13** τὰ ἱερά, “sacred rites,” cf. IG X/2, 255, *l.* 22 (§7.18), IMilet VI, 22, *l.* 1 (§7.14).
- 14** ἴδιον...Σαραπιεῖον.

- 15** The god had previously been worshipped in a rented room from the time that Apollonios I came to Delos (cf. *Il.* 39, 51–52).
- 16** Here fut. inf. in indirect discourse = fut. ind.
- 17** The plot of land (τόπος) for the Sarapeion was in a residential area of the Inopus valley.
- 18** τεῖ, Att. > τῆι > τῇ.
- 19** The placard was displayed at the passageway through which one entered the agora from the portico adjoining it from the south (cf. *Il.* 56–57).
- 20** Causal gen. absol. (“because,” cf. IV, 1.4).
- 21** ἱρόν, Ion. > ἱερόν.
- 22** Gen. absol. with two gen. participles.
- 23** τί χρὴ παθεῖν ἢ ἀποτεῖσαι is an Attic legal formula meaning “with a penalty of a corporal punishment or a fine.”
- 24** ἐπηνγείλαμην > ἐπηγγείλαμην.
- 25** Two gen. absol. constructions.
- 26** χάρις, “thanks.”

7.6. The Sacred Laws of the Civic Mysteries of Andania

(IG V/1, 1390)

Provenance: Andania in Messenia (southwestern Peloponnese).

Date: 92/91 BCE.

The venerable Greek traveler and geographer Pausanias (second century CE) regarded the mysteries of Andania as almost as venerable as the famed Eleusinian Mysteries (Paus. *Periegesis* IV). The principal goddess of these mysteries was Hagna.

The inscription in this section records the sacred laws of the Eleusinian Mysteries, enacted at the time of the reinstatement of these mysteries in 92/91 BCE, when Mnasistratos held the office of Hierophant (cf. *ll.* 12, 28, 85, 92, 97). The text is subdivided into many sections. (The headings of each section have been underlined for clarity.)

Text: IG V/1, 1390, GDI 4689, DGE 74; LSCG 65; SIG³ 736; Nadine Deshours, *Les mystères d'Andania: Étude d'épigraphie et d'histoire religieuses* (Paris: Ausonius, 2006); J. and L. Robert, *BE* (1941), 61, (1960), 198.

Dialect: Doric; ποτί > πρόσ, κα > ἄν, εἶμεν > εἶναι, -ῃ > -η.

Lines 1–5

Ὅρκος ἱερῶν καὶ ἱερῶν· ὁ γραμματεὺς τῶν συνέδρων τοὺς γενηθέντας ἱεροὺς ὀρκιζάτω παραχρῆμα, ἃμ¹ μή τις ἄρρωσσει, ἱερῶν καιομένων, αἶμα καὶ οἶνον σπένδοντες, τὸν ὄρκον τὸν ὑπογεγραμμένον· Ὅμνύω τοὺς θεοὺς, οἷς τὰ μυστήρια ἐπιτελεῖται, ἐπιμέλειαν ἔξειν,² ὅπως γίνηται τὰ κατὰ τὰν τελετὰν θεοπρεπῶς καὶ ἀπὸ παντὸς τοῦ δικαίου,³ καὶ μήτε αὐτὸς μηθὲν ἄσχημον μηδὲ ἄδικον ποιήσῃν ἐπὶ καταλύσει⁴ τῶν μυστηρίων μηδὲ ἄλλωι ἐπιτρέψῃν⁵ (to do so), ἀλλὰ κατακολουθήσῃν τοῖς γεγραμμένοις, ἐξορκίσῃν δὲ καὶ τὰς ἱερὰς καὶ τὸν ἱερῇ κατὰ τὸ διάγραμμα· εὐορκοῦντι μὲν μοι εἴη ἃ τοῖς εὐσεβέσις, ἐφιορσκοῦντι δὲ τάναντία⁶.

Vocabulary

ἄρρωστέω, be very sick

ἄσχημος, unseemly

διάγραμμα, τό, instructions, ordinances (containing specific directions or schedules rather than general legislation)

εὐορκέω, swear truly, be faithful to one's oath

ἐξορκίζω (= ἐξορκόω), make somebody swear/take an oath; conjure by (κατά) a god

ἐφιορκέω > **ἐπιορκέω**, swear falsely

θεοπρεπῶς, solemnly

ἱερός / ἱερά, male and female officers (not priests or initiates) in charge of organizing and directing the mysteries (cf. *Il.* 5, 7, 10, 12, 19–20, 23, 26, 31, 34)

κατάλυσις, ἥ, disruption

παραχρῆμα, immediately, instantly; recently

σπένδω, pour a drink offering (σπονδή)

τελετή, initiation rite

ὑπογράφω, write below

Lines 5–8

ἂν δέ τις μὴ θέλει ὀμνύειν, ζαμιούτω⁷ δραχμαῖς χιλίαις καὶ (then) ἄλλον ἀντὶ τούτου κλαρωσάτω⁸ ἐκ τᾶς αὐτᾶς φυλᾶς·⁹ τὰς δὲ ἱεράς ὀρκιζέτω ὁ ἱερεὺς καὶ οἱ ἱεροὶ ἐν τῷ ἱερῷ τοῦ (Ἀπόλλωνος) Καρνείου¹⁰ τᾶι πρότερον ἁμέραι¹¹ τῶν μυστηρίων τὸν αὐτὸν ὄρκον, καὶ ποτεξορскиζόντω·

Vocabulary

Ἀπόλλων, -ωνος, ὁ, Apollo

δραχμή, ἥ, drachma (abbrev. δρ.)

ζημιόω, fine somebody (dat.)

ποτεξορκίζω > προσεξορκίζω, swear yet again

χίλιοι, -αι, -α, thousand

Lines 8–11

Πεποίημαι¹² δὲ καὶ ποτὶ τὸν ἄνδρα τὰν συμβίωσιν ὀσίως καὶ δικαίως· τὰν δὲ μὴ θέλουσαν ὀμνύειν ζαμιούντω οἱ ἱεροὶ δραχμαῖς χιλίαις καὶ μὴ ἐπιτρεπόντω ἐπιτελεῖν τὰ κατὰ τὰς θυσίας μηδὲ μετέχειν τῶν μυστηρίων, αἱ δὲ ὁμόσασαι¹³ ἐπιτελούντω (it)· οἱ δὲ γεγεννημένοι ἱεροὶ καὶ ἱεραὶ ἐν τῷ πέμπτῳ καὶ πεντηκοστῷ ἔτει¹⁴ ὁμοσάντω τὸν αὐτὸν ὄρκον ἐν τῷ ἐνδεκάτῳ μηνὶ πρὸ τῶν μυστηρίων.

Vocabulary

ἐνδέκατος, -η, -ον, eleventh

μετέχω, partake of (gen.), participate in (cf. *Il.* 44, 85)

πεντηκοστός, -ή, -όν, fiftieth

συμβιωσις, ἥ, living with

Lines 11–13

Παραδόσιος· τὰν δὲ κάμπτραν καὶ τὰ βιβλία, ἃ δέδωκε Μνασίστρατος,¹⁵ παραδιδόντω οἱ ἱεροὶ

τοῖς ἐπικατασταθέντοις, παραδιδόντω δὲ καὶ τὰ λοιπὰ ὅσα ἂν κατασκευασθῇ χάριν τῶν μυστηρίων.

Vocabulary

ἐπικαθίστημι, appoint

κάμπτρα, ἡ, chest

παραδίδωμι, hand over to another, transmit

παραδόσιος, ὁ, endowments

Lines 13–15

Στεφάνων· στεφάνους δὲ ἔχόντω οἱ μὲν ἱεροὶ καὶ αἱ ἱεραὶ πῖλον λευκόν, τῶν δὲ τελουμένων οἱ πρωτομύσται (shall wear) στλεγγίδα· ὅταν δὲ οἱ ἱεροὶ παραγγείλῳντι, τὰμ¹⁶ μὲν στλεγγίδα ἀποθέσθωσαν, ¹⁵ στεφανοῦσθωσαν δὲ πάντες δάφναι.

Vocabulary

ἀποτίθημι, put/stow away

δάφνη, ἡ, bay leaf (laurel)

πῖλον, felt (Phrygian) cap (cf. *l.* 23)

πρωτομύστης, ὁ, new initiate (cf. *ll.* 50, 68)

στλεγγίς, ἡ, tiara overlaid with metal

Lines 15–19

(Περὶ) εἵματισμοῦ· ¹⁷ οἱ τελούμενοι τὰ μυστήρια ἀνυπόδετοι ἕστωσαν καὶ ἔχόντω τὸν εἵματισμόν λευκόν, αἱ δὲ γυναῖκες μὴ διαφανῇ μηδὲ τὰ σαμεῖα¹⁸ ἐν (border of their) τοῖς εἵματίοις¹⁹ πλατύτερα ἥμισδακτυλίου, καὶ αἱ μὲν ἰδιώτιες ἔχόντω χιτῶνα λίνεον καὶ εἷμάτιον μὴ πλείονος ἄξια²⁰ δραχμᾶν ἑκατόν, αἱ δὲ παῖδες καλᾶσηριν ἢ σινδονίταν καὶ εἷμάτιον μὴ πλείονος ἄξια μνᾶς, αἱ δὲ δοῦλαι καλᾶσηριν ἢ σινδονίταν καὶ εἷμάτιον μὴ πλείονος ἄξια δραχμᾶν πεντήκοντα·

Vocabulary

ἀνυπόδετος, -ον, barefoot

διαφανής, -ές, shear, transparent

ἥμιδακτύλιον, τό, half-finger's breadth

ἰδιῶτις, pl. -τιες, uninstructed

ἵματισμός, ὁ, clothing

καλᾶσηρις, ἡ, long Persian garment with a fringe or tassels at bottom (cf. *ll.* 18–19, 20–21)

λίνεος, -α, -ον, linen

μνᾶ, ἡ, μνᾶς (gen.), μνην, pl. μναῖ, μνέων (gen. pl. > NW μνᾶν): mina (see table 9.21)

πλατύς, -εῖα, -ύ, wide
σινδονίτης, ὅ, fine linen garment

Lines 19–26

αἱ δὲ ἱεραὶ αἱ μὲν γυναῖκες καλᾶσθην ἢ ὑπόδυμα μὴ ἔχον σκιᾶς καὶ εἰμάτιον μὴ πλείονος ἄξια
δύο μνᾶν, αἱ δὲ παῖδες καλᾶσθην ἢ εἰμάτιον μὴ πλείονος ἄξια δραχμᾶν ἑκατόν· ἐν δὲ ταῖς
πομπῇ²¹ αἱ μὲν ἱεραὶ γυναῖκες ὑποδύταν καὶ εἰμάτιον γυναικεῖον οὔλον, σαμεῖα ἔχον μὴ
πλατύτερα ἡμιδακτυλίου, αἱ δὲ παῖδες καλᾶσθην καὶ εἰμάτιον μὴ διαφανές· μὴ ἔχέτω δὲ
(women) μηδεμία χρυσία μηδὲ φῦκος μηδὲ ψιμίθιον μηδὲ ἀνάδεμα μηδὲ τὰς τρίχας
ἀνπεπλεγμένας μηδὲ ὑποδήματα εἰ μὴ πίλινα ἢ δερμάτινα ἱερόθута· δίφρους δὲ ἔχόντω αἱ
ἱεραὶ εὐσύνους στρογγύλους καὶ ἐπὶ αὐτῶν ποτικεφάλαια ἢ σπῖραν λευκά, μὴ ἔχοντα μήτε
σκιᾶν μήτε πορφύραν· ὅσα δὲ δεῖ διασκευάζεσθαι εἰς θεῶν διάθεσιν, ἔχόντω τὸν εἰματισμὸν καὶ
θ' ὃ ἂν οἱ ἱεροὶ διατάξωντι· ἂν δέ τις ἄλλως ἔχει τὸν εἰματισμὸν παρὰ τὸ διάγραμμα ἢ ἄλλο τι
τῶν κεκωλυμένων, μὴ ἐπιτρέπετω ὁ γυναικονόμος καὶ ἐξουσίαν ἔχέτω λυμαίνεσθαι (their
garments), καὶ ἔστω ἱερὰ τῶν θεῶν.

Vocabulary

ἀνάδημα, (woman's) hair band
ἀναπλέκομαι, to braid/plait hair
γυναικονόμος, supervisor of women at gymnasium
διάθεσις, ἡ, placing in order, arrangement
διασκευάζω, prepare
διαφανής, -ές, shear, transparent
δίφος, ὅ, couch
εὐσύνοος > οὐσύνοος, -η, -ον, of wickerwork, wicker
ἡμιδακτύλιον, τό, half-finger's breadth
ἱερόθυτος, -ον, made from (the skins) of sacrificial animals
λυμαίνομαι, tear/ruin (garments)
οὔλος, -η, -ον, wooly, of thick wool, of ewe's wool
πομπή, ἡ, solemn procession
πορφύρα, ἡ, purple dye; purple cloth; purple stripe
προσκεφάλαιον (NW ποτικεφάλαιον), pillow, head cushion
σκιᾶ, -ᾶς, ἡ, colored border (on a garment)
στρόβιλος, -η, -ον, twisted, interlaced
ὑπόδημα, τό, pl. -ματα, sandal, shoe
ὑπόδυμα, -ματος, τό, undergarment for a *khiton* (cf. ll. 20–21)
φῦκος, -εος, τό, orchil (violet colored) used by Greek women for rouge
ψιμίθιον, τό, white lead used as face makeup

Lines 26–28

Ὅρκος γυναικονόμου· οἱ δὲ ἱεροὶ ὅταν καὶ αὐτοὶ ὁμόσωντι, ὀρκίζοντω τὸν γυναικονόμον ἐπὶ²² τῶν αὐτῶν ἱερῶν, εἴ μὲν ἕξιν ἐπιμέλειαν περὶ τε τοῦ εἰματισμοῦ καὶ τῶν λοιπῶν τῶν ἐπιτεταγμένων μοι ἐν τῷ διαγράμματι.

Lines 28–34

Πομπᾶς· ἐν δὲ τᾷ πομπᾷ ἀγείστω Μνασίστρατος, ἔπειτεν ὁ ἱερεὺς τῶν θεῶν οἷς τὰ μυστήρια γίνεται μετὰ τᾷς ἱερέας,²³ ἔπειτα ἀγωνοθέτας, ἱεροθύται, οἱ αὐληταί· μετὰ δὲ ταῦτα αἱ παρθέναι αἱ ἱεραὶ καθὼς ἂν λάχωντι, ἄγουσαι τὰ ἄρματα ἐπικειμένους²⁴ κίστας ἐχούσας ἱερὰ μυστικά· εἶτεν ἃ θοιναρμόστρια ἃ εἰς Δάματρος²⁵ καὶ αἱ ὑποθοιναρμόστρια αἱ ἐμβεβακυῖαι, εἶτεν ἃ ἱέρεια τᾷς Δάματρος τᾷς ἐφ' ἵπποδρόμῳ, εἶτεν ἃ τᾷς (sanctuary) ἐν Αἰγίλᾳ· ἔπειτεν αἱ ἱεραὶ κατὰ μίαν καθὼς καὶ λάχωντι, ἔπειτεν οἱ ἱεροὶ καθὼς καὶ οἱ δέκα διατάξωντι· ὁ δὲ γυναικονόμος κλαρούτω τὰς τε ἱερὰς καὶ παρθένους καὶ ἐπιμέλειαν ἔχέτω ὅπως πομπεύωντι, καθὼς καὶ λάχωντι· ἀγέσθω δὲ ἐν τᾷ πομπᾷ καὶ τὰ θύματα, καὶ θυσάντω τᾷ μὲν Δάματρι σὺν ἐπίτοκα, Ἑρμᾷ²⁶ κριόν, Μεγάλῳις θεοῖς²⁷ δάμαλιν σὺν, Ἀπόλλωνι Καρνείῳ κάπρον, Ἄγναι οἶν.

Vocabulary

Ἄγναι > Ἄγνη > Ἄγνη, Hagna (goddess) (cf. *Il.* 69, 84)

Αἰγίλα, Aigila

αὐλητής, ὁ, flute player

γυναικονόμος, supervisor of women at gymnasium

δάμαλις, -εως, ἡ, young cow, heifer (cf. *l.* 69); but here “young,” modifying σὺν

Δημήτηρ, -τερος/-τρος, ἡ (Dor. Δαμάτηρ): Demeter

εἶτεν, then, next (cf. *l.* 31)

ἐμβαίνω, 4. ἐμβέβηκα, pf. ptc. ἐμβεβηκώς: embark (in a boat); plunge into water; to march/process

ἐμβάλλω, throw in/against

ἐπίτοκος, -ον, pregnant (cf. *l.* 68)

θοιναρμόστρια, ἡ, mistress of the banquet (cultic title)²⁸

θῦμα, -ματος, τό, sacrificial victim, sacrifice

ἱέρεια, ἡ, priestess

ἱεροθύται > ἱεροθύτη > ἱεροθύτη, s.v. ἱεροθύτης, sacrificing priest

ἵπποδρόμος, hippodrome

κάπρος, ὁ, wild boar (cf. *l.* 69)

κίστη, ἡ, basket

κριός, ὁ, ram (cf. *Il.* 67, 69)

ὄϊς, ὁ/ἡ, οἶν (acc.), sheep (= πρόβατον) (cf. *l.* 69)

πομπεύω, walk in a solemn procession

σῦς, σῶς (gen.), ὁ/ἡ, hog/sow (cf. *l.* 69)

Lines 34–37

(Περὶ) σκανᾶν·²⁹ σκανᾶν δὲ μὴ ἐπιτρεπόντω οἱ ἱεροὶ μηθένα ἔχειν ἐν τετραγώνωι μείζω ποδῶν τριάκοντα, μηδὲ περιτιθέμεν ταῖς σκαναῖς μήτε δέρρεις μήτε αὐλείας, μηδὲ ἐν ὧι ἂν τόπωι περιστεμματώσωντι οἱ ἱεροὶ μηθένα τῶν μὴ ὄντων ἱερῶν ἔχειν σκανάν· μηδὲ παρερπέτω μηθεὶς ἀμύητος εἰς τὸν τόπον ὃν καὶ περιστεμματώσωντι· χωραξάντω δὲ καὶ ὑδράνας· ἀναγραψάντω δὲ καὶ ἅφ' ὧν δεῖ καθαρίζειν (oneself) καὶ ἃ μὴ δεῖ ἔχοντας εἰσπορεύεσθαι.

Vocabulary

ἀμυητος, -ον, uninitiated

αὐλαία, ἡ, curtain, curtain partitions

δέρρεις, -εως, ἡ, leather covering

παρέρπω, Dor. > πάρειμι (fr. εἶμι), enter

περιστεμματόω = περιστέφω, put round in a circle (cf. l. 36)

τετράγωνος, -ον, square, here square (feet)

ὑδράνα, ἡ, vase for water for ritual purification

χωράζω, set up; build (cf. l. 91)

Lines 37–39

Ἄ μὴ δεῖ ἔχειν ἐν ταῖς σκαναῖς· μηθεὶς κλίνας ἐχέτω ἐν τᾷ σκαναῖ (αὐτοῦ) μηδὲ ἀργυρώματα πλείονος ἅξια δραχμᾶν τριακοσιᾶν. εἰ δὲ μή, μὴ ἐπιτρεπόντω (it) οἱ ἱεροί, καὶ τὰ πλειονάζοντα ἱερὰ ἔστω τῶν θεῶν.

Vocabulary

ἀργυρώμα, τό, pl. silver jewelry

πλειονάζω, to be worth more (than)

Lines 39–41

Ἀκοσμοῦντων· ὅταν δὲ αἱ θυσίαι καὶ τὰ μυστήρια συντελεῖται, εὐφαιμεῖν πάντας καὶ ἀκούειν τῶν παραγγελλομένων· τὸν δὲ ἀπειθοῦντα ἢ ἀπρεπῶς ἀναστρεφόμενον εἰς τὸ θεῖον μαστιγούντω οἱ ἱεροὶ καὶ ἀποκωλύόντω τῶν μυστηρίων.

Vocabulary

ἀπρεπῶς, disreputably, indecently (cf. l. 43)

εὐφημέω, keep a religious silence

Lines 41–44

(Περὶ) ῥαβδοφόρων· ῥαβδοφόροι δὲ ἕστωσαν ἐκ τῶν ἱερῶν εἴκοσι, καὶ πειθαρχοῦντω τοῖς ἐπιτελούντοισι τὰ μυστήρια, καὶ ἐπιμέλειαν ἔχοντες, ὅπως εὐσχημόνως καὶ εὐτάκτως ὑπὸ τῶν παραγεγεννημένων πάντα γίνηται, καθὼς ἂν παραγγέλλωνται οἱ ἐπὶ τούτων τεταγμένοι· τοὺς δὲ ἀπειθοῦντας ἢ ἀπρεπῶς ἀναστρεφομένους μαστιγούντω· ἂν δέ τις τῶν ῥαβδοφόρων μὴ ποιῇ καθὼς γέγραπται ἢ ἄλλο τι ἀδικοῖ ἢ ποιοῖ ἐπὶ καταλύσει τῶν μυστηρίων, κριθεὶς ἐπὶ τῶν ἱερῶν ἂν κατακριθῇ³⁰ μὴ μετεχέτω τῶν μυστηρίων.

Vocabulary

εὐσχημόνως, in a dignified manner

εὐτάκτως, in an orderly manner

μαστιγόω, to whip, flog (cf. *ll.* 76, 79, 102, 105, 110, 156)

πειθαρχέω, be obedient (to) (cf. *l.* 58)

ῥαβδοφόροι, οἱ, rod bearers (cf. *ll.* 43, 147, 165)

Lines 45–64

Περὶ τῶν διαφόρων· τὰ δὲ πίπτοντα διάφορα ἐκ τῶν μυστηρίων ἐγλεγόντων³¹ οἱ κατασταθέντες ὑπὸ τοῦ δάμου³² πέντε, εἰσφέροντες δὲ οἱ ἄρχοντες ἀνάγκαι³³ πάντες, μὴ δὲ τοὺς αὐτοὺς, τίμαμα ἔχοντα ἕκαστον (archon) μὴ ἔλασσον ταλάντου (of silver), καὶ (τὸ) (payment) τῶν κατασταθέντων παραγραφάτω ἃ γερουσία τὸ τίμαμα, ὡσαύτως δὲ καὶ τὸ (payment) τῶν εἰσενεγκάντων.³⁴

Vocabulary

δὶς, twice

ἐκδίδωμι, surrender; pay for something

ἐλάσσων, -ονος (m./fm.), **ἐλασσον** (nt.), smaller, less

παραγράφω, to record (a payment)

συνέδρος, **ὁ**, member of the council (συνέδριον)

τίμαμα > τίμημα, payment (cf. *l.* 47)

ὡσαύτως, in like manner

Lines 64–74

(Περὶ) θυμάτων παροχῶν· οἱ ἱεροὶ μετὰ τὸ κατασταθῆμεν προκαρύξαντες ἐγδόντων³⁵ τὰν παροχὰν τῶν θυμάτων ὧν δεῖ θύεσθαι καὶ παρίστασθαι ἐν τοῖς μυστηρίοις καὶ τὰ εἰς τοὺς καθαρμούς, ἐγδιδόντες ἂν τε δοκῇ συνφέρον εἶμεν³⁶ ἐπὶ τὸ αὐτὸ πάντα τὰ θύματα, ἂν τε κατὰ μέρος, τῷ τὸ ἐλάχιστον ὑφισταμένῳ λάμψεσθαι διάφορον· ἔστι δὲ ἃ δεῖ παρέχειν πρὸ τοῦ ἄρχεσθαι τῶν μυστηρίων· ἄρνας δύο λευκοὺς, ἐπὶ τοῦ καθαρμοῦ κριὸν εὐχρουν, καὶ ὅταν ἐν

τῷ θεάτρῳ καθαίρει, χοιρίσκους τρεῖς, ὑπὲρ τοὺς πρωτομύστας ἄρνας ἑκατόν, ἐν δὲ ταῖς πομπαῖς Δάματρι σὺν ἐπίτοκα, τοῖς δὲ Μεγάλοις θεοῖς δάμαλιν διετῇ σὺν, Ἑρμῶνι κριόν, Ἀπόλλωνι Καρνεῖω κάπρον, Ἄγναι οἶν.³⁷

Vocabulary

ἄρνας, ἄρνός (gen.); pl. ἄρνας (acc.): sheep (cf. *l.* 68)
διαφόρον, τό, money; pl. revenues
διετῆς, -ές, two years old
ἐλάχιστος, -ον, the lowest/least (price)
εὖθετος, -ον, fit, suitable, qualified (cf. *ll.* 148, 154–155)
εὖχρος, -ον, healthy (animal)
καθαίρω, ¹aor. ἐκάθηρα: wash, clean; purge, perform a purification ritual
κιθαριστής, ὁ, kithara player
λειτουργέω, provide service (during sacrifices) (cf. *ll.* 97–98)
παρίστημι, set before, present
παροχή, ἡ, supply (of something)
προκηρύσσω, make a public declaration
πρωτομύστης, ὁ, one who has just been initiated
ὀφίστημι, to offer
χοιρίσκος, piglet

Lines 73–74

(Περὶ) τεχνιτῶν³⁸ εἰς τὰς χορείας· οἱ ἱεροὶ προγραφόντω κατὰ³ ἐνιαυτὸν τοὺς λειτουργήσοντας ἔν τε ταῖς θυσίαις καὶ μυστηρίοις αὐλητὰς καὶ κιθαριστάς, ὅσους κα εὐρίσκωντι εὐθέτους ὑπάρχοντας, καὶ οἱ προγραφέντες λειτουργοῦντω τοῖς θεοῖς.

Vocabulary

προγράφω, write above; set forth as a public notice, advertise; exhibit in a public place; register/record (names) (cf. *ll.* 145, 152, 160)
χορεία, ἡ, choral dance with music (cf. *l.* 98)

Lines 75–78

(Περὶ) ἀδικημάτων· ἂν δέ τις ἐν ταῖς ἡμέραις ἐν αἷς αἱ τε θυσίαι καὶ τὰ μυστήρια γίνονται, ἄλλῳ³⁹ εἴτε κεκλεβῶς⁴⁰ εἴτε ἄλλο τι ἀδίκημα πεποιηκώς, ἀγέσθω ἐπὶ τοὺς ἱερούς, καὶ ὁ μὲν ἐλεύθερος ἂν κατακριθῇ ἀποτινέτω διπλοῦν, ὁ δὲ δοῦλος μαστιγούσθω καὶ ἀποτεισάτω διπλοῦν (the value of) τὸ κλέμμα, τῶν δὲ ἄλλων ἀδικημάτων ἐπιτίμιον δραχμὰς εἴκοσι· ἂν δὲ μὴ ἐκτίνει παραχρῆμα, παραδότω ὁ κύριος τὸν οἰκέταν τῷ ἀδικηθέντι εἰς ἀπεργασίαν, εἰ δὲ μὴ, ὑπόδικος ἔστω ποτὶ διπλοῦν.

Vocabulary

ἄδίκημα, -ματος, τό, wrongdoing, offense (cf. *ll.* 111, 113)

ἀπεργασία, ἡ, εἰς ἀπεργασίαν, settle/work off (a debt)

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεῖσαι, impv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive

διπλός, -η, -ον, double, twofold

ἐκτίνω, pay in full

κλέμμα, τό, theft, stolen item

ὕπόδικος, liable (for the amount of a debt), accountable to (cf. *l.* 82)

Lines 78–80

Περὶ τῶν κοπτόντων ἐν τῷ ἱερῷ: μηθεὶς κοπτέτω (any other person) ἐκ τοῦ ἱεροῦ τόπου· ἂν δέ τις ἄλῳι (doing so), (if a slave) ὁ μὲν δοῦλος μαστιγούσθω ὑπὸ τῶν ἱερῶν, (if a freeman) ὁ δὲ ἐλεύθερος ἀποτεισάτω ὅσον καὶ οἱ ἱεροὶ ἐπικρίνωντι· ὁ δὲ ἐπιτυχὼν ἀγέτω αὐτοὺς ἐπὶ τοὺς ἱεροὺς καὶ λαμβανέτω τὸ ἥμισυ.

Vocabulary

ἀλίσκομαι (defective pass., act. supplied by αἰρέω), subj. ἀλῶ, -ῶς (2nd), -ῶ (3rd): be caught doing something

ἐπικρίνω, decide (on the amount of a fine) (cf. *l.* 82)

ἐπιτυχᾶν, to chance to catch/meet somebody

Lines 80–84

Φύγιμον εἶμεν τοῖς δούλοις: τοῖς δούλοις φύγιμον ἔστω τὸ ἱερόν, καθὼς ἂν οἱ ἱεροὶ ἀποδείξωντι τὸν τόπον, καὶ μηθεὶς ὑποδεχέσθω τοὺς δραπετάς μηδὲ σιτοδοτεῖτω μηδὲ ἔργα παρεχέτω· ὁ δὲ ποιῶν παρὰ τὰ γεγραμμένα ὑπόδικος ἔστω τῷ κυρίῳ τᾶς τοῦ σώματος⁴¹ ἀξίας διπλασίας καὶ ἐπιτιμίου δραχμᾶν πεντακοσιᾶν, ὁ δὲ ἱερεὺς ἐπικρινέτω (the fate) περὶ τῶν δραπετικῶν, ὅσοι κα εἴσαν⁴² ἐκ τᾶς ἀμετέρας⁴³ πόλεος,⁴⁴ καὶ ὅσους κα κατακρίνει, παραδότη (them) τοῖς κυρίοις.⁴⁵

Vocabulary

διπλασίος, -α, -ον, double

δραπέτης, ὁ, runaway slave

δραπετικός, ὁ, runaway slave

ὀνομάζω, name/call something (by a certain name); utter a name (acc.) (for magical purposes) on (ἐπὶ) somebody

πεντακόσιοι, -αι, -α, five hundred

σιτοδοτέω, provide somebody with food

ὑποδέχομαι, entertain as a guest; submit to; provide hospitality for (a god); undertake, promise
φύγιμον, τό, place of asylum

Lines 84–90

Περὶ τᾶς κράνας· τᾶς δὲ κράνας τᾶς ὠνομασμένας διὰ τῶν ἀρχαίων ἐγγράφων Ἀγνᾶς⁴⁶ καὶ τοῦ γεγενημένου ποτὶ⁴⁷ τᾶι κρᾶναι ἀγάλματος τὰν ἐπιμέλειαν ἔχέτω Μνασίστρατος ἕως ἂν ζῇ,⁴⁸ καὶ μετεχέτω μετὰ τῶν ἱερῶν τᾶν τε θυσιᾶν καὶ τῶν μυστηρίων, καὶ ὅσα καὶ οἱ θύοντες ποτὶ τᾶι κρᾶναι τραπέζῳντι καὶ τῶν θυμάτων τὰ δέρματα λαμβανέτω Μνασίστρατος· τῶν δὲ διαφόρων ὅσα καὶ οἱ θύοντες ποτὶ τᾶι κρᾶναι προτιθῇντι ἢ εἰς τὸν θησαυρόν, ὅταν κατασκευασθῇ (ποτὶ τᾶι κρᾶναι), ἐμβάλῳντι (ποτὶ τᾶι κρᾶναι), λαμβανέτω Μνασίστρατος τὸ τρίτον μέρος·⁴⁹ τὰ δὲ (remaining) δύο μέρη καὶ ἂν τι ἀνάθεμα ὑπὸ τῶν θυσιαζόντων ἀνατιθῇται, ἱερὰ ἔστω τῶν θεῶν.⁵⁰

Vocabulary

ἀγάλμα, -ματος, τό, statue dedicated to a god

ἐγγράφος, -ον, written; τὰ ἔγγραφα, documents

θυμιάζω, offer sacrifice

κράνα > κρήνη, well (cf. *Il.* 86, 87, 90, 92)

λίθινος, -α, -ον, made of stone

προτίθημι, hand over, deliver something

τραπέζω, offer to a god

Lines 90–95

(Περὶ) θησαυρῶν κατασκευᾶς· οἱ ἱεροὶ οἱ κατεσταμένοι ἐν τῷ πέμπτῳ καὶ πεντηκοστῷ ἔτει ἐπιμέλειαν ἔχόντω μετὰ τοῦ ἀρχιτέκτονος ὅπως κατασκευασθῇντι θησαυροὶ λίθινοι δύο κλειστοί, καὶ χωραζάντω τὸν μὲν ἓνα εἰς τὸν ναὸν τῶν Μεγάλων θεῶν, τὸν δ' ἄλλον ποτὶ τᾶι κρᾶναι ἐν ᾧ ἂν τόπωι δοκεῖ αὐτοῖς ἀσφαλῶς ἔξειν· καὶ ἐπιθέντω κλαῖδας, καὶ τοῦ μὲν παρὰ τᾶι κρᾶναι ἔχέτω τὰν ἀτέραν⁵¹ κλαῖδα Μνασίστρατος, (ἔχέτωσαν) τὰν δὲ ἄλλαν (κλαῖδα) οἱ ἱεροί.⁵²

Vocabulary

ἀρχιτέχτων, -ονος, ὁ, master builder (cf. *l.* 115)

κλαῖδας > κλείδας, s.v. κλείς, ἡ, κλειδός (gen.), key

κλειστοί > κλειστοί, s.v. κλειστός, -ή, -όν, that can be locked

χωράζω, set up; build

Lines 95–98

(Περὶ) ἱεροῦ δείπνου· οἱ ἱεροὶ ἀπὸ τῶν θυμάτων τῶν ἀγομένων ἐν ταῖς πομπαῖς ἀφελόντες⁵³ ἀφ' ἑκάστου τὰ νόμιμα (apportionment) τοῖς θεοῖς τὰ λοιπὰ κρέα καταχρησάσθωσαν εἰς τὸ ἱερὸν δείπνον μετὰ τῶν ἱερῶν καὶ παρθένων καὶ παραλαβόντω τὸν τε ἱερῇ καὶ τὴν ἰέρειαν καὶ συνίρειαν τοῦ (Ἀπόλλωνος) Καρνείου καὶ Μνασίστρατον καὶ τὴν γυναῖκα (αὐτοῦ) τε καὶ τὰς γενεὰς αὐτοῦ καὶ τῶν τεχνιτῶν τοὺς λειτουργήσαντας ἐν ταῖς χορείαις καὶ τῶν ὑπηρεσιῶν τοὺς (domestic) λειτουργοῦντας αὐτοῖς.⁵⁴

Vocabulary

συνίρεια, associate priestess

Lines 98–101

(Περὶ) ἀγορᾶς· οἱ ἱεροὶ τόπον ἀποδειξάντω ἐν ᾧ πριαθήσεται πάντα· ὁ δὲ ἀγορανόμος ὁ ἐπὶ πόλεος¹⁰⁰ ἐπιμέλειαν ἔχέτω, ὅπως οἱ πωλοῦντες (τὰ) ἄδολα καὶ καθαρὰ (articles) πωλοῦντι καὶ χρῶνται σταθμοῖς καὶ μέτροις συμφώνοις ποτὶ τὰ δαμόσια⁵⁵ (standards), καὶ μὴ τασσέτω μήτε πόσου δεῖ πωλεῖν, μηδὲ καιρὸν (for selling) τασσέτω μηδὲ πρασσέτω μηθεὶς τοὺς πωλοῦντας τοῦ τόπου μηθέν·

Vocabulary

ἀγορανόμος, ὁ, clerk of the market (responsible for regulating the buying and selling of goods)

ἄδολος, -ον, genuine

πριάμαι, buy, purchase

στραθμὰ καὶ μέτρα, weights and measures

σύμφωνος, -ον, harmonious, in agreement

Lines 103–105

(Περὶ) ὕδατος· ἔχέτω δὲ ἐπιμέλειαν ὁ ἀγορανόμος καὶ περὶ τοῦ ὕδατος, ὅπως κατὰ τὸν τᾶς παναγύριος χρόνον μηθεὶς κακοποιῇ (the water) μήτε (κακοποιῇ) τὸ βήλημα μήτε τοὺς ὀχετοὺς μήτε ἂν τι ἄλλο κατασκευασθῇ ἐν τῷ ἱερῷ χάριν τοῦ ὕδατος, καὶ ὅπως, καθὼς ἂν μερισθῇ, ῥῇ τὸ ὕδωρ καὶ μηθεὶς ἀποκωλύει τοὺς χρωμένους.⁵⁶

Vocabulary

ἀποκωλύω, hinder, prevent

βήλημα, -ματος, τό, water control system

κακοποιέω, harm, here “to poison” and “damage”

ὀχετός, ὁ, water conduits/channel

ρῥέω, ¹aor. impv. 3rd pl. ῥευσάτωσαν: to flow, stream, waft

τᾶς παναγύριος > τῆς πανήγυρεως, s.v. πανήρυρις, -εως, ἥ, festal assembly in honor of the civic god (cf. *l.* 112)

Lines 106–111

(Περὶ) ἀλείμματος καὶ λουτροῦ· ὁ ἀγορανόμος ἐπιμέλειαν ἔχέτω, ὅπως οἱ θέλοντες βαλανεύειν⁵⁷ ἐν τῷ ἱερῷ μὴ πλεῖον⁵⁸ πράσσωντι τοὺς λουομένους δύο χαλκῶν καὶ παρέχωντι πῦρ καὶ μάκραν εὐκρατον καὶ τοῖς κατακλυζομένοις ὕδωρ εὐκρατον,⁵⁹ καὶ ὅπως ὁ ἐγδεξάμενος⁶⁰ τῶν ξύλων τὰν παροχὰν εἰς τὸ ἀλειπτήριον παρέχει ξύλα ξηρὰ (with which to heat the oil) καὶ ἱκανὰ τοῖς ἀλειφομένοις κατὰ³ ἡμέραν ἀπὸ τετάρτης ὥρας ἕως ἐβδόμας· δοῦλος δὲ μηθεὶς ἀλειφέσθω· οἱ δὲ ἱεροὶ ἐγδιδόντω τὰν παροχὰν τῶν ξύλων τῶν εἰς τὸ ἀλειπτήριον· ἂν δέ τις τῶν ἐγδεξαμένων (ξύλα) ἢ τῶν βαλανέων μὴ ποιῇ καθὼς γέγραπται, (if a slave) τὸν μὲν δοῦλον μαστιγούτω ὁ ἀγορανόμος, (if a freeman) τὸν δὲ ἐλεύθερον ζαμιούτω κατὰ³ ἕκαστον ἀδίκημα εἴκοσι δραχμαῖς, καὶ τὸ κρίμα ἔστω ἐπὶ⁶¹ τῶν ἱερῶν.

Vocabulary

ἀλείμα, -ματος, τό, anointing oil

ἀλειπτήριον, τό, anointing room (cf. *ll.* 110)

ἀλειφω, anoint with oil; be rubbed down with oil (cf. *l.* 109)

βαλανεύς, ὁ, bath attendant (responsible for heating the bathwater)

βαλανεύω, heat bathwater

εὐκρατος, temperate (water) (cf. *ll.* 108)

κατακλύζω, wash somebody down (in a bath)

λουτρόν, τό, bathwater

μάκρα, ἥ, bathtub

ξηρός, -ά, -όν, dry; paralyzed

χαλκός, bronze; anything made of metal; χαλκός, chalkos (copper coin; 8 chalkos = 1 obol)

Lines 112–194 omitted

1 ἄμ > ἀνά (before labials).

2 S.v. ἔχω (fut. act. inf.).

3 ἀπὸ παντὸς τοῦ δικαίου, “of all that is prescribed.”

4 Cf. *l.* 44.

5 Cf. *ll.* 38–39.

6 τάναντια > τὰ ἐναντία.

7 ζαμιούτω > ζημιούτω.

8 κλαρωσάτω > κληρωσάτω.

9 αὐτᾶς φυλᾶς > αὐτῆς φυλῆς.

10 Temple of Karneios: “Karneios” is the title of Apollo in the Peloponnesos (cf. *ll.* 34, 69). The title of the priestess, συνιέρεια τοῦ Καρνείου (*l.* 97) indicates that at the time of the domination of Sparta, these mysteries were united with the cult of Karneios and that the priestess of the mysteries was also the priestess of Apollo Karneios.

11 τᾶι...ἄμέραι > τῇι...ἄμέρηι.

12 S.v. πείθω.

13 S.v. ὅμνυμι.

14 I.e., the fifty-fifth year since the creation of the province of Achaia in 146 BCE. In this year, the oath was taken before the ceremonies, followed by an election, all in accordance with the reforms of Mnasistratos.

15 Mnasistratos.

16 τάμ > τήν.

17 εἰματισμου > ἰματισμου (cf. *ll.* 16, 24–25, 27).

- 18** σαμεῖα > σημεία.
- 19** εἵματίοις > ἱματίοις (cf. *ll.* 17–19).
- 20** πλείονος ἄξια, “worth more (than)” (cf. *ll.* 18–19, 38, 82).
- 21** τᾶι πομπᾶι > τῇι πομπῇι (cf. *ll.* 28, 33, 68).
- 22** ἐπί, “in the presence of.”
- 23** One priest and one priestess, subordinate only to the Hierophant, Mnasistratos (cf. *ll.* 96–97).
- 24** Gen. absol.
- 25** Δάματρος > Δήμητρος (cf. *l.* 31).
- 26** Ἑρμᾶι > Ἑρμῇι (cf. *l.* 69).
- 27** Μεγάλοι θεοί, “Great Gods,” namely Hagna, Demeter, and Kore (cf. *ll.* 34, 68–69, 91).
- 28** The mistress and her assistant presided at the banquet of the initiates.
- 29** σκανᾶν > σκηνῶν.
- 30** κατακριθῆι > κατακριθῇι > κατακριθῆ.
- 31** ἐγλεγόντω > ἐκλεγόντω (cf. *l.* 47).
- 32** δάμου > δήμου.
- 33** ἀνάνκαι > ἀνάγκηι > ἀνάγκη.

- 34** *Ll.* 48–63 omitted.
- 35** ἐγδόντω > ἐκδόντω (cf. *l.* 66).
- 36** εἶμεν > εἶναι (cf. *l.* 80).
- 37** *Ll.* 69^b–73 omitted.
- 38** τεχνιτᾶν > τεχνιτῶν.
- 39** S.v. ἀλίσκομαι.
- 40** S.v. κλέπτω.
- 41** σῶμα, i.e., “slave.”
- 42** Opt. εἰμί (cf. paradigm, table 9.13.3).
- 43** ἀμετέρας > ἡμετέρας.
- 44** πόλεος > πόλεως (cf. *l.* 99).
- 45** *L.* 84^a omitted.
- 46** Gen. of poss.
- 47** ποτί > πρόσ (“near”), cf. *ll.* 86–87, 91.
- 48** ζῆι > ζῆι > ζῆ.
- 49** τὸ τρίτον μέρος...τὰ δύο μέρη, “one third of a share ... two shares.”

- 50** Ll. 88^b–89 omitted.
- 51** τὰν ἀτέραν > τὴν ἑτέραν.
- 52** Ll. 93^b–95^a omitted.
- 53** S.v. ἀφαιρέω.
- 54** L. 98^b omitted.
- 55** δαμόσια > δημόσια.
- 56** Ll. 105^b–106^a omitted.
- 57** I.e., the βαλανεύς.
- 58** πλεῖον...δύο χαλκῶν.
- 59** Cf. PEnteuxeis 82 (221 BCE), which reads: “I had stepped out (of the baths) to soap myself, he being bath-attendant in the women’s rotunda and having brought in the jugs of hot water, emptied one over me and scalded my belly and my left thigh down to the knee, so that my life was in danger ” (Roger S. Bagnall and Peter Derow, *Greek Historical Documents: The Hellenistic Period* [Chico, CA: Scholars Press, 1981], 195–196).
- 60** ἐγδεξάμενος > ἐκδεξάμενος.
- 61** ἐπί, “at the discretion of.”

7.7. Circumcising the High Priestess of Demeter

(LSCG 154)

Provenance: Inscribed in the Asklepieion located on the island of Kos in the Dodecanese (cf. Fig. 2).

Date: ca. 270–260 BCE.

Text: R. Herzog, *Heilige Gesetze von Kos*, Abhandlungen der preussischen Akademie der Wissenschaften zu Berlin (Berlin, 1928), no. 8; LSCG 154.

The text here is the second part of an inscription that was carved in two columns (A and B) and three sections. The first section is a decree concerning the publication of these regulations (A 1–20). The second section records the regulations themselves. These concern the purification of the priestesses of the cult of Demeter of Olympia (A, ll. 21–35) and of the cult of Demeter of Isthmia (A, ll. 36–45). In the event that a priestess becomes ritually unclean, various purifications are prescribed, including the requirement that the priestess in question be circumcised (A, ll. 28, 43). The third section records a discussion of particular cultic issues (B, ll. 1–45, not included here).

The dialect of the inscription is Doric. In contrast to Attic and Ionic (H-dialects), the Doric dialect retained the proto-Greek long $\tilde{\alpha}$.¹ The 3rd declension gen. pl. ending is -ιος (e.g., πόλιος > πόλεως); κα is used in place of Attic ἄν. Note also the use of the *iota*-adscript throughout (e.g., αἷ > ἄ, ὅποῖαι > ὅποῖα, συμβᾶ > συμβᾶ > συμβῆ, cf. IV, 16).²

A Lines 21–27 (H Ιερεια) Δαμᾶτρος Ολυμπίας τᾶς Εμ πολι

Ἀγνεύεσθαι³ τᾶν⁴ ἱερειᾶν τῶνδε· μυσαρῶι μὴ συμμείγνυσθαι μηδενὶ μηδαμῶς μηδὲ παρ' ἥρῶνα ἔσθεν⁵ μηδὲ ἐπιβαίνειν ἐφ' ἥρῶιον μηδὲ ἐς⁶ οἰκίαν ἐσέρπεν⁷ ἐν αἷ⁸ κα γυνὰ τέκη⁹ ἢ ἐκτρῶι ἀμερᾶν¹⁰ τριῶν ἀφ' ἄς¹¹ κα ἀμέρας¹² τέκηι ἢ ἐκτρῶι, μηδὲ ἐς¹³ οἰκίαν ἐσέρπεν ἐν ὅποῖαι κα ἄνθρωπος ἀποθάνηι ἀμερᾶν τριῶν ἀφ' ἄς (day) κα ἀμέρας ὁ νεκρὸς ἐξενυχθῆι,¹⁴ μηδὲ τῶν θνασιδίων μηδενὸς ἄπτεσθαι, μηδὲ τῶν σφικκῶν μηδενὸς ἔσθεν·

Vocabulary

Ἀγνεύω (w. gen.), keep pure from; mid. keep oneself pure from

Δημήτηρ, -τερος/-τρος, ἡ (Dor. Δαμάτηρ): Demeter, goddess of grain and the harvest

εἰσέρπω, go into, enter

ἔκτροσις, -εως, ἡ, miscarriage (cf. l. 38)

ἥρων, -ονος, ὁ, meal dedicated to a hero,

ἥρῶν, τό, (uncontr. ἥρῶιον), grave or shrine of a hero (ἥρως)

θνασιδίων > θνησείδιον, carcass of an animal (cf. l. 41)

ἱέρεια, ἡ, priestess

κα, Dor. > Att. ἄν (cf. *Il.* 25, 29)

μηδαμῶς, by no means, not at all

Ὀλύμπιος, -α, -ον, Olympia (adj.)

σφιγκτός, -ή, -όν, strangled (cf. *l.* 41)

Lines 27–35

τούτων τῶν μυσαρῶν αἷ τί¹⁵ κα¹⁶ τᾷ ἱερείᾳ συμβᾶι¹⁷ ποιεῖν ὥστε παραμαρτεῖν ὅτι μέγ¹⁸ κα μυσαρὸν ἔσθῃ, (her) περιταμέσθω¹⁹ χοίρῳ θηλείᾳ καὶ ἀπὸ χρυσίου καὶ προσπερμείας καθαρᾶσθω καὶ περιανᾶσθω· αἱ δέ τί κα τῶν ἄλλων συμβᾶι, ἀπὸ χρυσίου (cup) προσπερμείας περιανᾶσθω καὶ καθαρὰ ἔστω. τὰ δὲ τέλεια ἅ κα ἀναλωθῇ ἐς τὰν τελετὰν τᾶς ἱερείας, ἀποδίδωτι ἅ πόλις ἅπαντα χωρὶς ἢ ἂ γέγραπται τὰν ἱέρειαν παρέχεν· ἅ δὲ ἱέρεια ξενίζει τὸν μόναρχον καὶ τὸς²⁰ ἱεροποιὸς καὶ κάρυκας²¹ τὰν δὲ ἐπὶ τᾷ τελετᾷ²² θυσίαν θύει ἅ ἱέρεια ἅ ἱερωσύνα ταῦτα ἔστω τριακάδος [– – –] πεντηκοστύος Πολλωνδᾶν· τὰν ἱέρειαν τελέζει ἅ πόλις.

Vocabulary

αἱ, Dor. for Att. εἰ (cf. *l.* 29)

ἀναλῶ / ἀναλίσκω, use up; spend, pay a fee; pass. be used, consumed

ἱεροποιός, ὁ, magistrate who oversees the temples and sacred rites

ἱερωσύνη, ἡ, priesthood

μόναρχος, ὁ, monarch, the chief magistrate of Kos

μυσαρός, -ά, -όν, foul, dirty; subst. polluted thing

παραμαρτάνω, 3. παρήμαρτον: transgress a law (cf. *Il.* 42)

πεντηκοστύς, -ύος, fifty, group of fifty

περιρραίνω, purify (cf. *Il.* 44–45)

προσπερμεία, ἡ, (ritual of) sprinkling with grain²³ (cf. *Il.* 30, 44–45)

τελετή, ἡ, initiation rite (into the mysteries)

τριακάς, -άδος, thirty, group of thirty

χοῖρος, ὁ, young pig; genital organs of a woman (*pudenda*)

Lines 36–45 (Ἡ ἱερεῖα) ΔΑμΑτρος τᾶς Εν Ισθμῶι

Ἀγνεύεσθαι δὲ τὰν ἱέρειαν τῶνδε· μυσαρῶι μὴ συμμείγνυσθαι μηδενὶ μηδὲ ἐπιβαίνειν ἐφ' ἡρῶιον μηδὲ ἐς οἰκίαν ἐσέρπεν ἐν ᾧ κα γυνὰ τέκῃ ἢ ἐκτρῶι ἀμερᾶν τριῶν ἀφ' ἧς κα ἀμέρας τέκῃ ἢ ἐκτρῶι, μηδὲ ἐς οἰκίαν ἐσέρπεν ἐν ὁποῖαι κα ἄνθρωπος ἀποθάνῃ ἀμερᾶν τριῶν ἀφ' ἧς κα ἀμέρας ὁ νεκρὸς ἐξενιχθῇ, μηδὲ τῶν θνασιδίων μηδενὸς ἅπτεσθαι, μηδὲ τῶν σφιγκτῶν μηδενὸς ἔσθῃ· τούτων τῶν μυσαρῶν αἷ τι κα τᾷ ἱερείᾳ συμβᾶι, ὥστε παραμαρτεῖν, αἱ μέγ κά τι τῶμ μυσαρῶν ἔσθῃ, περιταμέσθω χοίρῳ θηλείᾳ καὶ ἀπὸ χρυσίου (cup) προσπερμείας καθαρᾶσθω καὶ περιανᾶσθω· αἱ δέ τί κα τῶν ἄλλων τῶγ γεγραμμένων παραμάρτη, ἀπὸ

Vocabulary

Ἴσθμός, ὅ, Isthmos

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- 1 Smythe §30; Buck, §242ff.
- 2 Cf. IV, 16.
- 3 Imperative inf. here and below.
- 4 τάν > τήν (Dor. retention of proto-Greek long ᾱ) (cf. l. 37).
- 5 ἔσθεν Dor. inf. > Att. ἔσθην (s.v. ἔσθω, poet. form of ἐσθίω, cf. ll. 27, 42).
- 6 ἐς > εἰς.
- 7 Dor. inf. for Att. –εν, s.v. εἰσέρπω.
- 8 ᾱῖ > ῆῖ > ῆ (retention of proto-Greek long ᾱ).
- 9 S.v. τίκτω.
- 10 ἄμερᾱν > ἄμερῶν, Dor. 1st decl. gen. pl. –ᾱν > –ῶν.

11 ἄς > ῥς (cf. *l.* 39).

12 ἄμερας > ἄμερης.

13 ἐς > εἰς (cf. *l.* 31).

14 ἐξενίχθηι > ἐξενέχθηι, s.v. ἐκφέρω (cf. *l.* 40).

15 τί...τούτων τῶμ μυσαρῶν (cf. *l.* 42).

16 αῖ...κα (cf. *l.* 42).

17 συμβᾶι > συμβῆι + inf. (cf. *ll.* 30, 42).

18 Assim. (ν before κ becomes γ).

19 περιταμέσθω > περιτεμέσθω.

20 τός > ὅς.

21 κάρυκας > κήρυκας.

22 τᾶι τελετᾶι > τῇ τελετῇ.

23 Prior to the slaying of the animal, the priest and each of the participants would take a handful of oats from a reed basket (in which lay concealed the sacrificial knife) and raise their arms in the air. The priest would then recite a prayer, invocation, petition, and vow, and all who looked on would signify their “Amen” by hurling the grain at the animal (Dionysios of Halicarnassus, *Roman Antiquities*, 7.72.15). Thus, while only one person wielded the knife, this ritual of assent made the slaying a corporate act.

7.8. The Sacred Redemption (Manumission) of Slaves to Apollo in Delphi

(GDI II/2, 2171, 2170)

The redemption, or “manumission,” of slaves was one of the most important social and legal institutions of the Greco-Roman world. One of the mechanisms for formally freeing a slave was to dedicate the slave to a god. This method was notably practiced at Delphi, where the manumissions took place in the Temple of Pythian Apollo. Sacred manumission provided a safeguard to the liberty of manumitted slaves by giving the process a public forum and by investing the transaction with a sacred authority, since the slave, in effect, became consecrated by the process to Apollo himself.

The original document was written on papyrus or a wooden tablet. It was then deposited in the temple archives and copies were given to a citizen of Delphi or to a citizen from the slave’s hometown, his name being cited on the document. A copy of this document was engraved on the polygonal wall of the sanctuary. Delphic manumission contracts were inscribed to publicize the freed slave’s new legal status. In fact, more than one thousand Delphic manumission inscriptions have survived dating from 200 BCE to 74 CE. These inscriptions are engraved on the polygonal stones lining the road of a 90-meter retaining wall leading up to the Temple of Apollo.

The slave transacted his manumission through the god Apollo, who contracted the sale of the slave through the mediation of his priests. The money for the ransom was actually provided by the slave himself. Upon completion of the sale, the slave was deemed to be the property of Apollo, even though he was in fact a freedman. The fictive character of this sale is made explicit by the formula “just as the slave entrusts the god with the purchase price (καθὼς ἐπίστευσε ὁ δεῖνα τῷ θεῷ τὰν ὠνάν).”

Conditional Manumission

The granting of full manumission was often a two-stage process. Many slaves were permitted to purchase their freedom on the condition that they would remain under obligation to work for their original masters until the death of the master. In legal terms, this was termed a *paramone* (παραμονή) clause. Though the master retained the right to punish the slave, he could not sell the slave because the slave was legally no longer his property. In most cases, this *paramone* contract remained in effect until the death of the master.

Other conditions could also be connected with the *paramone* clause, such as responsibility for arranging the master’s funeral and annual commemorative rites. The premature release from this *paramone* clause was possible, either at the discretion of the master or by the payment of a second ransom, the amount of which was sometimes agreed upon in the original manumission contract. If this amount was not specified in the original contract, a second contract could be drawn up that superseded the previous agreement.

The Structure of Delphic Manumission Inscriptions: The Delphic manumission records are very formulaic and often include the following information:

- (1) The date, the name of the eponymous Archon of Delphi in the genitive case (ἄρχοντος τοῦ δεῖνος), and the month are specified, along with the names of town councilors in office at the time (βουλευόντων τοῦ δεῖνος, κ.τ.λ.). The name of the secretary or treasurer might also be added. If the slave's master was not from Delphi, the inscription is also dated according to the eponymous official of the master's hometown.
- (2) The text continues with the verb ἀπέδοτο ("to hand over"), followed by the name of the master (nom.) of the slave, a reference to Pythian Apollo (dat.) as recipient (τῷ Ἀπόλλωνι τῷ Πυθίῳ), and then an identification of the slave in terms of gender, age, name, and descriptor of background (γένος, race/sort/kind of slave). Male and female slaves are referred to as a σῶμα ἀνδρεῖον ("male body") and σῶμα γυναικεῖον ("female body") respectively.
- (3) Next follows the ransom price (τιμή) for manumitting the slave. The average price for manumitting a male slave (between the years 80 and 30 BCE) was about 4 silver minas (400 drachmae). Sometimes the additional phrase καθὼς ἐπίστευσε ὁ δεῖνα τὰν ὦνὰν τῷ θεῷ ("just as so-and-so entrusted contract for purchase to the god") is added.
- (4) Following the price is a statement confirming that the master had received the ransom in full and naming the slave and the god as his intermediary in the sale: καὶ τὰν τιμὰν ἀπέχει/ἔχει πᾶσαν ("and he has received the entire payment").
- (5) The guarantor(s) (βεβαιωτήρ, βεβαιωτῆρες) of the purchase is then named. The guarantor was liable for the freedom of the slave. If the master was not from Delphi, there were normally two guarantors; the first was a native of Delphi and the second was from the hometown of the master.
- (6) If the manumission is deferred (παραμένω), this condition is inserted at this point (*paramone* clause).
- (7) Next follows a statement of the legal obligation of the owner and guarantor to protect the slave against anyone attempting to take away his freedom: εἰ δέ τις (ἐφ)άπτοιτο τοῦ δεῖνος (slave) ἐπὶ καταδουλισμῷ ("if anyone should claim as his property So-and-so [slave] with a view to enslavement ..."). The master (κύριος), being present (παρευχών) at the time, should rescue (συλλάω) the slave, "on the grounds that he is free" (ὥς ἐλεύθερον ὄντα) and is "not deserving of punishment" (ἀζήμιος) and "not liable to further punishment and penalty" (ἀνυπόδικος δίκας καὶ ζαμίας).
- (8) Next may follow a statement concerning the slave's new legal status: ἐφ' ᾧτε (> ᾧτε > ὥστε) ἐλεύθερος εἶμεν (> εἶναι) ("on the condition that he be free").
- (9) Finally, various witnesses are listed, beginning with the priest(s) of Apollo, followed by private citizens.

Dialect: The dialect of these texts is Phokean of the NW group (cf. IG X/2, 255, §7.18). In contrast to Ionic and Attic (H-dialects), North West is an Â-dialect, which is to say, it has retained (like Doric) the proto-Greek long *ā* (e.g., *ā* > *ῃ*, *τᾱς* > *τῆς*, *τάν* > *τήν*, *αὐτάς* > *αὐτής*). The 3rd

declension gen. pl. ending is -ιος (e.g., πόλιος > πόλεως), and κα is used in place of Attic ἄν. Note also the use of *iota*-adscript (e.g., τᾷ οἰκίαι > τῇ οἰκία, cf. IV, 16).

(a) The Conditional Manumission of a Female Slave

(GDI II/2, 2171)

Provenance: Delphi (cf. Fig. 2).

Date: Second to first century BCE.¹

Lines 1–7

(Ἐπί) ἄρχοντος Φιλονίκου,² μηνὸς Θεοξενίου, βουλευόντων Πάτρωνος,³ Δάμωνος, Εὐκλείδα, Στράτωνος, ἀπέδοτο Φίλαγρος⁴ Ἀρχύτα τῷ Ἀπόλλωνι τῷ Πυθίῳ σῶμα γυναικεῖον ἃι⁵ ὄνομα Διόκλεια⁶ τὸ γένος⁷ οἰκογενές, τιμᾶς⁸ ἀργυρίου μνᾶν⁹ τριῶν, καὶ τὰν τιμὰν ἀπέχει πᾶσαν,¹⁰ βεβαιωτὴρ κατὰ τοὺς νόμους τᾶς πόλιος.¹¹ Βαβύλος.¹²

Vocabulary

ἀπέχω, receive; receive a payment

βεβαιωτὴρ, -ῆρος, ὁ, guarantor

βουλευόμαι, plan, resolve, decide; be a member of the City Council (βουλή)

γυναικεῖος, -α, -ον, of a woman, female

ἐφάπτω, mid. claim somebody (w. gen.) as one's property

Θεοξένιος, Theoxenios¹³

μνᾶ, ἡ, μνᾶς (gen.), μνῆν (acc.); pl. μναῖ, μνέων (gen. pl. > NW μνᾶν), mina (= 100 drachmae)

οἰκογενής, -ές, born in the house, homebred (slave)

Πύθιος, -α, -ον, Pythian (i.e., of Delphi), epithet of Apollo

τιμή, ἡ, price

Lines 7–11

παραμεινάτω δὲ Διόκλεια παρὰ¹⁴ Κλεοπάτραι¹⁵ τῇ μητρὶ Φιλάγρου ποιοῦσα τὸ ἐπιτασσόμενον πᾶν τὸ δυνατόν, ἐξουσίαν δὲ (Kleopatra) ἐχέτω ἐπιτιμοῦσα καὶ διδέουσα (commands) τρόπῳ ᾧ κα θέλῃ πλὰν¹⁶ μὴ πωλέουσα (her).

Vocabulary

ἐπιτάσσω, instruct/order somebody to do something

ἐπιτιμάω, warn, speak seriously; rebuke

παραμένω, remain (in a place); remain/stay (of slaves whose manumission was deferred)

Lines 11–16

ἐπεὶ ¹⁷ κά τι πάθοι¹⁸ Κλεοπάτρα, ἐλευθέρα ἔστω Διόκλεα καὶ ὑπαγέτω πᾶσι κα θέλῃ. εἰ δέ τις ἐφάπτοιο Διοκλέας ἐπὶ καταδουλισμῷ, κύριος ἔστω ὁ παρατυχῶν¹⁹ συλῆων (her) ὡς²⁰ ἐλευθέραν οὔσαν¹⁵ ἄζάμιος ὦν καὶ ἀνυπόδικος πάσας δίκας²¹ καὶ ζαμίας²² καὶ ὁ βεβαιωτὴρ βεβαιούτω.

Vocabulary

ἄζάμιος > ἄζήμιος, -ον, not deserving of punishment

ἀνυπόδικος, -ον, not liable to (w. gen.)

ἐφάπτω, mid. claim somebody (w. gen.) as one's property

καταδουλισμός, ὁ, enslavement

πᾶσι (Dor.) > πῆι > πῇ, anywhere

συλέω > συλάω, to rescue

ὑπάγω, bring under one's power, induce somebody to do something; bring before a court of law; go away, depart

Lines 11–23

εἰ δέ τι²³ γένοιτο ἐγ²⁴ Διοκλέας τέκνον ἐν τῷ τᾶς παραμονᾶς χρόνῳ, εἴ κα μὲν θέλῃ ἀποπνεῖξαι (it) Διόκλεα, ἐξουσίαν ἔχέτω, εἰ δὲ θέλοι τρέφειν, ἔστω τὸ τρεφόμενον ἐλεύθερον. εἴ κα μὴ αὐτὸ θέλῃ, πωλῆσαι δὲ τὸ γενηθέν²⁵ μὴ ἔχέτω ἐξουσίαν Διόκλεα μηδὲ ἄλλος μηθείς.²⁶ μάρτυροι²⁷ ὁ ἱερεὺς τοῦ Ἀπόλλωνος, Ἑμενίδας, Εὐάγγελος, Λαιάδας, Δάμων, Καλλίας.

Vocabulary

ἀποπνεῖξαι > ἀποπνίξαι, s.v. ἀπογνίγω, to choke, throttle

παραμονή, ἡ, the obligation (of a slave) to continue to serve (i.e., a deferment of manumission)

(b) The Manumission of a Young Man in Delphi

(GDI II/2, 2170)

Provenance: Delphi.

Date: Second to first century BCE.

Lines 1–6

(Ἐπὶ) ἄρχοντος Φιλονίκου,²⁸ μηνὸς Ἡρακλείου, βουλευόντων²⁹ Πάτρωνος, Δάμωνος, Στράτωνος, Εὐκλίδας, ἀπέδοντο Πάσων καὶ Διόδωρος³⁰ οἱ Ὀρέστα τῷ Ἀπόλλωνι τῷ Πυθίῳ (for) παιδάριον ᾧ ὄνομα Ἀλέξιππος³¹ ἐπὶ ἐλευθερίαι, τιμᾶς ἀργυρίου μνᾶν δύο, καὶ τὰν τιμὰν ἔχοντι³² πᾶσαν,³³ καθὼς ἐπίστευσε³⁴ Ἀλέξιππος τὰν ὠνὰν³⁵ τῷ θεῷ,⁵ ἐφ' ᾧτε³⁶ ἐλεύθερος

εἶμεν³⁷ καὶ ἀνέφαπτος ἀπὸ πάντων τὸν πάντα βίον. βεβαιωτὴρ κατὰ τοὺς νόμους· Καλλίας³⁸
Εὐκλίδας.

Vocabulary

ἀνέφαπτος, -ον, not to be claimed as a slave
ὠνή, ἡ, contract for purchase, price

Lines 6–11

εἰ δέ τις ἐφάπτοιο Ἀλεξίππου ἐπὶ καταδουλισμῷ, βέβαιον παρεχέτωσαν τῷ θεῷ τὰν ὠνὰν οἱ
τε ἀποδόμενοι καὶ ὁ βεβαιωτὴρ βεβαιούτω. ὁμοίως δὲ καὶ ὁ παρατυχὼν κύριος ἔστω συλέων
Ἀλέξιππον ὡς ἐλεύθερον ἀνυπόδικος ὦν καὶ ἄζάμιος πάσας δίκας καὶ ζαμίας.³⁹ μάρτυροι·¹⁰
Ἀμύντας, Πάτρων, Εὐκλίδας, Βαβύλος, [– –], Πρωτογένης.

Vocabulary

ἄζάμιος > ἄζήμιος, -ον, not deserving of punishment
ἀνυπόδικος, -ον, not liable to (w. gen.)
βέβαιος, -ον, steady, secure, reliable; subst. security, guarantee, βέβαιον παρέχειν τὴν ὠνήν,
confirm/guarantee the contract for purchase; superl. βεβαιότατος, most reliable; βεβαίως, with
certainty
Ἡράκλειος, Herakleios (month name, cf. table 9.19)
καταδουλισμός, ὁ, enslavement
συλέω > συλάω, to rescue

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1 The standard work on the dating of these inscriptions is that of Georges Daux, *Chronologie delphique* (Paris: E. de Boccard, 1943).

2 Philonikos.

3 Here follows the names (gen.) of the city councilors at the time of the manumission: Patron, Damon, Efkleidas, and Straton.

- 4 Philagros (name of the master), followed by ethnic (place of origin),
- 5 ᾧι > ῥι > ῖ (dat. of poss.).
- 6 Διόκλεια (fm.), name of the slave.
- 7 τὸ γένος, “kind/type.”
- 8 τιμᾶς > τιμῆς.
- 9 μνᾶν, NW > μνέων.
- 10 τιμᾶν...πᾶσαν.
- 11 τᾶς πόλιος > τῆς πόλεως.
- 12 Babulos.
- 13 The names of the Delphic months are as follows: (1) Ἀπελλαῖος, (2) Βουκάτιος, (3) Βοάθοος, (4) Ἡραῖος, (5) Δαιδαφόριος, (6) Ποιτρόπιος, (7) Ἀμάλιος, (8) Βύσιος, (9) Θεοξένιος, (10) Ἐνδυσποιτρόπιος, (11) Ἡράκλειος, (12) Ἰλαῖος.
- 14 παρὰ (w. dat.), “with,” “at the house of.”
- 15 Kleopatra.
- 16 πλάν, NW > πλήν.
- 17 κα, NW > Att. ᾶν.
- 18 S.v. πάσχω, i.e., when she dies.

- 19 S.v. παρατυγχάνω.
- 20 ὥς, “on the grounds that.”
- 21 πάσας δίκας > πάσης δίκης.
- 22 ζαμίας > ζημίας.
- 23 τι...τέκνον.
- 24 ἐγ > ἐν.
- 25 S.v. γίνομαι.
- 26 μηθείς > μηδείς.
- 27 μάρτυρος = μάρτυς.
- 28 Philonikos.
- 29 Here follow the names of city councilors.
- 30 Πάσων and Διόδωρος (names of the masters); οἱ Ὀρέστα, ethnic.
- 31 Alexippos (slave’s name) (cf. *ll.* 5–6).
- 32 ἔχοντι > ἔχουσι.
- 33 τιμᾶν...πᾶσαν.
- 34 Here “entrusted.”

35 ὠνάν > ὠνήν.

36 ὤιτε > ὤτε > ὤστε.

37 εἶμεν, NW > εἶναι.

38 Kallias (name of guarantor) + ethnic.

39 ζαμίας > ζημίας.

7.9. The Hellenistic Healing Testimonials of Epidauros

(LiDonnici A1–5, 8, B12, C21)

Provenance: Epidauros (Epidavros, see Fig. 2), located on the Saronic Gulf of the Peloponnese. This city was the site of the most renowned Asklepieion (healing center) of Asklepios, the god of healing.

Date: ca. 300–250 BCE.

Text: Lynn R. LiDonnici, *The Epidaurian Miracle Inscriptions: Text, Translation and Commentary* (Atlanta: Scholars Press, 1995), 84–93, A1–5, A18, B12, C21.

The gods of Greco-Roman antiquity were often associated with specific places. Asklepios was linked with healing shrines (Asklepieia), which were dedicated to him throughout the ancient world in places such as Pergamon, Athens, and Thelpoussa (Arkadia) and on the islands of Kos and Chios. The most famous of these healing shrines was the Asklepieion in Epidauros. The sick and injured from far and wide would make a pilgrimage to Epidauros to sleep, or “incubate,” in the sanctuary’s *abaton* (the innermost room of the temple), located near the Temple of Asklepios. During the night, the god Asklepios would communicate with the patient, either through a direct epiphany or indirectly through a dream or by an intermediary such as a snake or dog.

Archaeologists have discovered six columns inscribed with “healing testimonials” (*iamata*), dating to the early Hellenistic period. These testimonials attest to the intervention of Asklepios, who would cure people by performing various kinds of medical procedures (cf. Paus. *Graec. Descr.* 2.27.3). The healing testimonial inscriptions are quite concise and formulaic (though not every testimonial includes every element of the general structure): (1) they begin with a citation of the name of the suppliant, sometimes followed by his or her place of origin; (2) the testimonials then diagnose the medical condition (sometimes followed by a remark about the suppliant’s lack of faith, skepticism, or even mocking attitude); (3) next the testimonials tell of the act of divine healing of Asklepios in the *abaton*, which he performed either by appearing to the suppliant in a vision or dream and giving instructions or by acting directly; (4) the testimonials cite the demonstration of a successful cure; (5) finally, they sometimes narrate the thanksgiving and praise given by the suppliant to Asklepios and the offering or payment given in appreciation for the divine healing. These events are later recorded on a votive plaque. The votive plaques themselves were subsequently inscribed on stone columns as tokens of thanksgiving to the god.

Dialect: The dialect of the testimonials is Argolic, in the family of West Greek (see footnotes).¹ Note also the use of *iota*-adscript and the frequent use of infinitives (cf. IV, 16).

Related Texts: The healing testimonial of Marcus Julius Apellas (§7.21); the healings of Jesus as recorded in the Synoptic Gospels (cf. §1.12).²

ΙΑΜΑΤΑ ΤΟΥ ΑΠΟΛΛΩΝΟΣ⁴ ΚΑΙ ΤΟΥ ΑΣΚΛΑΠΙΟΥ

A1 (Lines 3–9)

Κλεῶ⁵ πένθ⁶ ἔτη ἐκύησε. Αὐτὰ πέντ⁷ ἔνιαυτοὺς ἤδη κυοῦσα ποῖ⁷ τὸν θεὸν (as) ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτῳ· ὥς δὲ τάχιστα⁸ ἐξῆλθε ἐξ αὐτοῦ⁹ καὶ ἐκ¹⁰ τοῦ ἱεροῦ¹¹ ἐγένετο, κόρον ἔτεκε, ὅς εὐθὺς γενόμενος αὐτὸς ἀπὸ τᾶς κράνας ἐλοῦτο¹² καὶ ἅμα τᾷ ματρὶ περιῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα¹³ ἐπεγράψατό· οὐ μέγεθος πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ⁶ ἔτη ὥς ἐκύησε ἐγ¹⁴ γαστρὶ Κλεῶ βάρος, ἔστε ἐγκατεκοιμάθη (her) καὶ μιν (the god) ἔθηκε ὑγιῆ.

Vocabulary

ἄβατον, τό, *abaton* (sleeping chamber of the sanctuary of Asklepios)

βάρος, -ους, τό, a weight, load, burden

ἐγκατακοιμάομαι (= ἐγκοιμάομαι), aor. pass. (dep.) ἐγκατεκοιμάθην, aor. fem. ptc. ἐγκατακοιμαθεῖσα: sleep in a *enkoimeteria* (sleeping hall) seeking prophetic dreams to obtain a cure from a disease, “to incubate”

ἔστε, until (cf. 2.14)

θαυμαστέος, -α, -ον, be wondered at

ἰκέτης, -ου, ὁ / ἰκέτις, -ιδος, ἡ, suppliant, one who comes seeking help or protection

κόρος, ὁ, boy; κόρα, ἡ, a girl; pl. pupils (of the eyes)

κράνας > κρήνης, s.v. κρήνη, ἡ, spring, fountain

κυέω, aor. inf. κυῆσαι: be pregnant; conceive a child

μιν, him, her, it, 3rd pers. pron. (acc. sg.) in Ep. and Ion.

περιέρπω, walk about

πίναξ, πίνακος, ὁ, flat wooden plaque (plastered or primed, then painted and inscribed)

ὕγις, -ές, healthy; τίθημι ὑγιή, make well

A2 (Lines 9–22)

Τριέτης φορά... Ἰθμονίκα¹⁵ Πελλανὶς ἀφίκετο εἰς τὸ ἱαρὸν ὑπὲρ γενεᾶς.¹⁶ ἐγκατακοιμαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖσθαι τὸν θεὸν κυῆσαι κόραν, τὸν δ' Ἀσκληπιὸν φάμεν¹⁷ ἔγκυον ἐσσεῖσθαι¹⁸ νιν,¹⁹ καὶ εἴ τι ἄλλο (else) αἰτοῖτο,²⁰ καὶ τοῦτο οἱ ἐπιτελεῖν, αὐτὰ δ' οὐθενὸς φάμεν²¹ ἔτι ποιδεῖσθαι. ἔγκυος δὲ γενομένα ἐγ γαστρὶ ἐφόρει τρία ἔτη, ἔστε παρέβαλε ποῖ τὸν θεὸν ἰκέτις²² ὑπὲρ τοῦ τόκου· ἐγκατακοιμαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει ἐπερωτῆν²³ νιν τὸν θεόν, εἰ οὐ γένοιτο αὐτᾷ²⁴ πάντα ὅσσα²⁵ αἰτήσαιτο καὶ ἔγκυος εἶη²⁶ ὑπὲρ δὲ τόκου ποιθέμεν²⁷ νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,²⁸ εἴ τινος καὶ ἄλλου δέοιτο, λέγειν, ὥς²⁹ ποιησοῦντος καὶ τοῦτο. ἐπεὶ δὲ νῦν ὑπὲρ τούτου παρείη³⁰ ποτ³¹ αὐτὸν ἰκέτις, καὶ τοῦτό οἱ φάμεν

ἐπιτελεῖν. μετὰ δὲ τοῦτο σπουδαῖ³² ἐκ τοῦ ἀβάτου ἐξελοῦσα, ὡς ἔξω τοῦ ἱεροῦ ἦς,³³ ἔτεκε κόραν.

Vocabulary

αἰτέω/έομαι, ask, beg; make a request

ἕστε, until

μιν, him, her, it, 3rd pers. pron. (acc. sg.) in Ep. and Ion.

νιν (encl.), Dor. acc. of 3rd pers. for αὐτός, αὐτήν

οὗ (encl. οὐ), him, her (acc.); οἷ (dat., encl. οἶ)

παραβάλλω, throw to (esp. of fodder to animals); venture to (do something)

ποιδέομαι > προσδέομαι (cf. ποί, Dor. > πρός), be in need of something in addition

πυνθάνομαι (older form πεύθομαι), 3. ἐπυθόμην, ²aor. mid. ptc. πυθόμενος: learn something from somebody (gen.), inquire concerning something; subst. a question

σπουδή, ἡ, diligence, concern, attention; haste, hurry; **ἐν σπουδῇ**, in concern

τόκος, ὁ, birth; offspring; interest (on money owed)

τριέτης, -ες, lasting three years

φορά, ἡ, pregnancy

A3 (Lines 22–33)

Ἄνῆρ τοὺς τᾶς³⁴ ξηρὸς δακτύλους ἀκρατεῖς³⁵ ἔχων πλὰν³⁶ ἐνὸς ἀφίκετο ποὶ τὸν θεὸν ἰκέτας· θεωρῶν δὲ τοὺς ἐν τῷ ἱερῷ³⁷ πίνακας (was) ἀπίσται τοῖς ἰάμασιν καὶ ὑποδιέσυρε τὰ ἐπιγράμματα. ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει ὑπὸ τῷ ναῷ ἀστραγαλίζοντος³⁸ αὐτοῦ καὶ μέλλοντος βάλλειν τῷ ἀστραγάλῳ,³⁹ ἐπιφανέντα τὸν θεὸν ἐφאלέσθαι ἐπὶ τὰν χῆρα⁴⁰ καὶ ἐκτεῖναί οὐ τοὺς δακτύλους· ὡς δ' ἀποβαίη,⁴¹ δοκεῖν συγκάμψας τὰν χῆρα κα^θ ἕνα⁴² ἐκτείνειν τῶν δακτύλων· ἐπεὶ δὲ πάντας (fingers) ἐξευθύναί, ἐπερωτῆν νιν τὸν θεόν, εἰ ἔτι ἀπιστησοῖ τοῖς ἐπιγράμμασι τοῖς ἐπὶ τῷ⁴³ πινάκων τῶν κατὰ⁴⁴ τὸ ἱερόν, αὐτὸς δ' οὐ φάμεν.⁴⁵ Ὅτι τοίνυν ἔμπροσθεν ἀπίστεις αὐτοῖς οὐκ ἐοῦσιν⁴⁶ ἀπίστοις, τὸ λοιπὸν ἔστω τοι,⁴⁷ φάμεν, Ἀπιστος ὄνομα. ἀμέρας δὲ γενομένης⁴⁸ ὕγιῆς ἐξῆλθε.

Vocabulary

ἀκρατής, -ές, powerless

ἀπιστέω, disbelieve

ἀποβαίνω, alight, move off

ἀστραγαλίζω, play with knucklebones (ἀστράγαλοι) as dice⁴⁹

ἀστράγαλος, knucklebone

ἐξευθύνω, straighten

ἐπίγραμμα, -ματος, τό, inscription

ἐφάλλομαι, ἐφηλόμην: to leap/spring upon

ἴαμα, -ματος, τό, healing, cure

νιν (encl.), Dor. acc. of 3rd pers. for αὐτός, αὐτή

οὔ (encl. οὐ), him, her (acc.); οἷ (dat., encl. οἶ)

ξηρός, -ά, -όν, dry; paralyzed

οὔ (encl. οὐ), him, her (acc.)

πλῆν, nevertheless; but only, except

συγκάμπω, to bend

τοῖνον, indeed, then; therefore; δὴ τοῖνον, “I suggest/submit (that)”

ὑποδιασύρω, sneer, disparage

A4 (Lines 33–41)

Ἀμβροσία⁵⁰ ἐξ⁵¹ Ἀθανᾶν⁵² ἀτερόπιλλος. αὐτὰ ἱκέτις ἦλθε ποῖ τὸν θεόν· περιέρπουσα δὲ κατὰ τὸ ἱαρὸν τῶν ἰαμάτων τινὰ διεγέλα ὥς (being) ἀπίθانا καὶ ἀδύνατα ἐόντα,⁵³ χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθε ἐνύπνιον ἰδόντας μόνον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς⁵⁴ εἰπεῖν, ὅτι ὑγιῇ μὲν νιν ποιησοῖ, μισθὸν⁵⁵ μάντοι⁵⁶ νιν δέοι⁵⁷ ἀναθέμεν⁵⁸ εἰς τὸ ἱαρὸν ὕν ἀργύρεον⁵⁹ ὑπόμνημα⁶⁰ τᾶς ἀμαθίας. εἶπαντα δὲ ταῦτα ἀνσχίσαι οὐ τὸν ὀπιλλον⁶¹ τὸν νοσοῦντα καὶ φάρμακόν τι ἐγγέαι· ἀμέρας δὲ γενομένης⁶² ὑγιῆς ἐξῆλθε.

Vocabulary

ἀδύνατος, -ον, impossible; weak, crippled

ἀμαθία, ἡ, stupidity

ἀνασχίζω, aor. inf. ἀν(α)σχίσαι, open up, cut open

ἀπίθανος, -ον, incredible, unbelievable

ἀτερόπιλλος, -ον, Dor. > ἑτερόφθαλμος, one-eyed (i.e., blind in one eye)

διαγελάω, ridicule something/somebody

ἐγγέω, pour in/over

ἐγκαθεύδω, sleep in temple in order to seek prophetic dreams and obtain a cure from a disease, i.e., “incubate”

ἐνύπνιον, τό, a dream

μῆντοι, Dor. μάντοι, yet, nevertheless

νοσέω, be ill, sick

ὑπόμνημα, -ματος, τό, reminder; memorandum

ῥις, ῥός, ὁ/ἡ, pig (known for their reputed stupidity)

A5 (Lines 41–48)

Παῖς ἄφωνος. οὗτος ἀφίκετο εἰς τὸ ἱαρὸν ὑπὲρ φωνᾶς·⁶³ ὥς δὲ προεθύσατο καὶ ἐποίησε τὰ νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν ἐκέλετο (him), ποῖ τὸν⁶⁴ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσθαι⁶⁵ ἐντὸς ἐνιαυτοῦ,⁶⁶ τυχόντα ἐφ’ ᾧ πάρεστι, ἀποθυσεῖν τὰ ἴατρα.⁶⁷ ὁ δὲ παῖς ἐξαπίνας·⁶⁸ Ὑποδέκομαι, ἔφα·⁶⁹ ὁ δὲ πατὴρ ἐκπλαγεὶς πάλιν ἐκέλετο αὐτὸν εἰπεῖν· ὁ δὲ ἔλεγε πάλιν· καὶ ἐκ τούτου ὑγιῆς ἐγένετο.

Vocabulary

ἄποθύω, offer up a votive sacrifice

ἄφωνος, -ον, voiceless, mute

ἱάτρα, τᾶ, thank offering for a cure

κέλομαι, command, bid

ποτιβλέψας > προσβλέψας, s.v. προσβλέπω, look at

προθύω, sacrifice on somebody's behalf; perform an opening sacrifice

πυρφορέω, carry a sacrificial fire; subst. ptc., somebody appointed to bear the fire for Asklepios

ὑποδέχομαι, entertain as a guest, provide hospitality for; to promise

A18 (Lines 120–122)

Ἀλκέτας⁷⁰ Ἀλικός. οὗτος τυφλὸς ἐὼν⁷¹ ἐνύπνιον εἶδε· ἐδόκει οἱ ὁ θεὸς ποτελθῶν⁷² τοῖς δακτύλοις διάλεγειν τὰ ὄμματα καὶ (the man) ἰδεῖν τὰ δένδρη⁷³ πρᾶτον⁷⁴ τὰ ἐν τῷ ἱαρῷ.⁷⁵ ἄμέρας δὲ γενομένος⁷⁶ ὑγιῆς ἐξῆλθε.

Vocabulary

ἐνύπνιον, τό, a dream

B12 (Lines 63–68)

Ἀντικράτης⁷⁷ Κνίδιος ὀφθαλμούς. οὗτος ἔν τινι μάχαι⁷⁸ ὑπὸ δόρατος πλαγεῖς⁷⁹ δι' ἀμφοτέρων τῶν ὀφθαλμῶν τυφλὸς ἐγένετο καὶ τὰν λόγχαν παροῦσαν ἐν τῷ προσώπῳ περιέφερε· ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οὐ τὸν θεὸν ἐξελκύσαντα τὸ βέλος εἰς τὰ βλέφαρα τὰς καλουμένας⁸⁰ κόρας πάλιν ἐναρμόξαι· ἄμέρας δὲ γενομένος ὑγιῆς ἐξῆλθε.

Vocabulary

βέλος, -εος, τό, missile (esp. arrow, dart)

βλέφαρα, τᾶ, eyelids

δόρυ, -ατος, τό, spear

ἐναρμόζω, fit back into (εἰς)

ἐξέλκω, ¹aor. ptc. ἐξελκύσας: pull out

λόγχη, ῆ, spearhead

περιφέρω, carry around

C21 (Lines 123–129)

Δαμοσθένης⁸¹ [from (ethnic)], ἀκρατῆς τῶν σκελέων. οὗτος ἀφίκετο εἰς τὸ ἱαρὸν ἐπὶ κλίνας⁸² καὶ ἐπὶ βακτηρίας ἀπερειδόμενος περιπορεύετο· ἐγκοιμαθεὶς δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ποιτάξαι⁸³ τετράμηνον ἐν τῷ ἱαρῷ παραμένειν, ὅτι ἐν τῷ χρόνῳ τούτῳ ὑγιῆς ἐσσοῖτο.⁸⁴ μετὰ τοῦτο ἐντος τετραμήνου ἐν ταῖς τελευταίαις ἡμέραις εἰσελθὼν εἰς τὸ ἄβατον μετὰ δύο

βακτηριᾶν ὕγιῆς ἐξῆλθε.

Vocabulary

ὑποστηρίζω, to support

βακτηρία, ῆ, staff, cane

ἔγκυος, -ον, pregnant

παρὰμείνω, remain (in a place); remain/stay (of slaves whose manumission was deferred)

περιπατέω, walk about

τελευταίος, -α, -ον, last (esp. of time)

τετράμηνος, -ον, for four months

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1 Cf. Buck 154–155, 162–64 (§§223–225, 249–251).

2 On similarities in structure see Martin Debelius, *From Tradition to Gospel* (London: I. Nicholson and Watson, 1934), 164–172.

3 Literally “God. Good Luck.”

4 Epidauros was also the site of the hilltop sanctuary of the god Apollo Maleatas. In point of fact, only Asklepios accomplished the works of healing, but according to myth, Apollo was his father.

5 Kleo.

- 6 πένθ^θ > πέντε.
- 7 ποί, Dor. > πρός, cf. 2.15, 4.34, 5.44 (Buck §135.6).
- 8 τάχιστα (superl. of ταχύς), “as soon as.”
- 9 I.e., the *abaton*.
- 10 “Outside.”
- 11 ἱαρόν > ἱερόν (cf. 2.10, 21, 4.35, 39, 5.42, 8.124).
- 12 Contr. impf. mid. forms of λούω such as ἐλοῦμην and ἐλοῦτο belong to λόω.
- 13 ἄνθεμα > ἀνάθεμα.
- 14 Assim.: ν before γ becomes γ.
- 15 Ithomika of Pellene.
- 16 “For a family.”
- 17 φάμεν, inf. > φάναι, s.v. φημί (cf. 2.20, 3.31–32).
- 18 ἐσσεῖσθαι, Dor. fut. inf. of εἰμί.
- 19 Subj. of inf. (ἐσσεῖσθαί).
- 20 Opt. cf. table 9.3.3.
- 21 φάμεν, inf. > φάναι (s.v. φημί).

- 22** Acc. of spec. (“as”).
- 23** ἔπερωτῆν > ἔπερωτᾶν (cf. 3.39).
- 24** αὐτᾶι > αὐτῆι > αὐτῇ.
- 25** ὅσσοι > ὅσοι.
- 26** Cf. opt. of εἰμί, cf. table 9.13.3.
- 27** ποιθέμεν Dor. > ²aor. inf. προσθεῖναι (s.v. προστίθηναι) (Buck §154.3).
- 28** Gen. absol.
- 29** ὥς + ptc. in gen. here expresses purpose or intention.
- 30** Cf. εἴη in 2.17.
- 31** ποτὶ > ποτί > πρός.
- 32** σπουδαῖ > σπουδῆι > σπουδῇ.
- 33** ῆς (Dor.) > 3rd sg. impf. of εἰμί.
- 34** ταῖς > τῇς.
- 35** ἀκρατεῖς is in 2nd pred. pos. (cf. IV, 19).
- 36** πλάν > πλήν.
- 37** ἱαρῶι > ἱερῶι > ἱερῷ.

38 Gen. absol.

39 Instr. dat.

40 τὰν χῆρα > τὴν χεῖρα (acc.) (cf. 3.28).

41 3rd sg. opt.

42 καθ' ἓνα, distributive κατά, “one by one.”

43 Assim.: ν before μ becomes μ (τῷμ πινάκων, 3.30).

44 “Around.”

45 φάμεν inf. (poet.) > φάναι, s.v. φημί.

46 ἐοῦσιν, Dor. > οὔσιν; here concessive adv. ptc. (“although”).

47 τοι > σοι (dat. of poss.).

48 Gen. absol.

49 Dice were typically used for divination at oracular shrines.

50 Ambrosia (fm. proper name).

51 Prep. ἐκ freq. used with the names of women to indicate their hometown.

52 Ἀθανᾶν, Dor. 1st decl. gen. pl. > Ἀθηνῶν.

53 ἐόντα, Dor. > ὄντα.

- 54** S.v. ἐφίστημι.
- 55** μισθὸν νιν, assim. (ν before μ becomes μ).
- 56** μάντοι, Dor. > μέντοι.
- 57** S.v. δεῖ, opt. δέοι.
- 58** ἀναθέμεν, Dor. > ²aor. inf. ἀναθεῖναι (s.v. ἀνατίθημι).
- 59** ἀργύρεον > ἀργύριον.
- 60** ὑπόμναμα > ὑπόμνημα, acc. of spec. (“as”).
- 61** ὀπιλλον = ὀφθαλμόν.
- 62** Gen. absol.
- 63** φωνᾶς > φωνῆς.
- 64** Assim. (ν before π, β, φ, ψ, becomes μ), cf. τὸν πατέρα, 5.44.
- 65** ὑποδέκεσθαι > ὑποδέχεσθαι + inf. (ἀποθυσσεῖν).
- 66** Gen. of time.
- 67** Acc. of spec. (“as”).
- 68** ἐξαπίνας, Dor. > ἐξάφνης.
- 69** ἔφα > ἔφη.

- 70** Alketas of Halieis.
- 71** ἐών, Dor. > ὦν.
- 72** ποτελθών > προσελθών.
- 73** δένδρεον, τό, older form of δένδρον.
- 74** πρᾶτον > πρῶτον.
- 75** τὰ δένδρη...τὰ ἐν τῷ ἱερῷ (> ἱερῷ), 2nd attrib. pos. (cf. IV, 4.2).
- 76** Gen. absol.
- 77** Antikrates of Knidos.
- 78** μάχαι > μάχη > μάχη.
- 79** πλαγείς > πληγείς.
- 80** καλουμένας, “so-called,” used by medical writers to introduce a new medical term such as “girls.” According to LSJ, the pupils of the eyes were termed “girls” because a little image appears in them.
- 81** Damosthenes.
- 82** κλίνας > κλίνης.
- 83** ποιτάξαι > προστάξαι.
- 84** ἔσσοῖτο > εἶη, 3rd sg. opt. (cf. table 9.13.3).

7.10. The Delphic Oracle Commands the Importation of Maenads

(IMagn-Mai 215)

Provenance: Magnesia on the Meander, Karia (cf. Fig. 2); inscribed on a stele, which was originally attached to a supporting base (βωμόζ).

Date: This inscription is a Roman copy (ca. 150 CE) of a (now lost) Hellenistic inscription, which quoted a Delphic oracle in twelve dactylic hexameters.¹ The events recounted in the text occurred in the mid-third century BCE.

Text: IMagn-Mai 215; H.W. Parke and D. E. Wormell, *The Delphic Oracle*, vol. 2: *The Oracular Responses* (Oxford: Basil Blackwell, 1956), 137–138; Albert Henrichs, “Greek Maenadism from Olympias to Messalina,” *HSCP* 82 (1978), 121–160.

The inscription in this section tells of how the Magnesians consulted the Delphic oracle on the occasion of a miracle: a plane tree was struck by lightning, and a cloven tree had grown up in its place, in the midst of which appeared an image of the god Dionysos!²

The Magnesians sent messengers to the Delphic oracle to inquire about the meaning of this miracle. The oracle explained that Dionysos was displeased with them for not having built him a sanctuary when they founded the city. To avoid future punishment, the Magnesians were directed to build a temple for Dionysos and to import three maenads from Thebes, who would bring the “maenadic rites” (τὰ ὄργια) and establish three Dionysian associations (θίασοι).³ The Magnesians did as they were instructed and imported the maenads and charged them to establish and oversee three Dionysian associations. The membership of these associations consisted of both men and women. This inscription is of particular interest because it demonstrates the interrelation between the civic administration, maenads (which Euripides’ *Bacchae* would suggest were beyond the control of the city), and mixed private Dionysian associations.

Dialect: Ionic (see footnotes).

Dactylic Hexameter: Greek epigrams are of the “stichic” type of verse, which is to say, the lines of verse are short, of uniform length, and repeat themselves in a regular fashion (e.g., repeating hexameters). Each line consists of an orderly sequence of syllables, with each syllable counting long or short for the purpose of meter. By definition a dactylic hexameter is made up of six metra. A metron is the basic unit of a line of verse, with each metron consisting of two “feet.” The first five metra may be either dactyl (a metron consisting of a long–short–short pattern, – ˘ ˘) or spondee (a metron consisting of a long–long pattern, – –), though a spondee is rare in the third and fifth metra. The sixth metron is a spondee, or in the case of a final anceps (i.e., a doubtful syllable whose quantity can be either long or short), a trochee (a metron consisting of a long–short pattern) is permitted. There must be a caesura (i.e., a break between two words in the middle of a metron), indicated by | either after the first or second syllable of the third metron or after the first syllable of the fourth metron.⁴

1	2	3	4	5	6	(feet)
- √ √	- √ √	- √ √	- √ √	- √ √ -	x	
or	or	or	or	or		
--	--	(- -)	- -	(--)		

Related Texts: Dionysian associations, IG II² 1368 (§7.4), IMilet VI, 22 (§7.14), IG IX/1² 670 (§7.15), MAMA VI, 239 (§7.20).

Lines 1–11

Ἄγαθῇ τύχῃ. ἐπὶ πρυτάνεως⁵ Ἀκροδήμου⁶ τοῦ Διοτείου ὁ δῆμος ὁ Μαγνήτων ἐπερωτᾷ τὸν θεὸν⁷ περὶ τοῦ σημείου τοῦ γεγονότος (namely) ὅτι πλατάνου κατὰ⁸ τὴν πόλιν κλασθείσης⁹ ὑπὸ ἀνέμου εὐρέθη ἐν αὐτῇ¹⁰ ἀφείδρυμα Διονύσου. τί αὐτῷ σημαίνει ἢ τί ἂν ποιήσας ἀδεως¹¹ διατελοίη·¹² δὲ ὃν θεοπρόποι ἐπέμφθησαν¹³ ἰς Δελφοὺς Ἑρμῶναξ¹⁴ Ἐπικράτους, Ἀρίσταρχος¹⁵ Διοδώρου.

Vocabulary

ἀφείδρυμα > ἀφίδρυμα, something that is set up, a statue

Διόνυσος, ὁ, god Dionysos

θεοπρόπος, ὁ, public messenger sent to inquire of an oracle

Μάγνης, -ητος, ὁ, Magnesian, citizen of Magnesia on the Meander (cf. *Il.* 14, 39)

πλάτανος, ἡ, plane tree (*Platanus orientalis*)

πρύτανις, -εως, ὁ, member of the tribe presiding in the Council or Assembly; pl. πρυτάνεις, οἱ, *prytaneis*, one of the ten (or twelve) rotating executive committees of the Council and Assembly¹⁶

The Delphic Oracle (Lines 12–30)

Θεὸς ἔχρησεν·

Μαιάνδροιο λαχόντες¹⁷ ἐφ' ὕδασιν¹⁸

ἱερὸν ἄστυ, Μάγνητες κτεάνοις¹⁹

ἐπαμύντορες ἡμετέροισιν, ¹⁵

ἥλθετε πευσόμενοι²⁰ στομάτων²¹ ἄπ' ἐ-

μεῖο, ²² τίς (means) ὑμεῖν²³ μῦθος, ²⁴ ἐπεὶ Βάκ-
χος θάμνω ἔνι κείμενος ὦφθη.

Vocabulary

ἄστυ, -εως, τό, pl. ἄστη, city, town

Βάκχος, ὁ, Bacchus (an alternate name for the god Dionysos)

γενεά, -ᾶς, ἡ (Ion. γενεή, -ῆς), race, offspring

Δελφοί, -ῶν, οἱ, Delphi
 ἐπαμύντωρ, -ορος, ὁ, defender
 ἐκφάνω, 6. ἐξεφάνην: bring light, reveal; pass. show oneself
 ἐσθός, -ή, -όν, good, morally good, faithful
 θάμνος, ὁ, bush, shrub
 Θῆβαι, αἱ, Thebes (var. Θήβη) in Boeotia
 κτήμα, -ματος, τό, anything gotten; pl. possessions
 λαγχάνω, ²aor. ἔλαχον, subj. λάχην: receive (an inheritance); obtain something (e.g., an office) by lot; be chosen by lot
 Μαιάνδροιο, gen. sg. (Ionic) > Μαιανδρούου, s.v. Μαίανδρος, ὁ, Meander river
 μῦθος, ὁ, story, narrative
 ὅφρα, in order that
 πέδον, τό, plain

ἐξεφάνη δὲ ἔτι κοῦρος,²⁵ ἐπεὶ πολλί-
 αιθρα τιθέντες, νηοὺς²⁶ οὐκ ὤκισ- 20
 σα²⁷ ἐϋτμήτους²⁷ Διονύσῳ. ἀλλὰ
 καὶ ὥς,²⁸ ὧ δῆμε μέγασθενες, ἵδρυε
 νηοὺς θυρσοχαροῦς· ἱερῇα²⁹ τίθει³⁰
 δὲ εὐ ἄρτιον ἄγνόν. ἐλθέτε δὲ
 ἐς³¹ Θήβης ἱερὸν πέδον, ὅφρα λάβετε 25
 Μαινάδας, αἱ (are) γενεῆς Εἰνοῦς ἅπο Κα-
 δμηίδης, αἱ δ' ὑμεῖν³² δώσουσι καὶ
 ὄργια καὶ νόμιμα ἐσθλὰ, καὶ θιά-
 σους Βάκχοιο³³ καθειδρύσουσιν³⁴
 ἐν ἄστει. 30

Vocabulary

ἄρτιος, -α, -ον, suitable, suited
 Εἰνοῦς > Ἰνώος, s.v. Ἰνώ, Ἰνώος (gen.) (contr. Εἰνοῦς), Ino, Queen of Thebes, who was worshipped as a goddess following her death and transfiguration; she was one of the nurses of the infant Dionysos³⁵
 εὔτμητος (Ep. ἐϋτμητος), -ον, well-built, well-hewn
 θίασος, ὁ, private religious association
 θυρσοχαρής, -ές, delighting in the *thyrsos*³⁶
 ἱδρύω, 2. ἱδρύσομαι, 3. ἵδρυσα/ἱδρυσάμην, 5. ἵδρυμαι: found, dedicate; mid. establish (a temple); dedicate; set up something (e.g., altar, statue)
 Καδμηίη < Καδμεΐη, s.v. Καδμεΐος, -η, -ον, Kadmean, of Kadmos (Κάδμος, the legendary founder of Thebes)
 μαινάς, -άδος, ἡ, maenad, female bacchante³⁷

μεγάσθενης > μεγαλοσθενής, -ές, of great strength

ῥογια, -ίων, τά, secret religious rites, religious mysteries

πτολίαιθρα > πτολίεθρα, s.v. πτολίεθρον, τό (Ep.), lengthened form of πόλις

Postscript (Lines 31–41)

Κατὰ τὸν χρησμὸν διὰ τῶν θεοπρόπων ἐδόθησαν ἐκ Θηβῶν Μαινάδες τρεῖς, Κοσκῶ, Βαυβῶ, Θετταλή·³⁸ καὶ ἡ μὲν Κοσκῶ συνήγαγεν θίασον τὸν Πλατανιστηνῶν, ἡ δὲ Βαυβῶ (συνήγαγεν τὸν θίασον) πρὸ πόλεως, ἡ δὲ Θετταλή (συνήγαγεν) τὸν (θίασον) τῶν Καταιβατῶν· θανοῦσαι³⁹ δὲ αὗται ἐτάφησαν⁴⁰ ὑπὸ Μαγνήτων, καὶ ἡ μὲν Κοσκῶ⁴⁰ κεῖται ἐν Κοσκωβούνῳ, ἡ δὲ βαυβῶ ἐν Ταβάρνῃ,⁴¹ ἡ δὲ Θετταλή πρὸς⁴² τῷ θεάτρῳ.

Altar

Θεῶ Διονυσῶ ’Απολλώνιος Μοκόλλης⁴³ ἀρχαῖος μύστης⁴⁴ ἀρχαῖον χρησμὸν ἐπὶ στήλης ἀναγράψας σὺν τῷ βωμῷ ἀνέθηκεν (this).

Vocabulary

μύστης, ὁ / μύστις, ἡ, initiate

πλατανίστηνος, ἡ, earlier name for a “plane tree” (πλάτανος)

Καταιβάται, οἱ, *Kataibatai*, name of a *thiasos* dedicated to Dionysos⁴⁵

Κοσκώβουνος, Hill of Kosko

1 For other examples of dactylic hexameters see the metrical epigram of Bishop Aberkios (§7.11) and “the Klarian Oracle on Pagan Monotheism” (§7.23).

2 Cf. the epiphany of Artemis and a Delphis oracle in *IMagnMai* 16, ll. 24ff.

3 See Albert Henrichs’s discussion and defense of the historical reliability of this oracle (“Greek Maenadism from Olympos to Messalina,” 126–130).

4 *x* represents an anceps (a doubtful syllable whose quantity can be either long or short), – represents a long syllable, and ˘ represents a short syllable. For a summary of the rules for the determination of vowel quantity see Ezekiel the Tragedian (§6.6, n. 184). For a detailed explanation of the rules of Greek prosody see M. L. West, *Introduction to Greek Metre* (Oxford: Clarendon Press, 1987); Paul Maas, *Greek Metre*, trans. Hugh Lloyd-Jones (Oxford: Clarendon, 1962); D. S. Raven, *Greek Metre: An Introduction* (London: Faber and Faber, 1962).

5 On dating by means of prytany see note 19

- 6 Akrodemios, son of Dioteimos.
- 7 I.e., Pythian Apollo of Delphi.
- 8 κατά (w. acc.), “opposite.”
- 9 Gen. absol. (s.v. κλάω.)
- 10 I.e., in the city.
- 11 ἄδέως > ἡδέως, s.v. ἡδύς.
- 12 διατελοῖη > διατέλῃ, cf. table 9.1.3(a).
- 13 S.v. πέμπω.
- 14 Hermonax, son of Epikrates.
- 15 Aristarchos, son of Diodoros.
- 16 The term ὁ πρύτανις specifies one member of a tribe presiding in the Council. The corresponding plural term, οἱ πρυτάνεις, specifies one of the ten (later twelve) rotating executive committees of the Council. In Athens, there were as many executive committees as there were “tribes,” with each executive committee consisting of fifty councilors selected from the same tribe. The civil year was divided into a corresponding number of equal periods, with each period being known as one “prytany” (πρυτανεία) or “presidency period.” Each *prytaneis* took a turn as the governing committee, serving in rotation for the period of one prytany. The days within each prytany (πρυτανεία) were numbered in succession using ordinal numbers (first day, second day, third day, etc.). Before each meeting of the Council, the president of the *prytaneis* would chose by lot one member from each of the non-prytanizing tribes to serve as “presiding officers” (πρόεδροι), one of whom served as a “president of the presiding officers” (ἐπιστάτης τῶν προέδρων). The presiding officers presided in the Council and were responsible for putting forth motions.
- 17 Gen. absol. (s.v. λαγχάνω).

- 18** S.v. ὕδωρ (i.e., river); ἔφ' ὕδασιν...Μαιάνδροιο.
- 19** κτεάνοις (> κτήμασι)...ἡμετέροισιν (> ἡμετέροις); the cryptic meaning of *ll.* 14–15 is explained by IMagn-Mai 46, *ll.* 8–10 (SIG³ 560), which refers to a Celtic raid on Delphi in 279/278 BCE.
- 20** S.v. πυνθάνομαι.
- 21** Pl. of στόμα is sometimes used for sg.
- 22** ἔμεϊο, gen. sg. (Ion.) > ἔμοϋ.
- 23** ὕμεϊν > ὕμῖν.
- 24** τίς...μῦθος.
- 25** κοῦρος > κόρος.
- 26** νηούς > ναούς (cf. *l.* 23).
- 27** νηοὺς...ἔϋδμήτους.
- 28** ὥς = οὕτως, καὶ ὥς, “even so,” “nevertheless.”
- 29** ἱερῆα > ἱερέα (s.v. ἱερεύς); ἱερῆα...εὐάρτιον ἄγνόν
- 30** Cf. table 9.12.2(c).
- 31** ἔς > εἰς.
- 32** ὕμεϊν > ὕμῖν.

33 Βάκχοιο, gen. sg. (Ionic) > Βάκχου.

34 καθειδρύσουσιν > καθιδρύσουσιν.

35 Ino was a primordial Dionysian maenad and nurse to the god Dionysos (cf. Karl Kerényi, *Dionysus: Archetypal Image of Indestructible Life* [Princeton, NJ: Bollingen, 1976], 246).

36 A *thrysos* is staff of giant fennel, covered with ivy vines and leaves, carried by Dionysos and his followers.

37 “Maenads” (literally “mad women”) is essentially a poetic term that alludes to the ecstasy or wild possession that “mad” Dionysos (Homer, *Il.* 6.132) incited in his female followers (*Hymnus Homericus ad Cererem*, 386; Aesch., *fr.* 382; Soph., *Oedipus Tyrannus*, 212; Eur., *Ion*, 552; Ar., *Lysistrata*, 1283). In the *Bacchae*, the term is generally used pejoratively (cf. G. S. Kirk, *The Bacchae of Euripides*, 2d ed. [Cambridge: Cambridge University Press, 1979], note on 1295). According to Philo of Alexandria, the term “maenads” was a discriminatory designation for *bakchai*, alluding to the fact that wine makes women “mad” (*De plantatione*, 148). It is on account of the literary provenance of the term “maenads” that it rarely occurs in epigraphical sources. Albert Henrichs thinks that the occasional use of “maenad” in inscriptions reflects an attempt either to emulate poetic usage or to archaize the language. In epigraphical sources, the customary term for these devotees is Βάχαι (bacchantes) for women and βουκολικός (cowherd) for men, appropriately named after the bull god, Βάκχος (“Greek Maenadism from Olympias to Messalina,” 155–156).

38 Kosko, Baubo, Thettale.

39 S.v. θνήσκω.

40 S.v. θάπτω.

41 Tabarnis (fm.).

42 πρὸς (ω. dat.), “near.”

43 Apollonios Mokolles.

44 Thus the title ἀρχαῖος μύστης may be the rhetorical equivalent to ἀρχιμύστης, a common title

for a high-ranking functionary of a Dionysian *thiasos*.

45 Cf. Καταιβάτης, epithet of a god, who leads souls to the Netherworld.

7.11. The Metrical Epigram of Bishop Aberkios: The Earliest Christian Epigram

(SEG 30.1479)



Fig. 17. Carved relief of a fish in incised panel, Apa, Turkey (IKonya 141).

Provenance: Hieropolis (Koçhisar) in the Phrygian Pentapolis. Aberkios (Ἀβέρκιος) was the bishop of Hieropolis (Ἱερόπολις). After visiting Rome, he traveled along the Syrian coast, and then perhaps to Antioch, and then went to the Syrian city of Nisibis. He died before returning to his homeland.

Date: ca. 200 CE.

Text: SEG 30.1479; R. A. Kearsley, *NewDocs* VI, 177–181.

In 1882 William Ramsay discovered in Phrygia a sepulchre *cippus* with a Greek inscription concerning a Christian named “Alexander” and bearing the date 216 CE (300 Phrygian era). The inscription was made in imitation of the Aberkios inscription. Ramsay made a second visit to Phrygia in search of the original inscription and found a large portion of the second of three faces of the original text, not in Hierapolis, but rather in the neighboring town of Hieropolis, near Synnada. He reported that the inscription was found “in the interior of the passage leading to the men’s bath-room of the hot springs near Hieropolis, on a small fragment of a marble *bomos*, complete at top and left, broken at right and bottom.”¹

This inscription is widely recognized as the earliest datable Christian inscription that communicates Christian belief.² The language of the inscription is couched in mystical and symbolic language, which served to conceal the mysteries of the Christian faith from those who were

uninitiated. The text employs conventional phraseology, formulae, topoi, and vocabulary of traditional texts and epigrams but reapplies them to convey Christian ideas in a cryptic fashion.³ The inscription is written in twenty-two dactylic hexameters (though some are flawed).⁴ The inscription here concludes (ll. 17–22) with a dictation formula, a request for prayer, and finally an imprecation against disturbing the bishop’s grave (ll. 20–22). These concluding verses have no poetic structure.

Ἐκλεκτῆς πόλεως ὁ πολεΐτης⁵ τοῦ Τ΄ ἐποίησα
 ζῶν ἱν³ ⁶ ἔχω φανερὴν σώματος ἔνθα θέσιν,⁷
 οὕνομ⁸ Ἀβέρκιος ὢν ὁ μαθητῆς ποιμένος ἀγνοῦ,
 ὃς βόσκει προβάτων ἀγέλας (both) ὄρεσιν πεδίοις τε,
 ὀφθαλμοὺς⁹ ὃς ἔχει μεγάλους πάντη καθορῶντας· 5
 Οὗτος (shepherd) γὰρ μ³ ¹⁰ ἐδίδαξε [√ / – –] γράμματα πιστά.

Vocabulary

ἀγέλη, -ης, ἡ, herd, flock

βόσκω, feed/tend domestic animals, to graze (of cattle)

θέσις, -εως, ἡ, position, setting down, resting-place

καθοράω, look down upon

πεδίον, τό, plain

πολίτης, ὁ, citizen, countryman

εἰς Ῥώμην ὃς ἔπεμψεν ἐμὲν¹¹ βασιλιδ³ ἀναθρῆσαι. 7
 καὶ βασίλισσαν ἰδεῖν χρυσόστολον χρυσοπέδιλον.
 Λαὸν δ³ εἶδον ἐκεῖ λαμπρὰν σφραγεῖδαν¹² ἔχοντα
 καὶ Συρίης¹³ πέδον εἶδα καὶ (its) ἄστεα¹⁴ πάντα, Νισίβιν 10
 Εὐφράτην διαβάς· πάντη δ³ ἔσχον συνομαίμους,
 Παῦλον¹⁵ ἔχων ἐπ³ ὅχῳ· Πίστις πάντη δὲ προῆγε
 καὶ παρέθηκε τροφὴν¹⁶ πάντη ἰχθὺν ἀπὸ πηγῆς
 πανμεγέθη καθαρὸν, οὗ ἐδράξατο παρθένος ἀγνή,
 καὶ τοῦτον (faith) ἐπέδωκε φίλοις ἐσθεῖν διὰ παντός,¹⁷ 15
 (also) οἶνον χρηστὸν ἔχουσα, κέραςμα διδοῦσα μετ³ ἄρτου.

Vocabulary

ἀναθρέω, look at/upon

ἄστν, -εως, τό, pl. ἄστη, city, town

βασιλιδ³ > βασιλίδα, s.v. βασιλίδις, -ίδος, ἡ, imperial city

δράσσομαι, lay hold of (gen.), catch

Εὐφράτης, Euphrates River

κέραςμα, -ματος, τό, mixture; here “mixed wine” (i.e., wine diluted with water)

Νισῖβις, ἡ, Syrian city of Nisibis (mod. Nusaybin, Turkey)

ὄχος, ὁ, carriage

πανμεγέθης, -ες, immense

πάντη (adv.), in every way, on every side

παρατίθημι, serve up (food), provide

συνομαίμων, -ονος, ὁ / ἡ, brother, sister

φίλιος, -α, -ον, friendly; subst. friend

χρηστός, -ή, -όν, useful, good; pleasant to the taste; beloved; (adv.) **χρηστῶς**, well

χρυσοπένδιλος, -ον, wearing golden sandals

χρυσόστολος, -ον, wearing a golden robe

Ταῦτα παρεστῶς εἶπον (to them) Ἀβέρκιος ὧδε γραφῆναι. 17

ἐβδομηκοστὸν ἔτος καὶ δεύτερον ἦγον ἀληθῶς.

Ταῦθ' ὁ νοῶν εὕξαιτο¹⁸ ὑπὲρ Ἀβερκίου πᾶς ὁ συνωδός.¹⁹

Οὐ μέντοι τύμβῳ²⁰ τις ἐμῷ ἔτερόν τινα θήσει. 20

Εἰ δ' (somebody does) οὖν, Ῥωμαίων ταμείῳ θήσει δισχέλια χρυσᾶ

καὶ χρηστῇ πατρίδι ἱεροπόλει χεῖλια²¹ χρυσᾶ.

Vocabulary

ἀληθῶς, truly, actually, surely

δισχέλια > δισχίλια, s.v. δισχίλιοι, -αι, -α, two thousand

ἐβδομηκοστός, -ή, -όν, seventieth

σύνοδος, ἡ, civic meeting (at which motions are deliberated); community

ταμίας, ὁ, treasurer

ταμεῖον, treasury

τύμβος, ὁ, burial mound, grave

1 The account of this can be found in Wm. Ramsay, “The Cities and Bishoprics of Phrygia,” *JHS* (1882), 424ff.; cf. W. M. Ramsay, “Les trois villes phrygiennes, Brouzos, Hierapolis et Otrous,” *JHS* 6 (1882), 503–520. Ramsay argues that Hierapolis was frequently mistaken for Hieropolis. It was clear that the epitaph of Alexander had been copied from that of Aberkios.

2 See M. Guarducci’s defense of its Christian provenance (*Epigrafia greca* [Rome, 1967–1978], 4.380–386; cf. Guarducci, “L’iscrizione di Abercio e Roma,” *Ancient Society*, 2 [1971], 174–203).

3 W. K. Wischmeyer, “Die Aberkiosinschrift als Grabepigramm,” *JbAC* 23 (1980), 22–47; ed.pr. W. M. Ramsay, “The Cities and Bishoprics of Phrygia,” *JHS* 4 (1883), 424–427 (only ll. 7–15).

4 On the rules of dactylic hexameters see the Delphic oracle inscription (§7.10; cf. “The Klarian Oracle on Pagan Monotheism,” §7.23); for a summary of the rules for the determination of vowel quantity see Ezekiel the Tragedian (§6.6, n. 3).

5 πολείτης > πολίτης.

6 ἴν³ > ἴνα.

7 φανερῆν...θέσιν.

8 οὔνομ³ > ὄνομα.

9 ὀφθαλμοὺς...μεγάλους.

10 μ³ > με.

11 ἐμέν > ἐμέ.

12 σφραγεῖδαν > σφραγῖδαν.

13 Συρίης > Συρίας.

14 ἄστεα > ἄστη.

15 This reference to Paul may imply that Aberkios saw himself as following in Paul’s footsteps (as recorded in Acts 18:23–21:16), on his way back to his country (namely visiting Issos, Tarsos, Derbe, Ikonion, Pisidian Antioch, and Apamea Kibotos).

16 Acc. of spec.

17 διὰ παντός, “continually.”

18 Cf. table 9.2.3 (b).

19 σύνωδος > σύνοδος; ὁ νοῶν...παῖς ὁ συνωδός.

20 τύμβω...ἐμῷ.

21 χείλια > χίλια.

7.12. Decree Concerning Merchants' Request to Build a Temple of Aphrodite, Piraeus

(IG II² 337)

Provenance: As the port city of Athens, Piraeus was a natural point of entry for many foreign cults (cf. Fig. 2). The resident aliens, or “metics” (μέτοικοι), who arrived in Piraeus were normally prohibited by law from leasing land in Attica. In fact, prior to the arrival of the “Kitian” merchants from Cyprus, it would seem that only three groups of resident aliens had previously obtained permission to do so. In the decree in this section, the Kitian merchants from Cyprus also seek permission to lease land for the construction of a temple to their goddess Aphrodite.

Date: 333–332 BCE.

Text: IG II² 337, LSCG 34, SIRIS I, 3–4; GRA 26, no. 3.

The Passage of Decrees

A decree (ψήφισμα) is a legal enactment of the state. In the Greek system of state government, most decrees were enacted by the Assembly (ἐκκλησία, often named simply ὁ δῆμος),¹ in coordination with the Council (βουλή).² The Council was subdivided into “executive committees,” each known as a prytaneis (πρυτάνεις).³

In Athens, no decree could be enacted by the Assembly without having first been brought before the Council for its approval. Only councillors (βουλευταί), presiding officers (πρόεδροι), and other principal magistrates possessed the right to bring forward proposals for discussion in the Council. Private citizens, envoys, and foreign merchants (such as the Kitian merchants) were not allowed to propose motions directly, which explains why the Kitian merchants had to make their formal application to lease a plot of land through a councillor, namely through Antidotos. Before a formal motion could be put to a vote, a fixed sequence of events had to be followed. First, someone introduced (προσαγαγεῖν) the proposal to the Council for general discussion, following which another person moved that the proposal be put to a vote. If the vote then carried, the proposal was put to a vote (ἐπιψηφίζειν) as a *formal* motion. In the Hellenistic period, only a councillor, principal magistrate, or a board of magistrates could move such a formal motion, regardless of who originally introduced the proposal. Thus the formal mover of motions was often different from the persons who originally introduced them before the Council. Once the formal motion was passed by the Council, it became a “preliminary resolution” (γνώμη) and was then formally entered on the agenda of the next regular meeting of the Assembly. Only when a preliminary resolution had received the approval of both the Council and the People (through the Assembly) did it become a formal decree (ψήφισμα).

This two-tiered act of passage is often communicated in the enactment formula *ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ* (“resolved by the Council and the People,” i.e., by the Assembly).

The Structure of Athenian Decrees

Most decrees share a similar, though variable, structure, which normally exhibits some combination of the following features: invocation, eponymous dating formula, name of formal mover, preamble, enactment formula, citation formula, and instructions for engraving and public exhibition.

(1) Invocation

Though the practice was not universal, many decrees begin with the word *ΘΕΟΙ*, as a heading. This cryptic dedicatory formula seems to indicate that the prescribed religious observances were conducted prior to the passing of the decree.

(2) Eponymous Dating Formula

Most decrees are dated by specifying the name of the eponymous magistrate presiding at the time. The eponymous magistrate in Athens was the (chief) “Archon” (*ὁ ἄρχων*), which is to say, the head of the board of magistrates known as the “Archons” (*ἄρχοντες*). The chief Archon was the formal head of state, with all civic decrees being dated with his name. The dating formula begins with *ἐπὶ* followed by the term *ἄρχων* and the name of the Archon in the genitive case: *ἐπὶ ἄρχοντος τοῦ δεῖνος*⁴ (“[In the year] when *so-and-so* was Archon”). In Athens, the name of the prytanizing tribe, the ordinal sequence of the prytany, and the day of the month were also specified: e.g., *ἐπὶ τῆς* (the tribe of) *Αἰγείδος* *πρώτης* *πρυτανείας* (“in the first day *prytaneis* of the tribe of Aigeis”).

(3) Formal Mover of the Motion

The name of the mover of the formal motion is often specified in conjunction with a verb of proposing, *εἶπεν*, and the verb *ἔπεψήφισεν* (“put [a motion] to a vote”). The decree that follows grammatically depends upon the verb (*εἶπεν*) of proposing. Such “motions/proposals” are usually termed a *γνώμη* (“preliminary resolution”). For example, the phrase *γνώμη πρυτάνεων* indicates that the original motion was moved by the board of *prytaneis* in the Council.

(4) Preamble

The preamble is a clause that provides an explanation, sometimes very briefly, of the background to the decree, setting forth the reasons why the decree should be given serious attention. The preamble often begins with *ἐπειδὴ* (“whereas”/“inasmuch as”) or *ἐπεὶ* (“since”). The second part of the preamble may begin with *ὅπως ἄν* (*οὕν*) (“in order that [therefore]”).

(5) Enactment Formula

In many decrees, the enactment formula comes at the very beginning of the decree, while in others it

follows the dating formula. There are several types of enactment formulae, suggesting the use of different procedures. A decree that records its ratification by both the Council and the Assembly is called a “probouleumatic” decree. This information is succinctly contained in the common formula ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ (“it was resolved by the Council and Assembly”). This formula specifies that a proposal, having first been introduced, formally moved as a motion, and then passed by Council, became a “preliminary resolution” (γνώμη), which was then passed on to the Assembly (ὁ δῆμος), where it was subsequently ratified.

(6) Citation of Formal Motion

After the preamble and enactment formulae, the exact wording of the preliminary resolution (which was voted upon by the Council and Assembly) is cited.⁵ The formal motion often begins with a middle infinitival form of ψήφίζω or δοκέω: ἐψηφισθαι/δεδοχθαι (“be it resolved that ...”) and an infinitival construction.

In the decree presented here, the preliminary proposal was made by a man named Antidotos, son of Apollodoros, of the township (δῆμος) of Sypalettos.⁶ This proposal was introduced in the Council by Theophilos of Phegaea, chair of the presiding officers. Once approved, it became a preliminary resolution (γνώμη). The intent of Antidotos’s original proposal was not that the matter (concerning the leasing of land) be approved by the Council, but simply that the matter should be handed over to the Assembly so that *they* might “decide whatever seems best to them” (βουλεύσασθαι ὅ τι ἂν αὐτῷ δοκεῖ ἄριστον εἶναι). This process suggests that the proposal may have been controversial.

In terms of process, the Council approved a motion stating that the presiding officers, who would be chosen by lots to preside at the first meeting of the Assembly, should present the proposal (previously presented by the Kitian people regarding the leasing of land for the construction of a sanctuary). The approval by the Council of the proposal of Antidotos allowed it to be subsequently introduced as a preliminary resolution to the Assembly by Lykourgos and then formally moved for final approval by Phanastratos, another one of the presiding officers. The Assembly then approved (ἔδοξαν) the preliminary resolution (γνώμη).

Lines 1–6

Θ Ε Ο Ι

Ἐπὶ Νικοκράτους⁷ ἄρχοντος, ἐπὶ τῆς (the tribe of) Αἰγείδος⁸ πρώτης πρυτανείας· (chair) τῶν προέδρων ἐπεψήφισεν Θεόφιλος Φηγούσιος:⁹

I. Proposal of Antidotos, introduced by Theophilos, one of the presiding officers in the Council¹⁰

(Lines 6–25)

ἔδοξεν τῇ βουλεῖ¹¹ (the motion that) Ἀντίδοτος Ἀπολλοδώρου¹² Συπαλήττιος¹³ (deme) εἶπεν¹⁴ περὶ ὧν λέγουσιν¹⁵ οἱ Κιτιεῖς περὶ τῆς ἰδρύσειως τῇ Ἀφροδίτῃ τοῦ ἱεροῦ, ἐψηφισθαι τεῖ βουλεῖ (that) τοὺς προέδρους οἱ ἂν λάχῃσι προεδρεύειν εἰς τὴν πρώτην ἐκκλησίαν προσαγαγεῖν¹⁶ αὐτοὺς καὶ χρηματίσαι, γνώμην¹⁷ δὲ ξυνβάλλεσθαι¹⁸ τῆς βουλῆς εἰς τὸν δῆμον (namely) ὅτι δοκεῖ τῇ βουλεῖ ἀκούσαντα τὸν δῆμον τῶν Κιτιέων περὶ τῆς ἰδρύσειως τοῦ ἱεροῦ

καὶ (ἀκούσαντα) ἄλλου ᾠδῆναίων τοῦ βουλευμένου (to speak), (δῆμον) βουλευσασθαι ὅτι ἂν²⁵
αὐτῷ δοκεῖ ἄριστον εἶναι.

Vocabulary

ἄριστος, -η, -ον, best; finest

Ἀφροδίτη, ἡ, goddess Aphrodite

δῆμος, ὁ, people, crowd; the People (i.e., the full citizen body of a Greek *polis*, as represented by the Assembly [ἐκκλησία])

ἐπιψηφίζω, ¹aor. ἐπεψήφισεν: put (a motion) to a vote

ἱδρύσειω < ἱδρύσεω, s.v. ἱδρύσις, the establishment/founding (of a sanctuary) (cf. *l.* 21)

Κιτεῖς, -τείων, οἱ, Kitian merchants from Cyprus (cf. *ll.* 21, 33–34, 40)¹⁹

λαγχάνω, ²aor. ἔλαχον, subj. λάχην: receive (an inheritance); obtain something (e.g., an office) by lot; be chosen by lot

προεδρεύω, preside at (εἰς)

πρόεδροι, οἱ, presiding officers

πρυτανεία, ἡ, period during which the prytaneis (πρυτάνεις) of a given tribe (φυλή) would preside in the Council and Assembly

χρηματίζω (w. dat.), deliberate on business; give ear to (an oracle), make known a divine injunction/warning; issue instructions to somebody; pass. be warned

ψηφίζω, freq. mid. ψηφίζομαι (for citation of formal motion), aor. mid. inf. ἐψήφισθαι: approve a motion, decree; inf. “it was resolved that”

II. The following “preliminary resolution” was then introduced to the Assembly by Lykourgos and formally moved by Phanostratos, one of the presiding officers

Lines 26–45

Ἐπὶ Νικοκράτους²⁰ ἄρχοντος, ἐπὶ τῆς (the tribe of) Πανδιονίδος²¹ δευτέρας πρυτανείας· (the chair) τῶν προέδρων (the motion) ἐπεψήφισεν Φανόστρατος²² Φιλαίδης· ἔδοξεν τῷ δήμῳ (the motion that)· Λύκωργος²³ Λυκόφρονος Βουτάδης εἶπεν· περὶ ὧν οἱ ἔμποροι οἱ Κιτεῖς ἔδοξαν²⁴ ἔννομα (τὸ) ἱκετεύειν³⁵ αἰτοῦντες τὸν δῆμον χωρίου ἔνκτησιν ἐν ᾧ ἱδρύσονται ἱερὸν Ἀφροδίτης, δεδόχθαι τῷ δήμῳ, δοῦναι τοῖς ἔμποροις τῶν Κιτιέων ἔνκτησιν χωρίου ἐν ᾧ ἱδρύσονται τὸ ἱερὸν τῆς Ἀφροδίτης, καθάπερ καὶ οἱ Αἰγύπτιοι τὸ τῆς Ἰσιδος ἱερὸν ἱδρύνται.

Vocabulary

ἔμπορος, ὁ, merchant (cf. *l.* 39)

ἐνκ- > **ἐγν-**, s.v. ἔνκτησις, ἡ, right to hold a lease of a plot of land/property (χωρίου) (cf. *l.* 40)

ἔννομος, -ον, legitimate

ἱδρύω, 2. ἱδρύσομαι, 3. ἱδρύσασθαι, 5. ἱδρύμαι: found, dedicate; mid. establish (a temple); dedicate; set up something (e.g., altar, statue)

ἵκετεύω, to petition

Ἴσις, Ἥ, Ἰσιδος (gen.), goddess Isis

χωρίον, τό, plot of land, site; space, place

1 The two primary bodies of a democratic Greek city-state were the Assembly (ἐκκλησία) and the Council (βουλή), with ultimate authority being vested in the Assembly. The Assembly represented the people (δῆμος) and constituted the fundamental body of democratic government. Its membership consisted of the full citizen body (i.e., all adult male citizens). This helps explain why the Assembly is often referred to in decrees simply as ὁ δῆμος.

2 The Council (βουλή) was a smaller body, which was subordinate to the Assembly (ἐκκλησία). It was charged with the supervision of the state's magisterial boards, finances, public religious festivals, and the maintenance of public buildings. No proposal could be discussed or put to a vote in the Assembly until it had first been considered by the Council.

3 On the term **πρυτάνεις** and dating by “prytany” see IMagn-Mai 215 (§7.10).

4 ὁ δεῖνα (“So-and-so”), τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα

5 In actual practice, many decrees omit either the enactment formula or the citation of the motion formula.

6 The citizens of Athens were enrolled in ten tribes (φυλαί), each tribe being composed of three **τριτῦες**, and each **τριτύς** being composed of a number of demes (δῆμοι) or “townships.” The so-called demotic name is an adjectival form of the name of the deme in which each citizen was registered. Demotics are often given in an adjectival form of the deme name, ending in **–εὺς** or **–ιος** (e.g., **Συπαλήττιος**). The full name of an Athenian citizen consistently included a personal name, patronymic (father's name), and demotic.

7 Nikokrates (mentioned again in *l.* 26) was Archon 333–332 BCE.

8 Aigeis (tribe name),

- 9** “Theophilos of Phegaea”: an “ethnic” is a technical term indicating the place, region, or nation of origin. Ethnics often occur in an adjectival form (e.g., Φηγοῦσιος, “Phrygian”). Foreigners and resident aliens (μέτοικοι) in particular are often cited with an ethnic, or the place name may be introduced with the phrase οἰκῶν ἐν.
- 10** Antidotos’s motion was simply to put the matter before the entire Assembly for a vote. Perhaps the Council was not in favor of the recommendation.
- 11** βουλεῖ (Att.) > βουληῖ > βουλῇ.
- 12** “Son of Apollodoros” (patronymic).
- 13** “Of the township (deme) of Sypalettos.”
- 14** εἶπεν in decrees usually has the special meaning “proposed (the following motion)”.
- 15** λέγω, here “to propose.”
- 16** This infinitive, and all the infinitives that follow, grammatically depend on the verb εἶπεν (*l.* 8).
- 17** Γνώμην ... τῆς βουλῆς.
- 18** ξυν- > συν- (s.v. συμβάλλω).
- 19** The engraver is inconsistent in spelling: Κιτιέων in *l.* 40, but Κιτιείων in *l.* 21.
- 20** Nikokrates.
- 21** Pandionis.
- 22** Phanostratos, of (the deme of) Philaidae, who was chair of τῶν προέδρων.
- 23** Lykourgos, son of Lykophron, of (the deme of) Boutadai.

24 Here “proposed/made (a request).”

7.13. Honorary Decree Voting Honors for the Secretary of a Religious Association, Piraeus

(IG II² 1263)

Provenance: Piraeus, Attica (cf. Fig. 2)

Date: 300/299 BCE.

Text: Michel 976, IG II² 1263, GRA I, 11.

Honorary Decrees: Acts of generosity by individuals toward a city or group exemplified the Greek ideal of rivalry for honor (φιλοτιμία). Wealthy members of society would often compete with one another in displays of munificence. In the Roman period the local aristocracy knew that they could improve their chances of gaining Imperial appointments by means of ostentatious displays of public generosity. Notably, women were conspicuous in the role of patroness; an example is the high priestess of the Imperial cult, Julia Severa of Akmonia, who erected a synagogue (MAMA VI, 264, §7.20b).

Honorific inscriptions record the honors bestowed upon persons who acted as benefactors (εὐεργέται, ἄνδρες φιλότιμοι) or performed some kind of exemplary service. Such honorific inscriptions can be divided into three groups: private inscriptions, such as a client would set up in honor of his patron; public inscriptions set up by cities; and semi-private inscriptions set up by groups, such as the inscription presented here. They routinely praise benefactors for such virtues as ἀρετή (“excellence”), εὐνοία (“goodwill”), and generosity (ἁθαθός).

The General Structure of Honorific Decrees

1. *Eponymous Dating* (ἐπὶ τοῦ δεῖνός)
2. *Formal Mover of the Motion*
3. *Preamble Explaining Motives for Bestowing Honors:* The preamble, setting forth the motives that gave rise to the honors, is usually quite formulaic and can be exceedingly verbose. A full preamble falls into two parts. The first part begins with ἐπειδὴ (“whereas”) or ἐπεὶ (“since”).¹ This may take the form of a general statement such as ἐπειδὴ/ἐπεὶ ὁ δεῖνος ἀνὴρ ἀγαθός ἐστιν περὶ τὸν δῆμον/τὴν πόλιν (“inasmuch as so-and-so is a generous man with respect to the people/city”).² The second part begins with the hortatory formula ὅπως ἂν (οὕτως) (“in order that [therefore]”) and sometimes forms part of the formal citation.
4. *Enactment Formula* (ἔδοξεν + dat.): Missing in the inscription presented here.³

5. *Citation of the Formal Motion:* The formal motion often begins with a wish, ἀγαθῇ τύχῃ, that all will go well for the group that passed the decree, followed by ἐψηφισθαι/δεδοχθαι (“be it resolved that”) and an infinitival construction: εἰπαινεῖσαι (“to commend/praise”) ὁ δεινός ἔνεκα, and so on. In some cases, the instruction is given to crown the honorand (στεφανῶσαι δὲ αὐτόν). Inexpensive crowns were woven from young branches (θαλλοῦ στέφανος), ivy (κιττοῦ στέφανος), laurel (δάφνης στέφανος), and flowers (ἄθινος στέφανος). There are also references to fillets (λημνίσκος).⁴ Of course, the most prized crowns were those made of gold (χρυσὸς στέφανος). These were woven with golden branches and golden leaves made of thinly beaten sheets of gold so as to resemble their natural counterpart.
6. *Hortatory Intention:* Inscriptions often state explicitly that such honors are bestowed upon the benefactor in order to encourage the benefaction from others in the future. The giving of honors acted as a kind of display of how the group in question would reward all benefactors, “replaying favors” (χάριτας ἀπολήψονται).
7. *Stipulation of Penalty:* Honorary decrees sometimes end with the stipulation of a fine or curse against anyone who does not follow through on its provisions.
8. *Directions Concerning Engraving*

Lines 1–19

Ἐπὶ Ἡγεμάχου⁵ ἄρχοντος, μηνὸς Πυανοσιῶνος πέμπτει⁶ (ἡμέραι) ἱσταμένου (μηνός), ἀγορὰ κυρία τῶν θιασωτῶν, (this motion) ἔδοξεν τοῖς θιασώταις· Κλέων⁷ Λεωκράτου Σαλαμίνιος⁵ εἶπεν· ἐπειδὴ Δημήτριος⁸ γραμματεὺς αἰρεθεὶς ὑπὸ τῶν θιασωτῶν ἐπὶ Κλεάρχου⁹ ἄρχοντος, καλῶς καὶ δικαίως ἐπεμελήθη τῶν κοινῶν πάντων καὶ τοὺς λογισμοὺς ἀπέδωκεν ὀρθῶς καὶ δικαίως καὶ εὐθύνας ἔδωκεν ὧν τε αὐτὸς ἐκυρίευσεν καὶ τὰ πρὸς τοὺς ἄλλους ἐξελογίσατο, ὅσοι τε τῶν κοινῶν διεχείρισαν, καὶ νῦν διατελεῖ τὰ συμφέροντα¹⁰ πράττων¹¹ καὶ λέγων ὑπὲρ τῶν θιασωτῶν, καὶ¹² κοινῇ καὶ ἰδίᾳ ὑπὲρ ἐκάστου (θιασῶτου), καὶ ψηφισμένων τῶν θιασωτῶν¹³ (motion) μισθὸν αὐτῷ δίδοσθαι ἐκ τοῦ κοινοῦ καὶ τοῦτον (μισθόν) ἐπέδωκε τοῖς θιασώταις·

Vocabulary

αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρῃσα / εἶλον (√ ἔλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen

διαχειρίζω, manage, administer

ἐκλογίζομαι, to delegate

ἐπιμελέομαι (pass. dep.): take care of something (gen.)

εὐθύνα, ἡ, public accounting (of financial records)

θιασῶτης, ὁ, member of a religious association (θιασός)

ἰδίᾳ (adv. of ἴδιος, -α, -ον), privately

ἱσταμένου (sc. μηνός), the days of the month from 2 to 10 were counted as the “rising” (ἱσταμένου) of the month, using ordinal numbers (e.g., δευτέρα ἱσταμένου, τρίτη ἱσταμένου, τετράς ἱσταμένου, πέμπτη ἱσταμένου, etc.) (cf. IV, 6)

κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common security/safety; subst. κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῇ (adv.), in common, as a group, in public

κύριος, -α, -ον, valid/good (re law and statutes); ἀγορά κυρία, regular meeting/assembly
λογισμός, ὁ, deliberation, reasoning, resolve; reasoning (as a faculty of the mind); λογισμοί, financial accounts

Πυανοσιών, -ῶνος, ὁ, Pyanopsion (for Attic month names see table 9.19)

ψηφίζω, freq. mid. ψηφίζομαι (for citation of formal motion), aor. mid. inf. ἐψηφισθαι: approve a motion, decree; inf. “it was resolved that”

Lines 19–46

ἀγαθῇ τύχῃ, ²⁰ δεδόχθαι τοῖς θιασώταις ἐπαινέσαι Δημήτριον¹⁴ Σωσάνδρου Ὀλύνθιον ἀρετῆς ἕνεκα καὶ δικαιοσύνης ἣς ἔχων διατελεῖ πρὸς τὸ κοινὸν τῶν θιασωτῶν καὶ στεφανῶσαι αὐτὸν ἀναθήματι ἀπὸ¹⁵ ν’ δραχμῶν·¹⁶ τὸ δὲ ἀνάθημα ἀναθεῖναι ἐν τῷ ἱερῷ, οὗ ἂν βούληται, αἰτήσας τοὺς θιασώτας, ὅπως ἂν καὶ οἱ ἄλλοι φιλοτιμῶνται εἰς τοὺς θιασώτας, εἰδότες ὅτι χάριτας ἀπολήψονται παρὰ τῶν θιασωτῶν ἀξίας¹⁷ τῶν εὐεργετημάτων· τὸν δὲ ταμίαν τὸν (elected) ἐπὶ Ἡγεμάρχου¹⁸ ἄρχοντος¹⁹ δοῦναι²⁰ τὸ ἀργύριον εἰς²¹ τὸ ἀνάθημα καὶ ἐπιμεληθῆναι τοῦ ἀναθήματος ὅπως ἂν τὴν ταχίστην συντελεσθεῖ· (and it is resolved) στεφανῶσαι δὲ αὐτὸν θαλλοῦ (with) στεφάνῳ ἤδη,²² ἀναγορεύειν²³ δὲ τόνδε²⁴ τὸν στέφανον τοὺς ἱεροποιοὺς τοὺς ἀεὶ λανχάνοντας ἱεροποιεῖν²⁵ μετὰ τὰς σπονδὰς,²⁶ ὅτι στεφανοῖ τὸ κοινὸν τῷδε τῷ στεφάνῳ Δημήτριον ἀρετῆς ἕνεκα καὶ εὐνοίας, ἣς ἔχων διατελεῖ εἰς τοὺς θιασώτας· ἐὰν δὲ μὴ ἀναγορεύσωσι (this), ἀποτινέτωσαν τῷ κοινῷ ν’ δραχμάς· (And it is resolved) ἀναγράψαι δὲ τόδε τὸ ψήφισμα πρὸς²⁷ τῷ ἀναθήματι.

(engraved in a crown): οἱ θιασῶται (honored) Δημήτριον Ὀλύνθιον.

Vocabulary

αἰτέω/έομαι, ask, beg, make a request

ἀνάθημα, -ματος, τό, votive plaque

ἀπολαμβάνω, receive something; regain, recover; mid. take away/aside; receive

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεῖσαι, imprv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive

δραχμή, ἡ, drachma (abbrev. δρ.)

εὐεργέτημα, -ματος, τό, benefaction

θαλλός, ὁ, young olive branches

ἱεροποέω, serve as an ἱεροποιός

ἱεροποιός, overseer of sacred rites (official)

λαγχάνω, ²aor. ἔλαχον, subj. λάχην: receive (an inheritance); obtain something (e.g., an office) by lot; be chosen by lot

σπονδή, ἡ, drink offering, libation; donation of wine

στεφανόω, crown; honor; pass. be crowned with; be honored by (ὑπό) somebody for (some

virtue [acc.]) with a crown (dat.)

ταμίας, ὁ, treasurer

φιλοτιμέομαι (pass. dep.): strive after honor, be ambitious; make a sincere effort

ψήφισμα, -ματος, τό, decree

- 1 Or περὶ ὧν (“concerning what”).
- 2 The term ἀνὴρ ἀγαθός often expresses the same quality as ἀνδραγαθία and frequently implies financial generosity rather than bravery or courage in war.
- 3 In actual practice, many decrees omit either the enactment formula or the citation of the formal motion.
- 4 I.e., a woolen fillet or ribbon by which a hat, wreath, or garland is fastened to the head.
- 5 Hegemachos was the Archon for the year 300 BCE.
- 6 πέμπτει (Att.) > πέμπτη.
- 7 Kleon, son of Leokrates, from Salamis.
- 8 Demetrios (full name of Demetrios is cited in *ll.* 21–22, 40, 46–47).
- 9 Klearchos (301–300 BCE), the predecessor of Hegemachos.
- 10 συν- > συμ-.
- 11 πράττων (Att.) > πράσων.
- 12 καί...καί... (“both ... and ...”).
- 13 Gen. absol.

- 14** Demetrios, son of Sosandros, of Olynthos.
- 15** ἀπό, “in the amount of, worth.”
- 16** For alphabetic numerals see table 9.18.
- 17** ἀξίας modifies χάριτας.
- 18** Hegemachos.
- 19** τὸν...ταμίαν τὸν ἐπὶ Ἡγεμάρχου ἄρχοντος, 2nd attrib. pos.
- 20** Imperative inf.
- 21** Telic εἰς (“for”).
- 22** ἤδη, “immediately.”
- 23** Imperative inf.
- 24** S.v. ὄδε, cf. *Il.* 40, 45.
- 25** τοῖς ἱεροποιοῦς τοῖς αἰὲλ λανχάνοντας ἱεροποεῖν, 2nd attrib. pos.
- 26** I.e., ἀναγορεύειν...μετὰ τὰς σπονδάς. The act of performing a libation consisted of two steps: first, wine mixed with water was taken from the mixing bowl (κρατήρ), with a dipping vessel and poured into a shallow bowl (φιάλη); next, some of this wine was then poured from the shallow bowl onto a stone altar and prayers were recited. In the second step, the remaining wine in the shallow bowl was consumed.
- 27** “Next to ”

7.14. Sacred Laws of a Dionysian *Thiasos* in Miletos

(IMilet VI, 22)

Provenance: Miletos, Ionia (cf. Fig. 2)

Date: 276–275 BCE.

Text: IMilet VI, 22; LSAM 48; IPriene 175.

The city of Miletos had a civic cult of Dionysos Bacchios, with which was affiliated a private Dionysian association (θίασος) for women. To join this private association, a membership fee was required, namely 1 stater each triennial festival, which was paid directly to the priestess of the civic cult. It was forbidden for this private association to meet prior to the public gathering of the civic cult. The regulations in this section also provide rules for the appointment of a new priest and a priestess to the civic cult.

Our modern conception of Dionysian religion is largely informed by Euripides' famous *Bacchae*, which describes the biennial flight of maenads, crowned with ivy and clothed in fawn skin,¹ to the slopes of Mount Parnassus. According to Euripides, these maenads would dance themselves into a wild “delirium” (μανία) to the tunes of *auloi* and the beat of tympana, brandishing a *thyrsos* and drinking cups.² According to legend, these frenzied women would tear apart and devour the raw flesh of any animal or human that crossed their path. When the madness finally left them, they would return to their homes and resume their domestic responsibilities as wives and mothers.

No doubt the most shocking and sensational aspect of the maenadic myth is the ritual dismemberment (σπαράγμος) of live animals and humans and the consumption of their raw flesh, known as *omophagy* (ὠμοφάγιον).³ However, Euripides' myth has sensationalized the historical ritual. This inscription provides historical evidence for the survival of *omophagy*, albeit in a much attenuated form: the raw meat was not procured by ritual savagery but was cut from a sacrificial victim and then thrown to the *bakchai*.

Related Texts: Texts concerning other Dionysian associations include IG II² 1368 (§7.4), IMagn-Mai 215 (§7.10), IG IX/1² 670 (§7.15), MAMA VI, 239 (§7.20).

Lines 1–11

[– – –] ὅταν δὲ ἡ ἱέρεια ἐπιτελέσῃ τὰ ἱερὰ⁴ ὑπὲρ τῆς πόλεως [.....] μὴ ἐξεῖναι ὠμοφάγιον ἐμβαλεῖν μηθενὶ⁵ πρότερον ἢ ἡ ἱέρεια ὑπὲρ τῆς πόλεως ἐμβάλῃ. μὴ ἐξεῖναι δὲ μηδὲ συναγαγεῖν τὸν θίασον μηθενὶ πρότερον τοῦ δημοσίου (convenes a meeting). ἐὰν δέ τις ἀνὴρ ἢ γυνὴ βούληται θύειν τῷ Διονύσῳ, προἰεράσθω ὁπότερον ἂν βούληται ὁ (civic) θύων καὶ λαμβανέτω τὰ γέρη ὁ προἰερώμενος· τὴν δὲ τιμὴν (of the office) καταβάλλειν⁶ (priestess) ἐν ἔτεσιν δέκα, δέκατομ⁷ μέρος (being paid) ἔτους ἑκάστου, τῇμ⁸ μὲν πρώτην καταβολὴν ἐμ⁹ μηνὶ

Ἀπατουριῶνι τῷ ἐπὶ τοῦ θεοῦ τοῦ μετὰ Ποσειδίππον¹⁰ τῇ τετράδι ἱσταμένου,¹¹ τὰς δὲ λοιπὰς (payments) ἐν τοῖς ἐχομένοις¹² ἔτεσιν μηνὸς Ἀρτεμισιῶνος τετράδι ἱσταμένου.

Vocabulary

Ἀπατουριῶνι, -ῶνος, ὁ, Apaturion (month)

Ἀρτεμισιῶν, -ῶνος, ὁ, Artemision (month)

γέρας, -αος, τό; pl. τὰ γέρη, the perquisite (share) of a sacrificial victim allotted to the priests and priestesses at sacrifices (cf. l. 16)

ἐμβάλλω, throw (food) to somebody (dat.) (cf. l. 3)

θίασος, ὁ, private religious association

ἱέρεια, ἡ, priestess

καταβάλλω, lead/bring down; pay, pay down; contribute to

καταβολή, ἡ, (installment) payment

ὁπότερον ἄν, which ever

προϊεράομαι, to sacrifice (in place of another)

πρότερος, -α, -ον, former, earlier, past; πρότερον (ἦ) (adv.), before; previously

ὠμοφάγιον, τό, raw flesh of a sacrificial victim

Lines 12–24

[-----] δὲ τὴν ἱέρειαν¹³ γυναῖκας διδόναι [-----] καὶ τὰ δὲ τέλεστρα παρέχειν ταῖς γυναιξὶν ἐν τοῖς ὀργίοις παῖσιν· ἐὰν δέ τις¹⁴ θύειν βούληται τῷ Διονύσῳ γυνή, διδότω γέρη τῇ ἱερείᾳ σπλάγχνα,¹⁵ (namely) νεφρόν, σκολιόν, ἱερὰμ¹⁶ μοῖραν, γλῶσσαν, σκέλος εἰς κοτυληδόνα ἐκτετιμημένον· καὶ ἐὰν τις γυνή βούληται τελεῖν (people) τῷ Διονύσῳ τῷ Βακχίῳ¹⁷ (either) ἐν τῇ πόλει ἢ ἐν τῇ χώρᾳ ἢ ἐν ταῖς νήσοις, ἀποδιδότω τῇ ἱερείᾳ στατήρα κατὰ¹⁸ ἑκάστην τριετηρίδα· τοῖς δὲ Καταγωγίοις κατὰγειν¹⁸ (statue of) τὸν Διόνυσον τοὺς ἱερεῖς καὶ τὰς ἱερείας τοῦ Διονύσου τοῦ Βακχίου μετὰ τοῦ (chief) ἱερέως καὶ τῆς ἱερείας πρὸ τῆς ἡμέρας¹⁹ μέχρι τῆς ἡλίου δύσεως πρὸ τῆς πόλεως.

Vocabulary

Διονύσος Βακχίος, Dionysos Bacchios

δύσις, -εως, ἡ, setting (of the sun)

ἐκτιμάω, pf. ptc. ἐκτετιμημένος; to estimate

Καταγώγια, τὰ, Festival of the Return, celebrating the epiphany of Dionysos in the spring (cf. IG II² 1368 l. 114, §7.4)

κοτυληδών, -όνος, ἡ, hip joint

μοῖρα, ἡ, portion, share; ἱερὰ μοῖρα, sacred share (i.e., what is rightfully due)

νεφρός, ὁ, kidneys

ὄργια, -ίων, τὰ, secret religious rites, religious mysteries

σκολιός, -ά, -όν, curved, crooked, coiled; dishonest; σκολιῶς (adv.), coiling; σκολιόν, τό, intestine

σπλάγχνα, τὰ, inward parts, entrails (esp. heart, lungs, liver, kidneys); fig. affection, love
στατήρ, -ῆρος, ἥ, stater (coin) (= $\frac{3}{4}$ denarius)
τέλεστρο, τὰ, things needed for the initiation ceremony
τριητηρίς, -ίδος, ἥ, triennial festival

- 1** The fawn skin (*nebris*) was ritual bacchic apparel because the mountain dancing was thought to emulate the speed and freedom of the fawn.
- 2** A *thyrsos* was a staff wreathed in ivy and vine leaves with a pinecone on top (cf. IG II² 1368, l. 138 [§7.4]). Euripides distinguishes between the roles of married women and the young and unmarried (*Bacchae*, 694).
- 3** Cf. Eur., *Bacchae*, 138–139, 734–776; on *omophagion* as a contradiction of normal diet see Marcel Detienne, *Dionysos Slain*, trans. Leonard Muellner (Baltimore: Johns Hopkins University Press, 1979), 62–63, 90–91.
- 4** τὰ ἱερὰ, sacred rituals.
- 5** μηθενί > μηδενί.
- 6** Imperativ inf.; the office of priestess was purchased at a cost.
- 7** δέκατομ > δέκατον, assim. (ν before μ becomes μ) (cf. ll. 9, 17).
- 8** τήμ > τήν.
- 9** ἐμ > ἐν.
- 10** Posidippos was the Stephanophoros (eponymous official) in Miletos in the year 276/275 BCE.
- 11** On this formula see IG II² 1263, l. 2 (§7.13).
- 12** ἐχομένοις, “in the following.”

- 13** ἰέρειαν is the subject of the two following imperatival infinitives, δίδόναι and παρέχειν.
- 14** τις...γυνή.
- 15** γέρη...σπλάγχνα.
- 16** ἱεράμ > ἱεράν.
- 17** Dionysos Bacchios (cf. *l.* 22).
- 18** Imperatival inf.
- 19** πρὸ τῆς ἡμέρας, i.e., “in the very early morning.”

7.15. Sacred Laws of a Dionysian *Thiasos* in Physkos

(IG IX/1² 670)

Provenance: Physcos, Lokris (see Fig. 2).

Date: Second century CE.

Text: IG IX/1², 670, LSCG 181.

These are the statutes of a Dionysian *thiasos* of Amandos, with women (maenads) and men (cowherds) as members. Men as well as women participated in the mountain dancing (ὄρειβασία). The association laws were concerned exclusively with the financial contributions that members were required to make, including an entrance fee, and fines for raucous behavior, fighting among members, failure to attend meetings, and failure to carry sacred objects in procession. Participation in the mountain dancing seems to have become so irregular that attendance had to be enforced by the imposition of a fine.¹

Related Texts: IG II² 1368 (§7.4), IMagn-Mai 215 (§7.10), IMilet VI, 22 (§7.14).

Ἀγαθῇ τύχῃ νόμος θιάσου Ἀμάνδου² κατὰ³ συνόδους δύω κατατετέλεσται τοὺς (members) σ(ὺν) τῷ κοινῷ δαπανᾶν⁴ δεκατέσσαρες ὀβολοὺς κἔ⁵ μὴ ἔλασσον (than this amount)· τὸ κοινὸν παρέχεσθαι λύχνους τρεῖς (at meetings)· μαινάδα μαινάδι μὴ ἐπεγεροῖνε⁶ μηδὲ λοιδοροῖσε⁷ (her)· ὁσαύτως μήτε βουκόλον ἐπεγεροῖναι μήτε λοιδοροῖσε· ἐὰν δέ τις (does so), δώσι⁸ τῷ κοινῷ καθ' ἑν ῥῆμα⁹ προστίμου δρ(αχμᾶς) δ'·¹⁰ τὸν δὲ κατὰ σύνοδον μὴ συνελθόντα (but instead) ἐπειδημοῦντα,¹¹ (shall pay) ὁμοίως· ὁ δὲ κ'·¹² εἰς ὅρος¹³ μὴ συνελθὼν ἀποτίσι¹⁴ τῷ κοινῷ δρ(αχμᾶς) ε'· μαινὰς ἐὰν μὴ ἐνέγκῃ¹⁵ τῇ εἰερᾷ¹⁶ νυκτὶ [her sacred object]¹⁷ δρ(αχμᾶς) ιε' ἀποτίσι τῷ κοινῷ δρ(αχμᾶς) ε'· ὁμοίως δὲ κ' βουκόλος ἐὰν μὴ ἐγένκη [- - - - -]

Vocabulary

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, 1 aor. inf. ἀποτεῖσαι, impv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive

βουκόλος, cowherd¹⁸ (male counterpart to a maenad) (cf. l. 21, IG II² 1368, l. 123)

δαπανᾶω, to spend upon a thing, to pay

δραχμή, ῥ, drachma (abbrev. δρ.)

ἐλάσσων, -ονος (m./fm.), ἔλασσον (nt.), smaller, less

θίασος, ὅ, private religious association

κατατελέω (= κατακυρόω), consider, ratify (a motion)

μαινάς, -άδος, ῥ, maenad, female Bacchante¹⁹

ὀβολός, ὀ, pl. ὀβολοί, obol²⁰

ὀσαύτως > ὥσαύτως, similarly

σύνοδος, ἡ, civic meeting (during which motions are deliberated); community

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1 Another example of the interrelation of maenads and the *polis* is an inscription (third to second century BCE) from Miletos, which marks the tomb of a local maenad who was also appointed as a civic priestess of Dionysos. The inscription states that she had officiated at both civic and private ceremonies. As a maenad, she would lead the local Dionysian association of *bakchai* into the mountains for the mountain dancing (ὄρειβασία), probably every other year. She would carry the sacred objects (ῥογία) and implements (ἱερά), “marching in procession before the whole city.” At her funeral, the other maenads would hail her, shouting, “Farewell, holy priestess.... She knows her share of the blessings”; cf. Bernard Haussoullier, “Bacchantes Milésiennes,” *REG* 32 (1919), 256–267, esp. 256; Henrichs, “Greek Maenadism from Olympias to Messalina,” 148–149.

2 Amandos (gen. of poss.).

3 κατά, “at” (cf. *Il.* 13–14).

4 All the infinitives are imperatival.

5 κέ > καί.

6 ἐπεγερθη̃νε > ἐπεγερθη̃ναι, s.v. ἐπεγείρω.

7 λαιδορῆσε > λαιδορῆσαι.

- 8 δῶσι > δῶσει.
- 9 καθ' ἑν ῥῆμα, “according to this directive (of).”
- 10 For alphabetic numerals see table 9.18.
- 11 τὸν...μὴ συνελθόντα ἐπειδημοῦντα, substantive participles.
- 12 κ' > κέ > καί.
- 13 This is a reference to mountain dancing (ὄρειβασία), which seems to have been performed jointly with men.
- 14 ἀποτίσι > ἀποτείσει.
- 15 ἐνένη > ἐνέγκη, cf. *l.* 21.
- 16 εἰερᾱ > ἱερᾱ.
- 17 The Dionysiac procession recounted in the Agrippinilla inscription (IGUR 160) includes many functionaries who carried sacred objects, including an altar bearer (βωμοφόρος), fennel staff bearer (ναρθηκοφόρος), mystic-chest bearer (κισταφόρος), bearer of the *likna* (λικναφόρος), a woman carrying a large sculpted phallus (φαλλοφόρος), and women carrying firepots to light the sacrificial fire (πυρφόροι).
- 18 The men are called βουκόλοι (herdsmen) because they worshipped the bull god Dionysos Tauros.
- 19 The term “maenads,” literally “mad women,” is essentially a poetic term that alludes to the ecstasy or wild possession that “mad” Dionysos (Homer, *Il.* 6.132) incited in his female followers (*Hymnus Homericus ad Cererem*, 386; Aesch., *fr.* 382; Soph., *Oedipus Tyrannus*, 212; Eur., *Ion*, 552; Ar. *Lysistrata*, 1283). In the *Bacchae*, the term is generally used pejoratively. Similarly, Philo of Alexandria states that the term “maenads” was a discriminatory designation for *bakchai*, alluding to the fact that wine makes women “mad” (*De plantatione*, 148). It is because of the literary provenance of the term “maenads” that it rarely occurs in cultic lists and epigraphical sources.

20 On currency equivalents see table 9.20.

7.16. Purification Laws of the Civic Sanctuary in Lesbos

(IG XII Suppl. 126)

Provenance: Eresos, Lesbos (cf. Fig. 2).

Date: Second century BCE.

Text: IG XII Suppl. 126; LSCG Suppl. 124; W. R. Paton, *CR* 16 (1902), 290–292; DGE 633.

Special Features: The dialect is Lesbian, of the Aeolic group (see footnotes). Like Doric, Aeolic retained the primitive $\tilde{\alpha}$: for example, ἄμέραις > ἡμέραις (*l.* 5); κᾷδος > κῆδος (*l.* 4); αὔταν (recessive accent) > αὐτήν (*l.* 6); θνατός > θνητός (*l.* 6); αὐταμερόν > αὐτημερόν (*l.* 10); τάν > τήν (*l.* 6); σίδαρον > σίδηρον (*l.* 16); πλάν > πλήν (*ll.* 17, 20).

Lines 1–15

[- - - - -] (It is lawful) εἰστείχην¹ (the sanctuary with) εὐσεβέας² ἀπὸ³ μὲν κάδεος ἰδίῳ (relative) ἀγνεύσαντας ἄμέραις εἴκοσι· ἀπὸ δὲ (relative) ⁵ ἄλλοτρίῳ (one may enter) ἄμέραις τρεῖς λοεσσάμενον⁴ ἀπὸ δὲ (contact with) θνατῷ ἄμέραις δέκα, αὐτὰν⁵ δὲ τὰν τετόκοισαν⁶ ἄμέραις τεσσαράκοντα ἀπὸ δὲ (contact with) βιωτῷ ἄμέραις τρεῖς, αὐτὰν δὲ τὰν τετόκοισαν ἄμέραις δέκα ἀπὸ (intercourse with) δὲ γυναικὸς αὐταμερόν λοεσσάμενον φονέας δὲ μὴ εἰστείχην μηδὲ προδόταις μη εἰστείχην δὲ μηδὲ γάλλοις μηδὲ γυναῖκες γαλλάζην ἐν τῷι τεμένει μὴ εἰσφέρειν⁷ δὲ μηδὲ ὅπλα πολεμιστήρια μηδὲ θνασίδιον·

Vocabulary

αὐταμερόν (adv.), on the same day

βιωτός, ὅ, life; live birth

γαλλάζη (?), perhaps a female devotee of Kybele

γάλλος, ὅ, priest of Kybele

εἰστείχω = εἰσέρχομαι

θνασίδιον (Aeol.) > θνησείδιον, τό, carcass of an animal

κῆδος (Aeol. κᾷδος), -εος, τό, performing funeral rites for the dead

πολεμιστήριος, -α, -ον (adj.), of war

προδότης, ὅ, traitor; one who betrays an oath

τέμενος, -εος, τό, sacred precincts of a temple

Lines 16–23

μηδὲ εἰς τὸν ναυὸν⁸ εἰσφέρειν σίδαρον μηδὲ χαλκὸν πλάν νομίσματος, μηδὲ (wear) ὑπόδεσιν μηδὲ ἄλλο δέρμα μηδὲν μὴ εἰστείχην δὲ μηδὲ γυναῖκα εἰς τὸν ναυὸν πλάν τᾶς ἱερέας⁹ καὶ τᾶς

προφητίδος. μη λωτίζην¹⁰ δὲ μηδὲ κτήνεα μηδὲ βοσκήματα ἐν τῷ τεμένει.

Vocabulary

βόσκημα, τᾶ, fatted cattle

ἱέρεια, ἥ, priestess

λωτίζω, cull the best animals

νομίσμα, τό, that which is sanctioned by custom

προφῆτις, -ιδος, ἥ, prophetess (fm. of προφήτης)

ὑπόδεσις, ἥ, shoe (= τὰ ὑποδήματα)

χαλκός, ὅ, bronze; anything made of metal; χαλκός, chalkos (copper coin; 8 chalkos = 1 obol)

1 εἰστείχην Aeol. act. inf. > εἰστείχειν, (cf. ll. 11, 12, 19).

2 εὐσεβέας > εὐσεβείας.

3 ἀπό in Aeol. takes the dat.

4 λοεσσάμενον > λουσσάμενον (cf. l. 10).

5 αὐταν (recessive accent) > αὐτήν (cf. l. 8).

6 τετόκοισαν (Aeol. pf. fm. ptc.) > τετοκυῖαν (s.v. τίκτω), cf. l. 9.

7 -ην, Aeol. act. inf. ending > -ειν.

8 ναόν, Aeol. > ναόν (cf. l. 20).

9 ἱερέας > ἱερείας.

10 -ην (Aeol.) > -ειν, act. inf.

7.17. Funerary Laws for the Valiant Dead on the Island of Thasos

(LSCG Suppl. 64)

Provenance: Thasos, Aegean Islands (see Fig. 2)

Date: ca. 350 BCE.

Text: LSCG Suppl. 64; F. Courby, *Nouveau choix d'inscriptions grecques: textes, traductions, commentaires* (Paris: Les Belles Lettres, 1971), 105–109, no. 19; H. W. Pleket and R. S. Stroud, *Recherches: Thasos* (2008), I, 371–379, no. 141; Jean Pouilloux and Christiane Dunant, *Recherches sur l'histoire et les cultes de Thasos* (Paris: E. de Boccard, 1954–1958), I, 371–380, no. 141 (plate XXXIX, 6); SEG 35.959.

The inscription begins by imposing limits on the period of mourning to five days for those who had died in war (3–5). This limitation was even more restrictive than the laws of Sparta, where the period of mourning was limited to eleven days,¹ and even more limited than the thirty days permitted in Athens. Since the war dead were deemed to be the protectors of the island, it was not thought to be appropriate to mourn for them as one would normally mourn the dead.² This inscription goes on to prescribe the inscription of the names of the valorous dead on a plaque and requires that their fathers and children be invited to all civic sacrifices and be provided their own bench at the civic games. They should also be paid an indemnity based on the salary of the deceased officer in question. When their male children come of age, they are to be given a soldier's equipment (leggings, breastplate, dagger, helmet, shield and spear), whereas female children are given a dowry.

The dialect is a mixture of Ionic and Attic: η for ᾱ (e.g., ἀγορηνόμος, *l.* 1; ἡμέρηι, *l.* 2; προεδρίην, *l.* 14; ἡλικίην, *l.* 17; θώρηκα, *l.* 18) and ω for ου (τιμώχων, *l.* 12; ἔωσιν, *l.* 18). There are also Attic influences; for example Attic ἔάν / ἄν (*ll.* 2, 16, 21) is used instead of the Ionic ἦν, and θωή (*l.* 7) is used instead of the Ionic θωῆή, in spite of the fact that the verbal form θωῖῶντες is Ionic. Note also the use of *iota*-adscript (*l.* 18, cf. IV, 16).

Lines 1–11

[– – – –] μηδὲν ὁ ἀγορηνόμος περιοράτω τῇι ἡμέρηι ἣι ἂν ἐχφέρωνται³ πρὶν τὴν ἐχφορὰν γενέσθαι· πενθικὸν δὲ μηδὲν ποιείτω μηδεὶς ἐπὶ τοῖς ἀγαθοῖς ἀνδράσιν⁴ πλέον ἢ ἐν πέντε ἡμέραις· κηδεύειν (privately) δὲ μὴ ἐξέστω· εἰ δὲ μή (somebody does),⁵ ἐνθυμιστὸν αὐτῷ ἔστω καὶ οἱ γυναικονόμοι καὶ οἱ ἄρχοντες καὶ οἱ πολέμαρχοι μὴ περιορώντων (anything) καὶ θωῖῶντες καρτεροὶ ἔστων⁵ ἕκαστοι ταῖς θωαῖς ταῖς ἐκ τῶν νόμων· ἀναγράφειν δὲ αὐτῶν τὰ ὀνόματα πατρόθεν⁶ εἰς (list of) τοὺς Ἀγαθοὺς (ἄνδρες) τοὺς πολεμάρχους καὶ τὸν γραμματέα τῆς βουλῆς καὶ καλεῖσθαι αὐτῶν τοὺς πατέρας καὶ τοὺς παῖδας ὅταν ἡ πόλις ἐντέμνηι τοῖς Ἀγαθοῖς (ἄνδρες).⁷

Vocabulary

ἀγορανόμος, ὁ, clerk of the market (responsible for regulating the buying and selling of goods)

γυναικονόμος, ὁ, supervisor of women (city magistrate)

ἐνθυμιστόν, -ή, -όν, polluted, in a state of impurity

ἐντέμνω, to sacrifice⁸

ἐχφορά, ἡ, funeral procession, cortège

θωή, ἡ, penalty

θωιάω > θωάω (Att.), punish, impose a penalty

καρτερός, -ή, -όν, strong, empowered

κηδεύω, bury a corpse

πατρόθεν, from/after the father (i.e., with patronymic)

πενθικός, -ή, -όν, in mourning; **ποίειν πενθικόν**, perform mourning

περιοράω, overlook, neglect

πολέμαρχος, polemarch (eponymous magistrate of Thasos) (cf. *Il.* 11, 17)

Lines 11–22

διδόναι (indemnity) **δ'** ὑπὲρ αὐτῶν ἐκάστου τὸν ἀποδέκτην ὅσον ὑπὲρ τιμῶχων λαμβάνουσι· καλεῖσθαι **δ'** αὐτῶν τοὺς πατέρας καὶ τοὺς παῖδας καὶ ἐς⁹ προεδρίην ἐς τοὺς ἀγῶνας· χωρίον δὲ ἀποδεικνύειν αὐτοῖς καὶ βάθρον τιθέναι τούτοις τὸν τιθέντα τοὺς ἀγῶνας·¹⁰ ὅποσοι **δ'** ἂν αὐτῶν παῖδας καταλίπωσιν,¹¹ ὅταν ἐς τὴν ἡλικίην¹² ἀφίκωνται, διδότησαν αὐτοῖς οἱ πολέμαρχοι, ἅμ¹³ μὲν ἄρσενες ἔωσιν,¹⁴ ἐκάστωι κνημῖδας, θώρηκα, ἐγχειρίδιον, κράνος, ἄσπίδα, δόρυ, μὴ ἐλάσσονος ἄξια τριῶν μνῶν, (at) Ἡρακλείοις ἐν τῷ ἀγῶνι καὶ ἄναγγεῖλάτωσαν (their) τὰ ὀνόματα· ἂν¹⁵ δὲ θυγατέρες ᾧσιν, εἰς πενθέριον [- - - - -] ὅταν τεσσέρων καὶ δέκα ἐτῶν γένωνται [- - - - -]

Vocabulary

ἀνά, each, apiece; **ἀνὰ μέσον**, between, within (w. gen.)

ἀποδέκτης, ὁ, (financial) controller of the city

ἄρσην, ὁ, ἄρσενος, male, masculine (gender)

βάθρον, τό, bench, seat

δόρυ, -ατος, τό, spear

ἐγχειρίδιον, τό, dagger

ἐλάσσων, -ονος (m./fm.), ἔλασσον (nt.), smaller, less

Ἡρακλεία, τά, Festival of Herakles (Lat. Hercules)

κνημῖς, -ίδος, ἡ, pl. greaves (armor for the leg below the knee)

κράνος, -ους, τό, helmet

μνᾶ, ἡ, μνᾶς (gen.), μνην, pl. μναῖ, μνέων (gen. pl. > NW μνην): mina (see table 9.21)

πενθέριον, τό, dowry

προέδρια, ἡ, front seat (i.e., seat of honor)

τιμοῦχος, ὁ, timouchos (title of a city magistrate)

χωρίον, τό, plot of land, site; space, place

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1 Plut., *Lycougos*, 27.1–3; Herod. 6.58.1.

2 Pl., *Rep.* 468^E–469^A.

3 ἐχφέρωνται > ἐκφέρωνται.

4 ἀγαθοῖς ἀνδράσιν, “for the valiant men (dead).” The phrase οἱ ἀγαθοί, meaning “the valiant,” is Homeric usage (*Il.* 1.131) and is also attested in Herod. (5.109). In this inscription and in Dem. (*De Corona* 208), the phrase refers to those who have died in battle.

5 ἔστων > ἔστωσαν.

6 Public lists of the war dead were organized by patronymic. In Thasos, this list was periodically updated with the addition of more names of men fallen in battle.

7 The fathers and children of soldiers who had died in battle are invited to the sacrifices not merely to observe the ritual but probably to participate in the banquet that followed. The animal sacrifices relating to cults of heroes were normally consumed almost entirely by the participants.

8 This verb is normally reserved for sacrifices to the heroes and chthonic deities.

9 ἐς > εἰς (“at”), cf. *Il.* 14, 16.

10 τὸν τιθέντα τοὺς ἀγῶνας, i.e., “the organizer of the games.”

11 καταλίπωσιν > καταλείπωσιν.

12 ἡλικίην > ἡλικίαν.

13 ἄμ > ἀνά (before words beginning with β, π, φ, μ.) + acc., distributive, “each, apiece.”

14 ἔωσιν > οὖσιν.

15 ἄν > ἔάν.

7.18. Founding a Religious Association: The God Sarapis Arrives in the City of Opous

(IG X/2, 255)

Provenance: Discovered in the sanctuary of Sarapis in Thessaloniki; this is probably a copy of an earlier text, which originated in the Lokrian city of Opous (see Fig. 2).

Date: This is a copy of an inscription (first century BCE) that was probably based on an original inscription dating from the third to the second century BCE.

Text: IG X/2, 255; Merkelbach, *ZPE* 10 (1973), 49–54; Horsley, *NewDocs* 1 (1981), 29–32; cf. SIRIS, no. 107–126.

Though the beginning of this inscription is lost, it can be surmised that it began with an account of the circumstances by which the founder, Xenainetos (Ξεναίνετος), was divinely authorized by the god Sarapis to establish his cult in Thessaloniki. Xenainetos received another divine vision in his sleep in which Sarapis gave specific instructions concerning the founding of his cult in the city of Opous. The miraculous character of this dream was subsequently confirmed by a letter from the god, which Xenainetos discovered under his pillow the next morning. As instructed by Sarapis, he traveled to Opous to meet with his political rival, Eurynomos (Εὐρύνομος), to explain his vision and show him the letter. It would seem that Eurynomos experienced a conversion of sorts, as implied by his acceptance of Sarapis's instructions and by his setting up the same cult in Opous, which was then continued by others. This text provides evidence for the use of religious propaganda in the dissemination of religious cults.

Dialect: The dialect is North West. In contrast to Ionic and Attic (H-dialects), North West is an A-dialect, which is to say, it has retained (like Doric) the proto-Greek long $\tilde{\alpha}$ (e.g., $\tilde{\alpha} > \eta$, $\tau\tilde{\alpha}\varsigma > \tau\eta\varsigma$, $\tau\tilde{\alpha}\nu > \tau\eta\nu$, $\alpha\tilde{\upsilon}\tau\tilde{\alpha}\varsigma > \alpha\tilde{\upsilon}\tau\eta\varsigma$, $\tilde{\alpha}\delta\epsilon\lambda\phi\tilde{\alpha}\nu > \tilde{\alpha}\delta\epsilon\lambda\phi\eta\nu$, $\tilde{\epsilon}\pi\iota\sigma\tau\tilde{o}\lambda\tilde{\alpha}\nu > \tilde{\epsilon}\pi\iota\sigma\tau\tilde{o}\lambda\eta\nu$). The 3rd declension gen. pl. ending is -ιος (e.g., $\pi\acute{o}\lambda\iota\omicron\varsigma > \pi\acute{o}\lambda\epsilon\omega\varsigma$) and $\kappa\alpha$ is used in place of Att. $\tilde{\alpha}\nu$; note also the use of *iota-adscript* (e.g., $\tau\tilde{\alpha}\iota \omicron\iota\kappa\iota\alpha\iota$).

Lines 1–11

[- - - - -] κομίζεσθαι ἐν οἴκον,¹ ἔδοξε καθ' ὕπνον ἐπιστάντα² παρ' αὐτὸν³ Σάραπιν ἐπιτάξαι (Xenainetos) ὅπως παραγενόμενος ἐν Ὀποῦντα ἀνανγείλῃ⁴ Εὐρύνομω τῷ⁵ Τειμασιθέου ὑποδέξασθαι αὐτόν⁶ τε καὶ τὰν ἀδελφὰν αὐτοῦ Εἷσιν,⁷ τάν τε ἐπιστολὰν τὰν οὖσαν ὑπὸ (his) τῷ ποτικεφαλαίῳ ἀναδῶ αὐτῷ⁸ τὸν δὲ ἐγερθέντα θαυμάσαι⁹ (αὐτὸν) τε τὸν ὄνειρον καὶ διαπορεῖν τί ποιητέον ἐστὶν διὰ τὸ ὑπάρχειν¹⁰ αὐτῷ¹¹ ἀντιπολιτεῖαν ποτὶ¹² Εὐρύνομον· καθυπνώσας δὲ πάλιν καὶ τὰ αὐτὰ ἰδὼν, καὶ ἐπεγερθεὶς τάν τε ἐπιστολὰν εὔρε ὑπὸ τῷ ποτικεφαλαίῳ καθὼς αὐτῷ ἐτεκμάρθη¹³

Vocabulary

ἀναδίδωμι, deliver (a letter) (cf. *l.* 11)

ἀντιπολιτείαν > ἀντιπολιτείαν, s.v. ἀντιπολιτεία, ἡ, political hostility

δεκυείροις > δεκυίροις, s.v., δεκουρίων (Lat. loanw. *decurio*), member of a local council or senate

διαπορέω, be perplexed about (something)

Ἴσις, ἡ, Ἰσιδος (gen.), goddess Isis

καθυπνόω, fall fast asleep

κομίζομαι, get back, recover; bring into (ἐν) a place, introduce

Ὀποῦς, Orous, chief city of eastern Locris (west of Boiotia)

ποιητέος, -α, -ον, to be done

προσκεφάλαιον (NW ποτικεφάλαιον), pillow, head cushion

τεκμαίρομαι, 3. ἔτεκμηράμην, 6. ἔτεκμήρην: conjecture/guess; pass. be indicated

Lines 11–23

Ἐπανελθὼν (to Orous) δὲ ἀνέδωκε τὰν ἐπιστολὰν Εὐρύνομω καὶ ἀνήγγειλε¹⁴ τὰ ὑπὸ τοῦ θεοῦ ἐπιταχθέντα· Εὐρύνομος δὲ τὰν ἐπιστολὰν λαβὼν¹⁵ καὶ ἀκούσας τὰ ὑπὸ Ξεναινέτου λεγόμενα παρ' αὐτὸν μὲν τὸν καιρὸν¹⁶ ἀπόρως εἶχε¹⁷ διὰ τὸ καθὼς ἐπάνωι¹⁵ διασαφεῖται εἶμεν¹⁸ αὐτοῖς ἀντιπολιτείαν ποτ¹⁹ αὐσωτούς· ἀναγνοὺς δὲ τὰν ἐπιστολὰν καὶ ἰδὼν (that) τὰ γεγραμμένα (were) σύμφωνα τοῖς πρότερον ὑπ²⁰ αὐτοῦ εἰρημένοις²⁰ (Εὐρύνομος) ὑπεδέξατο τὸν Σάραπιν καὶ τὰν Εἷσιν καὶ μετὰ (providing) τὸν ξενισμὸν (for the gods) ἐν τᾷ οἰκίᾳ τᾷ Σωσινείκας²¹ ἐν²² τοὺς οἰκουροὺς θεοὺς παραλαβοῦσα (them) ἔθυε²³ Σωσινείκα τὰς θεσίας χρόνον τινά·²⁰ μετὰ δὲ τὸν αὐτᾶς²⁴ θάνατον Εὐνόστα²⁵ ἃ Σωσιβίου²⁶ θυγατριδᾶ παρεδίδου (the cult) καὶ διεξᾶγε²⁷ τὰ μυστήρια τῶν θεῶν ἐν²⁸ τοὺς καὶ²⁹ ἀμετόχους τῶν ἱερῶν³⁰ Εὐνόστας δὲ ὕστερον ἐν ἄρρωστίαν ἐμπεσούσας (So-and-so) προέθυε³¹ ὑπὲρ αὐτᾶς τὰς θυσίας [- - - - - - - - - -]

Vocabulary

ἄμετοχος, -ον, not participating (i.e., not initiated)

ἀπόρος, -ον, difficult; ἀπόρως (adv.), with difficulty

ἄρρωστία, ἡ, sickness

αὐσωτούς (s.v. αὐσαυτοῦ), Dor. > ἑαυτούς

διασαφέω, make clear, show plainly

διεξάγω, manage, administer

ἐπανέρχομαι, return to (a place)

θυγατριδᾶ > θυγατριδῇ, granddaughter or daughter

ξενισμός, ὁ, hospitality (provided to a guest or stranger), here for Sarapis and Isis

οἰκουρός, -όν, (keeping watch over the) household

παράδίδωμι, hand over to another, transmit

προθύω, sacrifice on somebody's behalf; perform an opening sacrifice
πρότερος, -α, -ον, former, earlier, past; **πρότερον** (ἦ) (adv.), before; previously
Σάραπις, ὁ, god Sarapis
σύμφωνος, -ον, harmonious, in agreement

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Hanson, J. S. "Dreams and Visions in the Graeco-Roman World and Early Christianity." *ANRW* II, 23.2 (1980), 1402–1403.

Sokolowski, F. "Propagation of the Cult of Sarapis and Isis in Greece." *GRBS* 15 (1974), 441–448.

1 "... to come into the shrine" (cf. *l.* 18).

2 S.v. ἐφίστημι.

3 I.e., Xenainetos.

4 ἀνανγείλη > ἀναγγείλη (cf. *l.* 12).

5 Article introduced modifier (son of Timasitheos) in 3rd attrib. pos.

6 I.e., Sarapis.

7 Εἶσιν > ἴσιν (cf. *l.* 17).

8 I.e., to Eurynomos.

9 θαυμάξαι > θαυμάσαι; note the two infinitives for indicative.

10 Art. inf.

11 Gen. of poss., "his" (Eurynomos's).

- 12** ποτί, Dor. > πρόσ (cf. *l.* 15).
- 13** ἔτεκμάρθη > ἔτεκμήρθη.
- 14** ἀνήγγειλε > ἀνήγγειλε.
- 15** λαβῶν...παρ (‘‘from’’) αὐτόν.
- 16** παρ’ αὐτόν...τόν καιρόν (‘‘at the time/opportunity itself’’).
- 17** I.e., was perplexed.
- 18** εἶμεν, Dor. > εἶναι; διὰ τό...εἶμεν, art. inf. (καθὼς ἐπάνω διασαφίζεται is a parenthetical comment).
- 19** πο^τ > ποτί > πρόσ.
- 20** S.v. λέγω.
- 21** Sosinike (fm. personal name); **ταῖ** (> τῇ) οἰκία (> οἰκία) **ταῖ** Σωσινείκας, modifier in 2nd attrib. pos.
- 22** ἐν, ‘‘among’’ (cf. *l.* 21).
- 23** Iter. impf. (cf. IV, 13.3).
- 24** I.e., of Sosinike.
- 25** Eunosta (personal name).
- 26** Sosibios (personal name).

- 27** Incept. impf. (cf. IV, 13.5).
- 28** ἐν, “among.”
- 29** Adv. καί.
- 30** τὰ ἱερά, “sacred rites”; it seems that this family cult was open to others who were not relatives.
- 31** Incept. impf. (cf. IV, 13.5).

7.19. Redemption (Manumission) of Slaves to a Jewish Prayer House

(JMIB 161; CIJ I, 683; CIJ I, 690)

Jewish communities in the Bosphorus Kingdom allowed for the manumission of slaves. These manumission contracts include a variation of the *paramone* clause (introduced by χωρίς), a common feature of many manumission inscriptions (see GDI II/2, 2170–2071 [§7.8]) requiring that manumitted slaves participate in the ongoing religious life of the synagogue. These inscriptions suggest that the wider Bosporan community respected the legitimacy of the local Jewish community.

(a) Manumission to a Jewish Prayer House (JMIB 161)

Provenance: Pantikapaion, Pontus Euxinus (north shore of the Black Sea).

Date: Second century CE.

Text: CIRB 71; JMIB 161.

[I, so-and-so, son of so-and-so] ἀφίημι ἐπὶ τῆς προσευχῆς Ἑλπίαν¹ ἑμαυτῆς θρεπτῆς ὅπως ἔστιν ἀπαρενόχλητος καὶ ἀνεπίληπτος ἀπὸ παντὸς κληρονόμου χωρὶς τοῦ προσκαρτερεῖν τῇ προσευχῇ ἐπιτροπευούσης² τῆς συναγωγῆς τῶν Ἰουδαίων καὶ θεὸν σεβῶν.

Vocabulary

ἀνεπίληπτος, -ον, free from seizure

ἀπαρενόχλητος, -ον, undisturbed

θρεπτός, ὁ / θρεπτή, ἡ, house slave

κληρονόμος, ὁ, heir, inheritor

προσκαρτερέω, provide service to (dat.)

(b) Manumission to a Jewish Prayer House (CIJ I, 683)

Provenance: Pantikapaion, Pontus Euxinus. *Date:* 80 CE.

Text: IGRR I, 881, CIRB 70, CIJ I, 683, JMIB 100, 160.

Βασιλεύοντος³ βασιλέως Τιβερίου Ἰουλίου Ρησκουπόριδος⁴ φιλοκαίσαρος καὶ φιλορωμαίου, εὐσεβοῦς· ἔτους ζοτ´⁵ μηνὸς Περιτίου ιβ´, Χρήστη⁶ γυνὴ πρότερον Δρούσου⁷ ἀφίημι ἐπὶ τῆς προσευχῆς θρεπτόν μου Ἡρακλᾶν⁸ ἐλεύθερον καθάπαξ κατὰ εὐχὴν μου (to be) ἀνεπίληπτον καὶ

ἀπαρενόχλητον¹⁰ ἀπὸ παντὸς κληρονόμου τρέπεσθαι αὐτὸν ὅπου ἂν βούληται ἀνεπικωλύτως καθὼς ἡὔξάμην, χωρὶς ἱς⁹ τὴν προσευχὴν θωπείας τε καὶ προσκαρτερήσεως, συνεπινευσάντων¹⁰ δὲ καὶ τῶν κληρονόμων μου Ἡρακλείδου¹¹ καὶ Ἑλικωνιάδος, συνεπιτροπευούσης δὲ καὶ τῆς συναγωγῆς τῶν Ἰουδαίων.

Vocabulary

ἀπαρενόχλητος, -ον, undisturbed
ἀνεπικωλύτως, without restraint
θωπεία, ἡ, submissiveness
καθάπαξ, once and for all
Περίτιος, Peritios (on Macedonian month names see table 9.19)
προσκαρτέρησις, -εως, ἡ, service
συνεπινεύω, join in assenting
συνεπιτροπεύω, be a joint guardian over
φιλοκαίσαρ, -αρος, ὁ, loyal to the emperor
φιλορῶμαιος, -α, -ον, friend of the Romans

(c) Manumission to a Jewish Prayer House (CIJ I, 690)

Provenance: Gorgippia, Pontus Euxinus.

Date: 41 CE.

Text: CIRB 1123, CIJ I 690, Irina A. Levinskaya, “Inscriptions from the Bosporan Kingdom (Appendix 3),” in *The Book of Acts in Its Diaspora Setting*, vol. 5, 227–28, esp. 239–240 (Grand Rapids, MI: Wm. B. Eerdmans, 1996); JMIB 166.

Θεῶι ὑψίστῳ παντοκράτορι εὐλογητῷ, βασιλεύοντος¹² βασιλέως Μιθριδάτου¹³ φιλογερμανικοῦ καὶ φιλοπάτριδος, ἔτους ηλτ´,¹⁴ μηνὸς Δίου, Πόθος¹⁵ Στράτωνος ἀνέθηκεν (ἐν) τῇ προσευχῇ κατ´ εὐχὴν θρεπτὴν ἑαυτοῦ, ἧ ὄνομα Χρῦσα,¹⁶ ἐφ´ ᾧ ἡ ἀνέπαφος καὶ ἀνεπηρέαστος ἀπὸ παντὸς κληρονόμου ὑπὸ Δία, Γῆν, Ἥλιον.

Vocabulary

ἀνέπαφος, -ον, not liable to seizure
ἀνεπηρέαστος, -ον, free of injury, unmolested
Γῆ, ἡ, Ge (goddess)
Δίος, Dios (on Macedonian month names see table 9.19)
Ἥλιος, ὁ, Helios, the sun god
ὑψιστος, -η, -ον, highest; ὁ ὑψιστος, the Most High (God)
φιλογερμανικός, ὁ, loyal to Germanicus
φιλόπατρις, -ιδος, ὁ / ἡ, patriotic

Select Bibliography

Nadel, Benjamin. “Slavery and Related Forms of Labor on the North Shore of the Euxine in Antiquity.” *Actes du colloque 1973 sur l’esclavage*, 214–215. Paris: Belles Lettres, 1976.

1 Elpis (fm.).

2 ἐπιτροπέω > ἐπιτρέπω, gen. absol.

3 Eponymous dating formula.

4 Tiberius Julius Rhescuporis.

5 On alphabetic numerals cf. table 9.18.

6 Chreste (fm.).

7 Drusus.

8 Heraclas.

9 ἐς > εἰς.

10 Gen. absol.

11 Herkleides and Helikonias.

12 Eponymous dating formula.

13 Mithridates.

14 On alphabetic numerals cf. table 9.18.

15 Pothos, son of Strabo.

16 Chrusa.

7.20. Dedicating Religious Buildings: Four Building Inscriptions

(MAMA VI, 263, 264, 239, IJudDonateurs 10)

Throughout the Hellenistic and Roman periods there was an increasing tendency to engrave the names of benefactors on both public and private edifices. These inscriptions might be engraved on an integral part of the building structure, such as an architrave, portico, column, or mosaic. Other building inscriptions, such as those inscribed on wall panels, stelae, or blocks erected near a building, were not an integral part of the overall architectural design.

The Structure of Building Inscriptions: The most detailed building inscriptions typically record a number of points of information, such as the following:

- (1) renovated. The identity of the building or structure may also be given. However, many inscriptions do not record the name of the structure, this fact being self-evident when it was originally located in situ.
- (2) The name of the person who had the structure built or restored. If the patron happened to be a god, the cost of construction was paid out of the temple treasury. The verb of construction or dedication (e.g., κατασκεύασαν, ἐποίησεν) is often omitted. However, verbs expressing the rebuilding or renovation of a monument (e.g., ἐπεσκεύασαν, ἀποκατέστησεν) are normally expressed. The specification of the year of the structure's completion (or restoration) may also be included.
- (3) An acknowledgment of the generosity of the patron.

(a) Council of Elders Honors Julia Severa, High Priestess of the Augustan Gods (MAMA VI, 263)

Provenance: Akmonia, Phrygia (cf. Fig. 2). *Date:* 50–70 CE.

Julia Severa was a woman of high status in Akmonia. She was active in the 50s and 60s CE, having been appointed high priestess of the Imperial cult for at least three terms of office during the reign of Nero. She was also appointed “president of the games” (ἀγωνοθέτης). Her first husband, Lucius Sevenius Capito, was a member of a Roman family of great distinction.

Ἡ γερουσία ἐτείμησεν¹ Ἰουλίαν² Γαΐου θυγατέρα³ Σεουήραν, ἀρχιέρειαν καὶ ἀγωνοθέτιν τοῦ σύνπαντος⁴ τῶν θεῶν Σεβαστῶν οἴκου, πάσης ἀρετῆς χάριν καὶ τῆς εἰς αὐτὴν εὐεργεσίας· τὴν ἀνάστασιν ποιησαμένου [– –]

Vocabulary

ἀγωνοθέτης, -ου, ὁ, president of the games

ἀρχιέρεια, ἡ, chief priestess

θεοὶ Σεβαστοί, Augustan gods (of the Imperial cult)⁵

χάριν (w. gen.), because of, by reason of (generally situated after the noun it modifies); ὧν χάριν, for which

(b) Honors for Those Who Renovated a Synagogue (MAMA VI, 264)

Provenance: Akmonia, Phrygia.

Date: 80–100 CE.

Text: MAMA VI, 264, CIJ I, 766; Paul Trebilco, *Jewish Communities in Asia Minor* (Cambridge: Cambridge University Press, 1991), 58–59.

Despite her donation of this Jewish synagogue, there is no evidence that Julia Severa was Jewish.⁶ Moreover, the fact that she was appointed chief priestess of a pagan cult of the Augustan gods (cf. MAMA VI, 263) suggests that she was *not* Jewish. Nonetheless, Julia Severa was obviously sympathetic to the Jews of Akmonia.⁷ Given her close association with the Imperial cult, it is noteworthy that the synagogue was willing to accept her gift. As the inscription here indicates, the same synagogue was restored some twenty years later.

Τὸν κατασκευασθέντα οἶκον⁸ ὑπὸ Ἰουλίας Σεουήρας, Π(όπλιος) Τυρρώνιος Κλάδος⁹ ὁ διὰ βίου ἀρχισυνάγωγος καὶ Λούκιος¹⁰ Λουκίου ἀρχισυνάγωγος καὶ Ποπίλιος Ζωτικός¹¹ ἄρχων ἐπεσκεύασαν (it) ἔκ τε τῶν ἰδίων (ἀναλωμάτων) καὶ τῶν¹² συνκαταθεμένων καὶ ἔγραψαν¹³ τοὺς τοίχους¹⁴ καὶ τὴν ὀροφὴν καὶ ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυπὸν¹⁵ πάντα κόσμον οὕστινας¹⁶ καὶ ἡ συναγωγὴ ἐτείμησεν¹⁷ ὅπλῳ ἐπιχρύσῳ διὰ τε τὴν ἐνάρετον αὐτῶν διάθεσιν καὶ τὴν πρὸς τὴν συναγωγὴν¹⁸ εὐνοίαν¹⁹ τε καὶ σπουδὴν.

Vocabulary

ἀνάλωμα, -ματος, τό (often pl.), cost, expense

ἀρχισυνάγωγος, ὁ, synagogue president

διάθεσις, -εως, ἡ, disposition

ἐνάρετος, -ον, virtuous, excellent

ἐπισκευάζω, repair, restore (a building)

ἐπίχρυσος, -ον, gilded

ὀροφή, ἡ, ceiling of a room

συνκατατίθημι (neol.?), to deposit along with (cf. κατατίθημι, to deposit)

(c) Dedication of a Hall to Dionysos (MAMA VI, 239)

Provenance: Akmonia, Phrygia.

Date: First century CE.

Text: MAMA VI, 239.

This inscription speaks of the “*mystai* of the holy first *thiasos*,” who dedicated at their own expense an assembly hall to Dionysos Kathegemon. This reference to “first” *thiasos* suggests that it was one of several in the city.²⁰

Related Texts: Other Dionysian associations, IG II² 1368 (§7.4), IMagn-Mai 215 (§7.10), IMilet VI, 22 (§7.14), IG IX/1², 670 (§7.15), MAMA VI, 239 (§7.20),

Ἀγαθῇ τύχῃ· Διονύσω Καθηγεμόνι οἱ μύσται τοῦ ἱεροῦ α' θιάσου²¹ ἐκ τῶν ἰδίων (ἀναλωμάτων) καθιέρωσαν εἰς τὴν ἑαυτῶν χρῆσιν τὴν τε ἐξέδραν καὶ τὴν προσκειμένην διαίτην.

Vocabulary

διαίτην > δίαιταν, s.v. δίαιτα, ἡ, buildings, quarters

ἐξέδρα, ἡ, hall furnished with seats

Καθηγεμών, *Kathegemon* (lit. “guide,” “chief (god)”), title of the god Dionysos, who was the chief of the gods in Akmonia

καθιερόω, dedicate

μύστης, ὁ / μύστις, ἡ, an initiate

πρόσκειμαι, be attached to

χρῆσις, -εως, ἡ, use, employment of something

(d) Dedication of a Synagogue (IJudDonateurs 10)

Provenance: Stobi, Macedonia (cf. Fig. 2). This building inscription is located on the lower part of a marble column that once stood in the synagogue.

Date: Second to third century CE.

Text: IJudDonateurs 10, IJO I/1, GRA 73, Trebilco, *Jewish Communities*, 58–60; PHI

[— — — — —] Κλ. Τιβέριος Πολύχαρμος²² ὁ καὶ²³ Ἀχύριος²⁴ ὁ πατὴρ τῆς ἐν Στόβοις συναγωγῆς,²⁵ ὃς πολειτευσάμενος πᾶσαν πολειτείαν κατὰ τὸν Ἰουδαϊσμόν εὐχῆς ἔνεκεν (donated) τοὺς μὲν οἴκους²⁶ τῷ ἁγίῳ τόπῳ καὶ τὸ τρίκλειον σὺν τῷ τετραστόῳ ἐκ τῶν οἰκείων χρημάτων μηδὲν ὅλως παρανιάμενος τῶν ἁγίων (χρημάτων),²⁷ τὴν δὲ ἐξουσίαν (over) τῶν ὑπερώων πάντων πᾶσαν καὶ τὴν δεσποτείαν ἔχειν²⁸ ἐμὲ τὸν Κλ. Τιβέριον Πολύχαρμον καὶ τοὺς κληρονόμους τοὺς ἐμοὺς διὰ πάντος βίου, ὃς ἂν δὲ βουληθῇ τι καινοτομήσαι παρὰ τὰ ὑπὲρ ἐμοῦ δοχθέντα, δώσει τῷ πατριάρχῃ²⁹ δημαρίων μυριάδας εἴκοσι πέντε· οὕτω γὰρ μοι συνέδοξεν, τὴν δὲ ἐπισκευὴν τῆς κεράμου τῶν ὑπερώων ποιεῖσθαι³⁰ ἐμὲ καὶ κληρονόμους ἐμούς.

Supplementary Vocabulary

δεσποτεία, ἡ, ownership

δηνάριον, τὸ, denarius (Lat. loanw.)

ἐπισκευή, ἡ, repair, restoration

καινοτομέω, make changes, innovations

κέραμος, ὁ, clay tiles

παράπτομαι, touch in a passing way, touch slightly

πατριάρχης, ὁ, (Jewish) patriarch

πολιτείαν > πολιτίαν, s.v. πολιτεία, daily life

συνδοκέω, seem good also

Στόβοι, οἱ, city of Stobi

τετραστόον, τὸ, tetrastoon (colonnade w. four porticoes), perhaps for study and learning

τρίκλειον, triclinium (dining room)

ὑπερῶον, τὸ, upper part of a house, upper portico

χρῆμα, -ματος, τὸ, funds

1 ἐτείμησεν > ἐτίμησεν.

2 Ἰουλίαν... Σεουήραν (Julia Severa). “Severus,” a Latin cognomen, is given here in its feminine form, “Severa.”

3 Women’s names in inscriptions are usually accompanied by a term of family relation such as θυγάτηρ (as here), μήτηρ, ἀδελφή, γυνή, or σύμβιος. Hence Ἰουλίαν Γαίου θυγατέρα means “Julia, daughter of Gaius.”

4 σύν- > σύμ-.

5 I.e., gods who operated within the sphere of the Imperial family and Imperial cult.

6 A large Jewish community is well attested in Akmonia (A. R. R. Shephard, “RECAM Notes and Studies No. 6: Jews, Christians and Heretics in Acmonia and Eumeneia,” *AnatSt* 29 [1979], 169–180). For example, a Jewish man bequeaths a plot of land as a bequest to a particular group on the

condition that they perform the *rosalia* at the tomb of his wife each year (W. M. Ramsay, *Cities and Bishoprics of Phrygia*, 2 vols. [Oxford, 1895–1897]; rpt. New York, 1975, 2 vols. in 1, nos. 455–457). This arrangement is equivalent to the well-attested phenomenon of land being given to trade guilds on the condition that they perform commemorative rites see §8. The *rosalia* is actually a *pagan* rite, in which torches were lit and flowers, especially roses (representing the transitory nature of life), were strewn on the grave or tomb, followed by a solemn banquet and sometimes a sacrifice (M. P. Nilsson, “Rosalia,” *RE* [1920], 1111–1115, esp. 1111).

7 Cf. the Roman centurion recorded in Luke 7:1–5 who donated a synagogue.

8 οἶκος, here designating the “assembly hall” of a synagogue.

9 P(ublius) Tyrronios Klados.

10 Lucius son of Lucius (patronymic).

11 Publius Zotikos.

12 Modifier is in 2nd attrib. pos.

13 Here “to inscribe.”

14 τοίχους > τείχους.

15 λυπόν > λοιπόν.

16 S.v. ὅστις, “such persons.”

17 ἐτείμησεν > ἐτίμησεν.

18 “Synagogue congregation.”

19 τὴν...εὐνοίαν.

- 20** Ramsay, *Cities and Bishoprics of Phrygia*, no. 546. Though Ramsay thinks that the “first” *thiasos* of *mystes* suggests a higher organization of two or more *thiasoi*, it is more likely that it designates the first founded *thiasos* of several.
- 21** α´ (= πρῶτος) θίασος, perhaps designating the first founded *thiasos* of several in Stobi.
- 22** Cl(audius) Tiberius Polycharmos.
- 23** “Also called,” “also known as.”
- 24** Achyrios.
- 25** The title πατήρ τῆς ἐν συναγωγῆς prob. refers to his role as patron and donor.
- 26** In the pl., οἴκους, indicates large rooms or halls (not buildings).
- 27** τῶν ἁγίων indicates the synagogue has a treasury.
- 28** Imperative inf.
- 29** Prob. a provincial representative of the Palestinian patriarch, who was resident in Stobi.
- 30** Imperative inf.

7.21. The Healing Testimonial of Marcus Julius Apellas, Epidauros

(IG IV²/1, 126)

Provenance: Epidauros. *Date:* ca. 160 CE.

Text: IG IV²/1, 126; Emma Edelstein and Ludwig Edelstein, *Asclepius: A Collection and Interpretation of the Testimonies*, 2 vols. (Baltimore: Johns Hopkins University Press, 1945), no. 432.

Special Features: In contrast to the early Hellenistic testimonial inscriptions (cf. §7.9), the later healing testimonials of the middle to late second century CE indicate that, instead of the treatments coming from the dreams or epiphanies of the god Asklepios, followed by the sudden cure of a single ailment, these treatments were largely self-administered, taking such forms as baths, strolls, and special foods, and they were generally administered over an extended period of time. Nevertheless, it is clear that Asklepios was still ultimately responsible for accomplishing these cures. Despite these differences, this inscription preserves the same structure as the earlier testimonials: (1) name of the suppliant and place of origin (*l.* 2); (2) diagnosis (*ll.* 3–6); (3) detailed prescription regarding diet (*ll.* 7–12); (4, 5) cure, expression of thanksgiving, and payment of a fee (*ll.* 20, 32).

Related Texts: Hellenistic healing testimonials (LiDonnici, §7.9).

Lines 1–16

Ἐπὶ ἱερέως Πο(πλίου) Αἰλ(ίου) Ἀντιόχου,¹ Μ(ἄρκος) Ἰούλιος Ἀπελλᾶς² Ἰδριεὺς Μυλασεὺς³ μετεπέμφθην ὑπὸ τοῦ θεοῦ,⁴ πολλάκις εἰς νόσους ἐνπίπτων⁵ καὶ ἀπεψίαις χρώμενος. κατὰ δὲ τὸν πλοῦν ἐν Αἰγείνῃ ἐκέλευσέν⁵ με μὴ πολλὰ ὀργίζεσθαι. ἐπεὶ δὲ ἐγενόμην ἐν τῷ ἱερῷ, ἐκέλευσεν ἐπὶ δύο ἡμέρας συνκαλύψασθαι τὴν κεφαλὴν, ἐν αἷς ὄμβροι ἐγένοντο, τυρὸν καὶ ἄρτον προλαβεῖν, σέλεινα μετὰ θρίδακος, αὐτὸν δι' αὐτοῦ⁶ λοῦσθαι, δρόμῳ γυμνάζεσθαι, κιτρίου προλαμβάνειν τὰ ἄκρα,⁷ εἰς ὕδωρ ἀποβρέξαι, πρὸς⁸ ταῖς ἀκοαῖς ἐν βαλανείῳ προστρίβεσθαι τῷ τοίχῳ,⁹ περιπάτῳ χρῆσθαι ὑπερώῳ, (χρῆσθαι) αἰώραις, ἀφ᾽ ἣ πηλώσασθαι, ἀνυπόδητον περιπατεῖν, πρὶν ἐνβῆναι¹⁰ ἐν τῷ βαλανείῳ εἰς τὸ θερμὸν ὕδωρ οἶνον περιχέασθαι, μόνον λούσασθαι καὶ Ἀττικὴν δοῦναι τῷ βαλανεῖ, κοινῇ θῦσαι Ἀσκληπιῷ, Ἡπιόνῃ, Ἐλευσεῖναις,¹⁵ γάλα μετὰ μέλιτος προλαβεῖν· μῖᾱ δὲ ἡμέρᾳ πίνοντός μου¹¹ γάλα μόνον, (Asklepios) εἶπεν· Μέλι ἔμβαλλε εἰς τὸ γάλα, ἵνα δύνῃται διακόπτειν.

Vocabulary

Αἰγείνη, ἡ, Aigina, island in the Saronic Gulf
αἰώρησις, -εως, ἡ, passive exercise

ἀνυπόδητος, -ον, barefoot

ἀπεψία, ἡ, impaired digestion (dyspepsia)

ἀποβρέχω, to soak

Ἀσκληπιός, ὁ, Asklepios, god of healing

Ἀττική, ἡ, Attic drachma

ἄφή, ἡ, sand

βαλανεῖον, τό, bathhouse

γάλα, -ακτος, τό, milk

γυμνάζω, mid. exercise oneself, to train

διακόπτω, have a decisive effect (re a remedy)

Ἑλευσινίαις > Ἑλευσινίαις, s.v. Ἑλευσίνιος, -α, -ον (adj.), of Eleusis; fm. subst. the Eleusinian goddesses

ἐμβαίνω, 4. ἐμβέβηκα, pf. ptc. ἐμβεβηκώς: embark (in a boat); plunge into water; march/process

ἐμβάλλω, put in

Ἑπιόνη, ἡ, Epione, the consort of Asklepios

θερμός, -ή, -όν, hot; τὸ θερμός (= θερμότης), heat

θρίδαξ, ἡ, lettuce

κίτριον, τό, lemon

κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common security/safety; subst.

κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῇ (adv.), in common, as a group, in public

μέλι, -ιτος, τό, honey

μεταπέμπω, send for, summon; arrest somebody

ὄμβρος, ὁ, rainstorm

περιπάτος, ὁ, walking, a walk

περιχέω, mid. pour something over oneself

πηλόω, mid. sprinkle oneself with something

πολλάκις, often, repeatedly

προστρίβω, rub on/against (w. dat.)

σέλινον, τό, celery

συνκαλύπτω, to cover

τυρός, ὁ, cheese

ὑπερῶν, τό, upper part of a house, upper portico

Lines 17–25

ἐπεὶ δὲ ἐδεήθην τοῦ θεοῦ θᾶττον¹² με ἀπολῦσαι, ὥμην νάπυϊ καὶ ἄλσιν κεχρημένος¹³ ὄλος, ἐξιέναι κατὰ¹⁴ τὰς ἀκοὰς ἐκ τοῦ ἀβάτου,¹⁵ παιδάριον δὲ ἡγεῖσθαι θυμιατήριον ἔχον ἀτμίζον¹⁶ καὶ τὸν ἱερέα λέγειν· Τεθεράπευσαι, χρὴ δὲ ἀποδιδόναι τὰ ἱατρα. καὶ ἐποίησα, ἃ εἶδον,¹⁷ καὶ χρεῖμενος μὲν¹⁸ τοῖς ἄλσιν καὶ τῷ νάπυϊ ὑγρῷ ἤλγησα, λούμενος δὲ οὐκ ἤλγησα. ταῦτα ἐν ἐννέα ἡμέραις ἀφ' οὗ ἤλθον. ἤψατο δέ μου καὶ τῆς δεξιᾶς χειρὸς καὶ τοῦ μαστοῦ, τῇ δὲ ἐξῆς

ἡμέρᾱ ἐπιθύοντός μου¹⁹ φλὸξ ἀναδραμοῦσα²⁵ ἐπέφλευσε τὴν χεῖρα, ὡς καὶ φλυκταῖνας ἐξανθῆσαι·

Vocabulary

ἀλγέω, feel bodily pain, suffer from (w. acc.) (cf. *l.* 27)

ἄλς, ἅλος, ὄ, salt

ἀνατρέχω, jump up, leap up

ἀτμίζω, emit smoke

ἐννέα, nine (indecl.)

ἐξανθέω, break out (of ulcers, blisters, etc.)

ἐπιφλεῦω, to scorch

θυμιατήριον, censer

ἵατρα, τὰ, doctor's fee, thank offering for a cure

νᾶπυ, τό, mustard (cf. *l.* 21)

ὕγρός, -ά, -όν, wet, moist; subst. liquid, the wet

φλύκταινα, ἡ, blister

χρή (impers.), impf. ἐχρήν: it is necessary (w. acc. + inf.)

Lines 26–33

μετ' ὀλίγον (χρόνον) δὲ ὑγιῆς ἡ χεὶρ ἐγένετο. ἐπιμείναντί μοι²⁰ ἄνηθον μετ' ἐλαίου χρήσασθαι πρὸς²¹ τὴν κεφαλαλγίαν (Asklepios) εἶπεν. οὐ μὴν ἥλγουν²² τὴν κεφαλὴν. συνέβη οὖν φιλολογήσαντί μοι συμπληρωθῆναι· χρησάμενος τῷ ἐλαίῳ ἀπηλλάγην τῆς κεφαλαλγίας. ἀναγαργαρίζεσθαι ψυχρῷ (ὔδατι) πρὸς τὴν σταφυλὴν – καὶ γὰρ περὶ τούτου παρεκάλεσα τὸν θεὸν – (he ordered) τὸ αὐτὸ (treatment) καὶ πρὸς παρίσθμια. ἐκέλευσεν δὲ καὶ ἀναγράψαι ταῦτα. χάριν²³ εἰδὼς καὶ ὑγιῆς γενόμενος²⁴ ἀπηλλάγην.

Vocabulary

ὕγις, -ές, healthy; τίθημι ὑγιή, make well

ἄνηθον, τό, dill

κεφαλαλγία, ἡ, headache (cf. *l.* 29)

φιλολογέω, to study, pursue learning

συμπληρῶ, fill up; pass. suffer from congestion

ἀπαλγέω (w. gen.), no longer suffer from

ἀναγαργαρίζομαι, to gargle

σταφυλή, ἡ, swollen glands

παρίσθμια, τὰ, tonsils

- 2 Marcus Julius Apellas.
- 3 Idrian, from Mylasa.
- 4 I.e., by Asklepios.
- 5 ἐνπίπτων > ἐμπίπτων.
- 6 δι' αὐτοῦ, “by myself” (i.e., without assistance).
- 7 τὰ ἄκρα...κιτρίου.
- 8 πρὸς, “near (the spot of).”
- 9 τοῖχῳ > τεῖχῳ > τεῖχῳ.
- 10 ἐνβῆναι > ἐμβῆναι.
- 11 Gen. absol.
- 12 θάπτων (Att.) > θάσσων (s.v. ταχύς).
- 13 κεχρημένος > κεχρημένος (cf. *l.* 21).
- 14 κατὰ, “near.”
- 15 ἐξίεναι...ἐκ τοῦ ἀβάτου.
- 16 θυμιατήριον...ἀτμίζον (dis. syn. [Y² hyp.]).
- 17 I.e., “saw (in the vision).”

18 μέν...δέ....

19 Gen. absol.

20 Dat. of time.

21 “For,” “against.”

22 Cust. impf. (cf. IV, 13.2).

23 χάρις, here “thankfulness,” “gratitude.”

24 Gen. absol.

7.22. Edict Suppressing a Bakers' Strike in Ephesos

(IEph II, 215)

Provenance: Ephesos (cf. Fig. 2). *Date:* Late second century CE.

Text: W. H. Buckler, “Labour Disputes in the Province of Asia,” in *Anatolian Studies Presented to Sir William Mitchell Ramsay*, 27–50, esp. 33–36, ed. W. H. Buckler and W. M. Calder (Manchester: Manchester University Press, 1923); IEph II, 215.

Many Greek cities came into being through the amalgamation of local tribes. This process, so common in the Greek world, underwent an interesting modification in many cities of Lydia and Phrygia. In many cities of these regions, the native population was grouped not on the basis of tribal membership, but on the basis of membership in trade guilds (ἐταιρία). In fact, a number of local towns actually began as groupings of trade guilds. Subsequently, when these towns were formally constituted as Greek cities, the population of the city continued to be divided on the basis of guild membership. While it is true that the Romans sometimes banned such guilds from meeting and having a common treasury, it is clear that, in the East, private guilds of ancient origin, such as those of the bakers (ἄρτοκόποι) and silversmiths (ἀργυροκόποι) of Ephesos (Acts 19:21–20:1, §5.13), were tolerated by the state. Rome’s leniency toward trade guilds in Asia Minor on such a major scale might have been because of their ancient tradition and the danger of tampering with long-standing local custom. Rather than banning guilds, the government chose to Romanize them and bring them within the category of *collegia legitima*.

According to Marcus Tod, “The trade-guilds of antiquity were primarily, or even exclusively, religious and social, and did not normally seek to regulate or modify the conditions under which industry was carried on.”¹ Nevertheless, it is clear that some trade guilds did on occasion engage in political activity. Though it was not their principal function, guilds of tradesmen did sometimes enter into contractual agreements on behalf of their members, and might even organize public disturbances and strikes.² In the case of the guild (ἐταιρία) of the city bakers (ἄρτοκόποι) in Ephesos, this involved ceasing to make bread for the city and the instigation of public riots.³ Similar disruptions of the work of tradesmen have been documented in Pergamon and Miletos,⁴ though the latter examples are not identical, since the workers were engaged individually by an employer. Nonetheless, if unaligned workers could organize themselves to strike when provoked, it is all the more likely that workers who were organized into a guild could also strike when their common interests were threatened.⁵ In response to the bakers of Ephesos, the Roman governor ordered them to resume their work or face severe penalties. He also banned future meetings of the guild.⁶

Related Texts: Silversmiths Instigate a Riot in Ephesos (Acts 19:21–20:1, §5.13)

Lines 1–9

[- - -] δὲ καὶ κατὰ συνθήκην πα[- - -]άντων [- - -] ὥστε⁷ συμβαίνειν⁸ ἐνίστε τὸν δῆμον ἰς⁹ ταραχὴν καὶ θορύβους ἐνπίπτειν¹⁰ διὰ τὴν σύλλογον καὶ ἀθρασίαν τῶν ἀρτοκόπων ἐπὶ τῇ ἀγορᾷ στάσεων, ἐφ' οἷς ἐχρῆν¹¹ αὐτοὺς μεταπεμφθέντας ἤδη δίκην ὑποσχεῖν· ἐπεὶ δὲ τὸ τῇ πόλει συμφέρον χρῆ¹² τῆς τούτων τιμωρίας μᾶλλον προτιμᾶν, ἀναγκαῖον ἡγησάμην διατάγματι αὐτοὺς σωφρονίσαι· ὅθεν ἀπαγορεύω μήτε¹³ συνέρχεσθαι τοὺς ἀρτοκόπους κατ' ἐταιρίαν μήτε (its) προεστηκότας θρασύνεσθαι, (order them) πειθαρχεῖν δὲ παντὶ τοῖς ὑπὲρ τοῦ κοινῆς συμφέροντος ἐπιταττομένοις¹⁴ καὶ τὴν ἀναγκαίαν τοῦ ἄρτου ἐργασίαν ἀνενδεῆ παρέχειν τῇ πόλει·

Vocabulary

ἀθρασία, ἡ, rebellious talk

ἀνενδεής, -ές, in want of nothing; nt. (adv.), unfailingly

ἀπαγορεύω, forbid

ἀρτοκόπος, ὁ, baker

δῆμος, ὁ, people, crowd; the People (i.e., the full citizen body of a Greek *polis*, as represented by the Assembly [ἐκκλησία])

διατάγμα, -ματος, τό, edict, decree

ἐνίστε (adv.), at times, sometimes

ἐταιρία, ἡ, trade guild; κατ' ἐταιρίαν, as a guild

θρασύνω (w. acc.), boast of

κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common security/safety; subst.

κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῇ (adv.), in common, as a group, in public

μεταπέμπω, send for, summon; arrest somebody

ὅθεν, from where, from which (adv. of place); for which reason

πειθαρχέω, obey

προΐστημι, pf. act. ptc. προεστηκώς, 6. προύστην: set over, choose as one's leader; pass. be leader of, preside over something (gen.); subst. ptc. leader

προτιμάω, inf. προτιμᾶν: prefer

στάσις, -εως, ἡ, standing still; riot, rioting, uprising

σύλλογη, ἡ, assembly, gathering

συνθήκη, ἡ, agreement

σωφρονίζω, call somebody to his or her senses

ταραχή, ἡ, disturbance of social order

ὑπέχω, 3. ὑπέσχον: undergo, suffer (a penalty/punishment)

χρῆ (impers.), impf. ἐχρῆν: it is necessary (w. acc. + inf.)

Lines 10–22

ὥς ἂν ἄλῳ τις αὐτῶν τὸ ἀπὸ τοῦδε (χρόνου) ἢ συνιῶν¹⁵ παρὰ¹⁶ τὰ διηγορευμένα ἢ θορύβου τινὸς καὶ στάσεως ἐξάρχων, μεταπεμφθεὶς τῇ προσηκούῃ τιμωρία κολασθήσεται· ἐὰν

δέ τις τολμή' τὴν πόλιν ἐνεδρεῦων ἀποκρύψαι αὐτόν, (the word) δεκυεῖροις ἐπὶ ποδὸς προσσειμωθήσεται· καὶ ὁ τὸν τοιοῦτον δὲ ὑποδεξάμενος τῇ ¹⁵ αὐτῇ τιμωρία ὑπεύθυνος γενήσεται. Ἐπὶ πρυτάνεως Κλ(αυδίου) Μοδέστου, ¹⁷ μηνὸς Κλαρεῶνος δ' ἴσ(ταμέννου), ¹⁸ βουλῆς ἀγομένης ¹⁹ ἄλλο μέρος· ²⁰ Μαρκελλεῖνος ²¹ εἶπεν· ²² τῆς δὲ ἀπονοίας τῶν ἐργαστηριαρχῶν (gave) μέγιστον δεῖγμα χθὲς Ἑρμείας ²³ ὁ πρὸς τῇ ταμία ὧ μετ [- - -]αντη·

Vocabulary

ἀποκρύπτω, hide from, keep hidden

ἀπονοία, ἡ, rebellion

δεῖγμα, -ματος, τό, example

δεκυεῖροις > δεκυῖροις, s.v., δεκουρίων (Lat. loanw. *decurio*), a member of a local council or senate

δηγορεύω, pass. ptc. δηγορευμένα: declare; subst. pass. ptc. orders

ἐνεδρεῦω, plot against

ἐξάρχω (w. gen.), to lead, initiate

ἐργαστηριαρχής, -οῦ, ὁ, workshop foreman

Κλαρεῶν, Klareon (month name)

προσακούω, hear besides

προσσειμῶ, to brand in addition

ταμία, ὁ, treasurer

ὑπεύθυνος, -ον, liable to

ὑποδέχομαι, entertain as a guest; submit to; provide hospitality for (a god); undertake, promise

χθὲς, yesterday

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Baldwin, B. H. "Strikes in the Roman Empire." *CJ* 59 (1964), 75–76.

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1 M. N. Tod, *Sidelights on Greek History* (Oxford: Basil Blackwell, 1932), 82.

2 Cf. A. Guardina, *Opus* 1 (1982), 115–146, esp. 117–126.

3 Cf. trade guild of bakers in Thyratira (*TAM* V/2, 966).

4 Buckler, "Labour Disputes," 33–36; A. Conze, and C. Schuchhardt, "Die Arbeiten zu Pergamon

1886–1898,” *MA* 24 (1899), 97–240, esp. 198, no. 62.

5 A letter from the city of Mylassa to the emperor Septimius Severus cites a decree that regulates the activity of the city bankers (*OGI* 515). Dio also refers to the disturbances and riots caused by the Tarsian linen workers (M. Rostovtzeff, *Social and Economic History of the Roman Empire*, 2 vols., 2nd ed. [Oxford: Clarendon, 1998], 179).

6 Guilds might also defend the collective interests of their members, over against their employers, by negotiating labor contracts. Consider, for example, the labor contract of Sardinian tradesmen, which formed the basis of all employment between the tradesmen in the construction trade and their employers (CIG 3467). This contract represents an attempt to avert future labor stoppages. On the failure of building contractors to fulfill the terms of their agreement with the *polis* see *SEG* 34.354.

7 ὥστε + inf. (cf. IV, 15).

8 τὸν δῆμον is the subject of συμβαίνειν + ἐνπύπτειν.

9 ἰς > εἰς.

10 ἐνπύπτειν > ἐμπύπτειν.

11 Construe w. ὑποσχέιν.

12 Construe w. inf. προτιμᾶν.

13 Μῆτε ... μῆτε....

14 ἐπιταττομένοις, Att. > ἐπιτασσομένοις; subst. ptc. τοῖς...ἐπιταττομένοις.

15 S.v. σύνεμι (fr. εἶμι). The participial forms of εἶμι are ἰών, ἰοῦσα, ἰόν (not to be confused with σύνεμι fr. εἰμί or with συνίημι (fr. ἴημι, cf. table 9.15).

16 παρὰ, “contrary to.”

17 Claudius Modestus.

18 On this formula see IV, 6; for alphabetic numerals see table 9.18.

19 Gen. absol.; ἄγω, “to hold a meeting.”

20 ἄλλο μέρος, i.e., “apart from the regularly appointed meetings.”

21 Marcellinus.

22 On the technical language of decrees see IG II² 337 (§7.12).

23 Hermeias.

7.23. The Klarian Oracle on Pagan Monotheism

(*NewDocs* II, 39)

Provenance: Oinoanda, northern Lykia (cf. Fig. 2). *Date:* Late third century CE.

Text: G. E. Bean, *Journeys in Northern Lycia, 1965–1967*, Denkschriften der Österreichischen Akademie der Wissenschaften, Philologisch-historische Klasse 104 (Vienna 1971), 20–22, no. 37; G. H. R. Horsely, *NewDocs* II, 39; Stephen Mitchell, “The Cult of Theos Hypsistos between Pagans, Jews, and Christians,” in *Pagan Monotheism in Late Antiquity*, 81–92, ed. P. Athanassiadi and M. Frede (Oxford: Clarendon Press, 1999).

This inscription is written in fine dactylic hexameter verse.¹ It is an oracular response from Klarian Apollo, the oracular sanctuary of Apollo at Klaros. It was delivered to a citizen of the city of Oinoanda. The oracle purports to tell about the very nature of God, conceived of monotheistically. The change of speaker between lines 1–3 and lines 4–6, combining a first-person quotation with a third-person summary of the text, suggests that the original form of the oracle was lengthier than the inscribed version.

The speaker of this oracle is Apollo himself:

Αὐτοφυῆς ἀδίδακτος ἀμήτωρ ἀστυφέλικτος,
οὕνομα² μὴ χωρῶν, πολυώνυμος, ἐν πυρὶ ναίων,
τοῦτο (is) θεός· (are) μεικρὰ³ δὲ θεοῦ μερὶς (his) ἄγγελοι⁴ ἡμεῖς.
τοῦτο (question) πευθομένοισι θεοῦ περί,⁵ ὅστις ὑπάρχει,
Αἰθέρα πανδερκῆ (is) θεὸν (Apollo) ἔννεπεν, εἰς ὃν ὀρῶντας 5
εὐχεσθ⁶ ἡῶους⁶ πρὸς ἀντολίην⁷ ἔσορῶντας.⁸

Vocabulary

ἀδίδακτος, -ον, untaught

αἰθήρ, -έρος, ὅ/ῆ, ether, the divine element in the human soul; Αἰθήρ, personified ether

ἀμήτωρ, -ορος, motherless

ἀστυφέλικτος, -ον, undisturbed, unshakable

αὐτοφυῆς, -ές, self-grown, born of him-/itself

εἰσορᾶω (also ἐσορᾶω), pres. ptc. εἰσορῶν, εἰσορῶντος: look upon (w. admiration), gaze at (πρός)

ἐν(ν)έπω, impf. ἔννεπον: pronounce that (acc.)

ἡώς, ἡῶους (gen.), ἡ, dawn

ναίω, dwell in, inhabit

πανδερκής, -ές, all-seeing
πολυώνυμος, -ον, having many names

1 On the rules of dactylic hexameter see the Delphic oracle inscription (§7.10, cf. §7.11). For a summary of the rules for determining vowel quantity see Ezekiel the Tragedian (§6.6, n. 184).

2 οὖνομα > ὄνομα.

3 μεικρά > μικρά.

4 ἄγγελοι > ἄγγελοι; probably refers to gods who, as messengers, constituted part of the one ultimate God.

5 θεοῦ περί = περί θεοῦ.

6 Gen. of time.

7 ἀντολίην (poet.) > ἀνατολήν.

8 ἐσορῶνταίς > εἰσορῶνταίς.

7.24. The Metrical Epigram of the Pectorius, A Christian from Autun

(IG XIV, 2525)

Provenance: Discovered in 1839 in an old cemetery at Augustodunum (Autun) in southern France.

Date: Late second to early third century CE.

Text: IG XIV, 2525; SEG 29.825.

The text consists of three elegiac distichs (ll. 1–6) followed by five hexameters (ll. 7–11).¹ The first letter lines 1–5 form an acrostic of ΙΧΘΥΣΕ. The form ἰχθύσε is apparently a 2nd decl. masc. voc. (-ε) (instead of the expected voc. form, ἰχθύς).² The term ἰχθύς also opens the first verse and appears in lines 6, 7, and 11. Lines 7–11 constitute a funerary inscription commissioned by Pectorius for his mother.

The Elegiac Distich

The hexameter is frequently combined with a second metrical form. The combined form is known as an “elegy.” An elegiac distich consists of two lines: the first line is a dactylic hexameter; the second line consists of the first two and a half metra of a hexameter, known as a “hemiepes,” repeated once and separated by a caesura (|). The first two metra of the first hemiepes may be either dactyl or spondee, but the first two metra of the second hemiepes must be dactyls. The last syllable of the second hemiepes is an anceps (x). This repeated hemiepes pattern can be summarized as follows:

1 2 ½ 1 2 ½

– √ √ – √ √ – | – √ √ – √ √ x

or or

– – – –

Didactic acrostic poem

ἰχθύος οὐρανίου, θεῖον γένος, ἦτορι σεμνῶ

Χρῆσε³ λαβὼν πηγὴν⁴ ἄμβροστον ἐν⁵ βροτέοις.

Θεσπεσίων ὑδάτων, τὴν σην,⁶ φίλε, θάλαπετο (your) ψυχὴν

ὕδασιν ἀεινάοις⁷ πλουτοδότου σοφίης.⁸

Σωτῆρος ἀγίων μελιθεῖα⁹ λάμβανε βρωσιν. 5

Ἔσθιε πινάξων ἰχθὺν ἔχων παλάμαις.¹⁰

Vocabulary

ἄένναος, -ον, ever-flowing, everlasting

ἄμβροστος, -ον, immortal

βροτέοις > βροτέοις, s.v. **βρότειος, -ον**, mortal; subst. a mortal

εὕδω, sleep, rest

ἦτορ, ἦτορι (dat.), τό, heart, mind

θάλλω, keep warm, enflame (of passions), comfort

θεσπέσιος, -α, -ον, divine, oracular

μελιηδής, -ές, honey-sweet

παλάμη, ἡ, palm of the hand

πεινάω, to be hungry

πλουτοδότης, -ου, ὁ, giver of riches (epith. of various gods)

Funerary inscription

Ἰχθυόβοϛ², ἄρα λιλαιῶ, δέσποτα, σῶτερ,

εὖ εὕδοι μητῆρ σε λιτάζομαι, φῶς τὸ θανόντων,¹¹

Ἀσχάνδιε¹² πάτερ, τῶμῳ¹³ κεχαρισμένε θυμῳ,

σὺν μητρὶ γλυκερῇ κάδελφειοῖσιν ἐμοῖσιν¹⁴ 10

ἰχθύος εἰρήνη σοῦ μνήσεο¹⁵ Πεκτορίοιο.¹⁶

Vocabulary

Ἰχθυόβοϛ² > Ἰχθύβοτε (voc.), s.v. **Ἰχθυβότης**, the fish who feeds¹⁷ (term related to **ἰχθύβοτος, -ον**, “fed on by fish”)

λιτάζομαι > λιτάζομαι, s.v. **λιλαίω**, long for, pray, beg

1 On the rules of dactylic hexameter see the Delphic oracle inscription (§7.10, cf. §7.11). For a summary of the rules for determining vowel quantity see Ezekiel the Tragedian (§6.6, n. 184).

2 ΙΧΘΥΣ (“fish”) is an acronym for Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Σωτήρ.

3 χρῆσε > χρῆσαι.

4 πηγὴν...θεσπεσίων ὑδάτων.

- 5 ἔν, “among.”
- 6 σὴν...ψυχὴν.
- 7 ἀεινάοις > ἀένναοις, s.v. ἀένναος.
- 8 σοφίης > σοφίας.
- 9 μελιθεῖα...βρωσιν.
- 10 A reference to Eucharistic practice.
- 11 S.v. θνήσκω.
- 12 Aschandius.
- 13 τῷμῳ > τῷ ἐμῳ (dat. of poss.); τῷμῳ...θυμῳ.
- 14 κάδελφειοῖσιν ἐμοῖσιν (poet.) > καὶ ἀδελφειοῖς ἐμοῖ.
- 15 μνήσεο > μνήσθου, s.v. μιμνήσκομαι.
- 16 σοῦ...Πεκτορίοιο > σοῦ Πεκτορίου.
- 17 I.e., Christ is the mystic fish who sacrifices himself as food to be fed to the faithful.

Part 8 Advanced-Level Hellenistic Greek: Atticizing and Literary Greek

Part 8 brings together a small selection of readings composed in literary Hellenistic Greek. Flavius Philostratus's *Life of Apollonios of Tyana* (§§8.1, 8.5) provides an example of “Atticizing” Greek, a style of Hellenistic Greek modeled on the standards of the Classical Greek of the great Attic authors of the fourth and fifth centuries BCE. This section also includes two samples of philosophical Greek, namely, excerpts from Epicurus's *Letter to Menoeceus* (§8.2) and his *Letter to Herodotus* (§8.6) and an excerpt from the Stoic philosopher Epictetus (§8.3). The style and vocabulary of Epictetus are remarkably close to the Greek found in the New Testament. The final reading is taken from *Poimandres*, the first tractate of the well-known Hermetic Corpus (§8.4). The vocabulary lists of Part 8 have been compiled on the assumption that you have memorized all the (bolded) words listed for memorization in Parts 1–7 (excluding the online material).¹ But all vocabulary for memorization can also be found in the glossary (§10).

8.1. Flavius Philostratus, *Life of Apollonios of Tyana*

(VA 8.7.7–9)

Lucius Flavius Philostratus (172–250 CE) was a Greek Sophist. After studying in Athens, he settled in Rome. His earliest work tells the story of the life of Apollonios (ca. 40–120 CE), a wandering Neopythagorean religious teacher and miracle worker from Tyana (modern southwest Turkey). Apollonios was the subject of several biographies.

However, the only surviving account of his life is that of Flavius Philostratus, who worked with these other biographies in writing his own work.

Apollonios of Tyana is one of many so-called divine men (θεῖοι ἄνδρες), who were worshipped as “gods,” or “sons” of god, owing to their reputation for performing miracles, healing the sick, raising individuals from the dead, and even appearing to their followers after death.¹ According to his biography, Apollonios was born from the union of Apollo and a mortal virgin, named Karinus. At the end of his life, he was miraculously translated to heaven and, in a manner evocative of Christ’s appearance to Paul on the road to Damascus (Acts 9:1–9), appeared to one of his disciples who had not accepted his teacher’s instruction on the immortality of the soul.

Date: 217–238 CE.

Text: F. C. Conybeare, *Philostratus: Life of Apollonius of Tyana*, 2 vols. LCL 16–17 (Cambridge, MA, 1912); cf. Klauck, 168–177.

Related Texts: Philostratus: *Life of Apollonios of Tyana* (VA 4.17–18) (§8.5); like Jesus of Nazareth, Apollonios was charged with being a sorcerer and in league with demons (cf. Mark 3:20–30, §1.5).

8.7.7

Toward the end of his life, Apollonios was charged with being a sorcerer, someone who dealt with demons, and with falsely pretending to be a god. He defended himself before the emperor against these charges as follows:

265 (My accuser) Φησὶ γὰρ τοὺς ἀνθρώπους θεὸν² ἡγεῖσθαι με καὶ δημοσίᾳ τοῦ Τ³ ἐκφέρειν ἐμβεβροντημένους ὑπὲρ⁴ ἐμοῦ· καίτοι καὶ πρὸ τῆς αἰτίας ἐκεῖνα διδάσκειν (αὐτὸν) ἔδει, (namely) τί διαλεχθεὶς³ ἐγώ, τί⁴ δ’ οὕτω⁵ θαυμάσιον εἰπὼν ἢ πράξας ὑπηγαγόμεν τοὺς ἀνθρώπους προσεύχεσθαι μοι; 270 οὔτε⁶ γάρ, ἐς ὃ τι⁷ ἢ ἐξ ὅτου⁸ μετέβαλον ἢ μεταβαλεῖ μοι⁹ ἡ ψυχὴ, (this) διελέχθην ἐν Ἑλλήσι, καίτοι γινώσκων, οὔτε δόξας¹⁰ περὶ ἐμαυτοῦ τοιαύτας ἀπέστειλα, οὐ Τ³ ἐς λόγια καὶ χρησμῶν ὡδὰς ἐξῆλθον, οἷα τῶν θεοκλυτούντων φορά, οὐδ’ οἷδα (any) πόλιν οὐδε μίαν, 275 ἐν ἧ ἔδοξε¹¹ ξυνιόντας¹² Ἀπολλωνίῳ θύειν. καίτοι πολλοῦ ἄξιος ἐκάστοις¹³

ἐγενόμην, ὅποσα ἐδέοντο μου, ἐδέοντο δὲ τοιαῦτα· (that) μὴ νοσεῖν οἱ νοσοῦντες, (might be) ὀσιώτεροι μύειν, (might be) ὀσιώτεροι θύειν, ὕβριν ἐκτεμῆσθαι νόμους ἐρρῶσθαι.¹⁴ μισθὸς δ' ἐμοῦ μὲν τούτων (benefactions) ὑπῆρχε (that) τὸ βελτίους αὐτοὺς αὐτῶν φαίνεσθαι,¹⁵ σοὶ δὲ ἐχαρίζομην ταῦτα·

Vocabulary

βελτίων, -ίον (comp. of ἀγαθός), better, better than (w. gen.); βελτίους...αὐτῶν (> ἐαυτῶν) (i.e., better than they were before)
ἐκτέμνω, 4. ἐκτέμηκα, pf. pass. inf. ἐκτεμῆσθαι: cut out (of a diseased part), eliminate
ἐμβροντάω, pass. (lit.), be struck by lightning; be made insane/raving mad
θεοκλυτέω, call upon/invoke the gods
λόγιον, τό, a saying, oracle; omen
μεταβάλλω, to change; to turn/transform into something
μυέω, initiate somebody (into the mysteries); pass. to have performed mysteries, to be initiated (into the mysteries)
ὅπόσος, -ον, as many as, as much as (like ὅσος)
χρησμός, -ον, oracular; subst. oracle

280 Ὡσπερ γὰρ οἱ τῶν βοῶν ἐπιστάται τὸ μὴ ἀτακτεῖν¹⁶ αὐτὰς χαρίζονται¹⁷ τοῖς κεκτημένοις τὰς βοῦς καὶ (ὥσπερ) οἱ τῶν ποιμνίων ἐπιμεληταὶ πιαίνουσιν αὐτὰ ἐς¹⁸ τὸ τῶν πεπαμένων κέρδος νόσους τε 285 ἀφαιροῦσι μελιτῶν οἱ νομεῖς αὐτῶν, ὥς μὴ ἀπόλοιτο τῷ δεσπότῃ τὸ σμῆνος, οὕτως που καὶ ἐγὼ τὰ πολιτικὰ παύων¹⁹ ἐλαττώματα²⁰ σοὶ διωρθούμην τὰς πόλεις, ὥς τ' εἰ καὶ θεὸν²¹ ἡγοῦντό με, σοὶ κέρδος ἢ ἀπάτη εἶχε, ξὺν²² προθυμίᾳ γὰρ που ἠκροῶντό μου, δεδιότες²³ πράττειν,²⁴ ἃ μὴ δοκεῖ θεῷ. 290 ἀλλ' οὐχὶ τοῦτο ᾧοντο, ὅτι δ' ἐστὶ²⁵ τις²⁶ ἀνθρώπῳ πρὸς θεὸν συγγένεια,²⁷ δι' ἣν μόνον ζῶων θεοὺς οἶδε, φιλοσοφεῖ δὲ καὶ ὑπὲρ τῆς ἐαυτοῦ φύσεως καὶ ὅπῃ μετέχει τοῦ θείου. φησὶ μὲν οὖν καὶ (his) τὸ εἶδος αὐτὸ θεῷ εἰκέναι, 295 ὥς ἀγαλματοποιῖα ἐρμηνεύει (it) καὶ χρώματα (of painters), τὰς τε ἀρετὰς θεόθεν ἥκειν ἐπ' αὐτὸν πέπεισται²⁸ καὶ τοὺς μετέχοντας αὐτῶν ἀγχιθέους τε εἶναι καὶ θείους.

Vocabulary

ἀγαλματοποιία, ἡ, sculpture
ἀγχιθεός, -όν, near to the gods
ἀκροάομαι, listen to, obey (+ gen.)
ἀτακτέω, neglect one's duties, neglect (animals)
δείδω, 2pf. inf. δεδιέναι, 2pf. ptc. δεδιώς: fear
διωρθόομαι, correct, improve
ἐλασσώμα (Att. ἐλαττώμα), -ματος, τό, defect
ἐπιστάτης, ὁ, overseer, manager; ἐπιστάτης τῶν βοῶν, cowherd, ἐπιστάτης τῶν ποιμνίων, shepherd
ἐρμηνεύω, interpret

θεόθεν, from the gods
μέλισσα (Att. μέλιττα), bee
νομέυς, ὅς, herdsman; νομέυς μελισσῶν, beekeeper
ὅπη, by which; ὅπη ἢ ὅπως, a way by which
πάομαι, to get/acquire; pl. subst. οἱ πεπάμενοι, owners
πιαίνω, fatten (animals)
πολιτικός, -ή, -όν, relating to citizens, civic
σμήνος, -εος, τό, hive, swarm (of bees)
συγγένεια, ἡ, kinship, relationship with (πρός)
φιλοσοφέω, study philosophy, speculate about (ὑπέρ); subst. ptc. student of philosophy

8.7.8

Later in the narrative, Apollonios addresses the legal charge made against him by an Egyptian man and gives an account of how he really averted a plague from the city of Ephesos:

345 Ἔστω (me), βασιλεῦ, (address the) κατηγορία καὶ ὑπὲρ τῆς Ἐφέσου, ἐπειδὴ ἐσώθη, καὶ
κρινέτω με ὁ Αἰγυπτίος, ὡς ἔστιν πρόσφορον τῇ γραφῇ²⁹ (αὐτοῦ). ἔστι γὰρ δήπου ἡ κατηγορία
τοιαύτη· 350 (Let us suppose that) περὶ Σκύθας ἢ Κελτούς, οἱ (on) ποταμὸν Ἰστρον ἢ Ῥῆνον
οἰκοῦσι, πόλις ὥκισται μείων οὐδὲν Ἐφέσου τῆς ἐν Ἰωνίᾳ· ταύτην (πόλιν) ὀρμητήριον
βαρβάρων οὔσαν,³⁰ οἱ μὴ ἀκροῶνταιί σου, λοιμὸς μὲν τις ἀπολεῖν ἔμελλεν, Ἀπολώνιος δὲ
ἰάσατο (it). ἔστι μὲν γὰρ τις καὶ πρὸς ταῦτα ἀπολογία³¹ σοφῶ ἀνδρί, 355 ἦν³² ὁ βασιλεὺς³³
(has) τὸ ἀντίξοον ὅπλοις, ἀλλὰ μὴ νόσοις αἰρεῖν (his enemies) βούληται, μὴ γὰρ ἐξαλειφθεῖ³⁴
πόλις μηδεμία, μήτε σοί, βασιλεῦ, μήτε ἐμοί, μήτε ἰδοίμ³⁵ πρὸς ἱεροῖς³⁶ νόσον, δι' ἣν³⁷ οἱ
νοσοῦντες ἐν³⁸ αὐτοῖς κέισονται, ἀλλὰ μὴ ἔστω ἐν (our) σπουδῇ τὰ (affairs) βαρβάρων, 360
μηδὲ τάττωμεν³⁹ (to restore) αὐτοὺς ἐς τὸ ὑγιαῖνον (our) πολεμιοτάτους ὄντας καὶ οὐκ
ἐνσπόνδους τῷ περὶ⁴⁰ ἡμᾶς γένει. τὴν δὲ Ἐφεσον τίς ἀφαιρήσεται τὸ σῶζεσθαι βεβλημένην
μὲν τὰς⁴¹ ἀρχὰς τοῦ γένους ἐκ τῆς καθαρωτάτης Ἀτθίδος, (ἡ) ἐπιδεδωκυῖαν δὲ παρὰ πάσας
(πόλεις), ὅπόσαι Ἰωνικαί τε καὶ Λύδιοι, 365 (ἡ) προβεβηκυῖαν δὲ ἐπὶ τὴν θάλατταν διὰ τὸ
ὑπερήκειν τῆς γῆς, ἐφ' ἧς ὥκίσθη, (ἡ) μεστὴν δὲ φροντισμάτων οὔσαν φιλοσόφων τε καὶ
ῥητορικῶν, ὑφ' ὧν ἡ πόλις⁴² οὐχ ἵππῳ μυριάσι δὲ ἀνθρώπων ἰσχύει, (whose) σοφίαν (ἡ πόλιν)
ἐπαινοῦσα, 370 τίς δ' ἂν⁴³ σοφὸς ἐκλιπεῖν σοι δοκεῖ τὸν⁴⁴ ὑπὲρ πόλεως τοιαύτης ἀγῶνα
ἐνθυμηθεῖς μὲν (ὅτι) Δημόκριτον⁴⁵ ἐλευθερώσαντα λοιμοῦ ποτε Ἀβδηρίτας, ἐννοήσας δὲ
Σοφοκλέα⁴⁶ τὸν Ἀθηναῖον, ὃς λέγεται καὶ ἀνέμους θέλξει τῆς ὥρας πέρα πνεύσαντας, ἀκηκοὺς
δὲ τὰ Ἐμπεδοκλέους,⁴⁷ ὃς νεφέλης ἀνέσχε φορὰν⁴⁸ ἐπὶ Ἀκραγαντίνους ῥαγείσης;⁴⁹

Vocabulary

Ἀβδηρίται, οἱ, people of Abdera, Thrace
αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρησα / εἶλον (√ ἐλ-), ²aor. mid. εἰλάμην/όμην: take by the
hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen
Ἀκραγάντινοι, people of Agrigentum, Sicily

ἀντίξοον, τό, opposition

ἀπολογία, ἡ, defense

Ἀτθίς, -ίδος, ἡ, Attic (i.e., of Attica)

βάρβαρος, -ον, barbarous (i.e., non-Greek-speaking, foreign); subst. barbarian

δήπου, doubtless; “I presume”

ἐλευθερόω, set free, liberate

ἐνθυμέομαι, 6. ἐνεθυμήθην, reflect; pass. (dep.), to have reflected

ἔνσπονδος, -ον, under treaty (i.e., at peace) with (+ dat.)

ἐξαλείφω, wipe out, obliterate

Ἐφέσιος, -ία, -ίων, Ephesian (adj.); subst. Ephesians

Ἐφεσος, ἡ, Ephesos

Ἰστρος, ὁ, Ister River (Danube)

Ἴωνικός, -η, -ον, of Ionia, Ionian; pl. subst., Ionian cities

κατηγορία, ἡ, accusation

Κελτοί, οἱ, Celts

λοιμός, ὁ, plague

Λύδιος, -α, -ον, of Lydia, Lydian; pl. subst. Lydian cities

μείων (m.), μείον (nt.), of lesser importance (than) (+ gen.)

οἰκίζω, aor. ὤκισα, poet. ὤκισσα, 4. ὤκικα, pf. pass. ὤκισμαι: found a city/colony; build

ὀρμητήριον, τό, military base of operations

πέρα, beyond (+ gen.); πέρα τῆς ὥρας, beyond the season (i.e., unseasonably)

προσφορός, όν, suitable, proper

Ῥήνος, ὁ, Rhine River

ῥητορικός, -ή, -όν, oratorical, rhetorical; subt. rhetorician

Σκύθαι, οἱ, Scythians (people of the northeast of western Europe)

ὑγιαῖνος, -ον, relating to good health; subst. health

ὑπερήκω, to have outgrown (+ gen.)

φροντισμά, -ματος, τό, thought, idea

8.7.9

375 Ἐπικόπτει με ὁ κατήγορος· ἀκούεις (him) γάρ που καὶ σύ, ὦ βασιλεῦ, καί φησιν, οὐκ ἐπειδὴ σωτηρίας αἴτιος Ἐφεσίοις ἐγενόμην, γράφεσθαί⁵⁰ με, ἀλλ' ἐπειδὴ προεῖπον (ὅτι) ἐμπεσεῖσθαι σφισι τὴν νόσον, τουτὶ⁵¹ γὰρ ὑπὲρ (the powers of) σοφίαν εἶναι καὶ (is) τερατῶδες, 380 τῆς⁵² δ' ἐπὶ τοσόνδε ἀληθείας οὐκ ἂν ἐφικέσθαι με, εἰ μὴ γόης τε ἦν καὶ ἀπόρρητος. τί οὖν ἐνταῦθα ἐρεῖ Σωκράτης⁵³ ὑπὲρ ὧν ἔφασκε τοῦ δαιμονίου μανθάνειν; τί δὲ Θαλῆς⁵⁴ τε καὶ Ἀναξαγόρας, τῷ⁵⁵ Ἴωνε, ὁ μὲν τὴν εὐφορίαν τὴν τῶν ἐλαιοῶν (προεῖπεν), 385 ὁ δὲ πολλὰ τῶν οὐρανίων παθῶν προεῖπεν; ἢ γοητεύοντε προειπεῖν ταῦτα; καὶ μὴν καὶ ὑπήχθησαν οὗτοι δικαστηρίοις ἐφ' ἐτέραις αἰτίαις, καὶ οὐδαμοῦ τῶν αἰτιῶν εἴρηται⁵⁶ γόητας εἶναι σφᾶς, ἐπειδὴ προγιγνώσκουσι. 390 καταγέλαστον γὰρ τοῦτο ἐδόκει καὶ οὐδ' ἐν Θετταλίᾳ (would it be) πιθανὸν κατ' ἀνδρῶν⁵⁷ λέγεσθαι⁵⁸ σοφῶν, οὗ τὰ γύναια κακῶς ἤκουεν ἐπὶ⁵⁹ τῇ τῆς σελήνης ἔλξει.

Vocabulary

ἀπόρρητος, -ον, unfit to be spoken, abominable; subst. detestable person

γόης, -ητος, ὁ, sorcerer

γοητεύω, be a sorcerer

γύναιον, τό, weak woman (term of contempt)

δικαστήριον, τό, court of justice

ἐλαία, ἡ, olive ἔλξις, -εως, ἡ, attraction, attractive power

ἐνταῦθα, here, there; then

ἐπικόπτω, reprove, censure

εὐφορία, ἡ, abundant crop

ἦ, is it the truth that ... ?

Θεσσαλία, ἡ (Att. Θετταλία), Thessaly

Ἴων, -ωνος, pl. Ἴωνες, dual Ἴωνε (nom., acc., cf. table 9.16): Ionian

καταγέλαστος, -ον, ridiculous, absurd

κατήγορος, ὁ, accuser (cf. 390)

μανθάνω, ²aor. ἔμαθον, ²aor. inf. μαθεῖν, 4. μεμάθηκα, pf. ptc. μεμαθηκώς: learn; learn something from (ἀπό / gen.) somebody

οὐδαμός, -ή, -όν, not anyone, not any; οὐδαμοῦ, nowhere

πάθος, -εος, τό, misfortune, calamity; pain; pl. τὰ πάθη, emotions, passions; οὐράνιος

πάθος, meteorological disturbance

πιθανός, -ή, -όν, plausible

προγινώσκω (Att. προγινώσκω), foresee, have foreknowledge of

σφεῖς, σφέων (gen.), σφίσι(ν) (dat.), σφᾶς (acc.), they, them (pron.)

τερατῶδης, -ες, miraculous

τοσόσδε, τοσήδε, τοσόνδε, so great, so many; ἐπὶ τοσόνδε, to such a degree

φάσκω, declare, assert

390 πόθεν οὖν τοῦ περὶ τὴν Ἑφεσον πάθους ἡσθόμην; ἤκουσας μὲν καὶ τοῦ κατηγόρου εἰπόντος, ὅτι μὴ κατὰ⁶⁰ τοὺς ἄλλους διαιτῶμαι, 395 κἄμοι⁶¹ δὲ ὑπὲρ τῶν ἐμαυτοῦ σιτίων, ὡς λεπτὰ καὶ ἡδίω⁶² τῆς ἐτέρων συβάριδος, (as) ἐν ἀρχῇ εἴρηται τοῦτό (diet) μοι, ὧ βασιλεῦ, τὰς αἰσθήσεις (μου) ἐν αἰθρίᾳ τινὶ ἀπορρήτῳ φυλάττει κοῦκ⁶³ ἔῃ θολερὸν περὶ αὐτὰς⁶⁴ οὐδὲν εἶναι, (καὶ ἔῃ με) διορᾶν τε, ὥσπερ ἐν κατόπτρου αὐγῇ, πάντα γιγνόμενα τε καὶ ἐσόμενα.

Vocabulary

αἰθρία, ἡ (= ἄθρη), pure air, ether

ἀπόρρητος, -ον, indescribable

αὐγή, ἡ, light of the sun; pl. (reflected) rays of the sun

διαιτάω, mid. lead/live one's life

διοράω, distinguish, discern

θολερός, -ον, foul; subst. foul thing

κάτοπτρον, τό, mirror

σιτίον, τό, food made from wheat, food; pl. diet, eating habits

σύβαρις, -εως, ἡ, luxury

400 οὐ γὰρ περιμενεῖ γε ὁ σοφὸς τὴν γῆν ἀναθυμιῶσαν ἢ τὸν ἀέρα διεφθορότα, ἦν⁶⁵ τὸ
δεινὸν ἄνωθεν ῥέει, ἀλλὰ ξυνήσει⁶⁶ αὐτῶν καὶ ἐπὶ θύραις ὄντων⁶⁷ ὕστερον μὲν ἢ οἱ θεοί,
θαῖτον⁶⁸ δὲ ἢ οἱ πολλοί, 405 θεοὶ μὲν γὰρ μελλόντων,⁶⁹ ἄνθρωποι δὲ γιγνομένων, σοφοὶ δὲ
προσιόντων αἰσθάνονται. λοιμῶν δ' αἰτίας ἰδίᾳ,⁷⁰ βασιλεῦ, ἐρώτα,⁷¹ (they are) σοφώτεροι⁷² γὰρ
ἢ ἐς τοὺς πολλοὺς λέγεσθαι· ἄρ' οὖν (my) τὸ οὕτως διαιτᾶσθαι λεπτότητα⁷³ μόνον ἐργάζεται
τῶν αἰσθήσεων ἢ ἰσχὺν ἐπὶ⁷⁴ (perceiving) τὰ μέγιστα τε καὶ θαυμασιώτατα;

Vocabulary

αἰτία, τό, cause; accusation, legal charge

ἀναθυμιάω, send forth vapor

ἄνωθεν, from above

ἄρα, then (marker of impatience when asking a question)

διαιτάσσω, lead one's life, live in a certain way

διαφθορέω (= διαφθείρω), ruin; pass. be corrupted, ruined

Ἰωνία, ἡ, Ionia (coastal region of west Anatolia)

περιμένω, wait (for)

πρόσειμι (fr. εἶμι, cf. table 9.14), approach

410 θεωρεῖν δ' ἔξεστιν, ὃ λέγω, καὶ ἅπ' ἄλλων μὲν, οὐχ ἥκιστα δὲ κακ⁷⁵ τῶν⁷⁶ ἐν Ἐφέσῳ
περὶ τὴν νόσον ἐκείνην πραχθέντων·⁷⁷ τὸ γὰρ τοῦ λοιμοῦ εἶδος – πτωχῶ δὲ γέροντι εἵκαστο –
καὶ εἶδον καὶ ἰδὼν εἶλον⁷⁸ (it), οὐ παύσας νόσον, ἀλλ' ἐξελὼν,⁷⁹ (the god) ὅτῳ⁸⁰ δ' εὐξάμενος,
415 δηλοῖ τὸ ἱερόν, ὃ ἐν Ἐφέσῳ ὑπὲρ τούτου (event) ἰδρυσάμην, (τὸ ἱερόν) Ἡρακλέους μὲν
γὰρ Ἀποτροπαίου ἐστί, ξυνεργὸν⁸¹ (with me) δ' αὐτὸν εἰλόμην, ἐπειδὴ (he is) σοφός τε καὶ
ἀνδρεῖος ὣν ἐκάθηρε⁸² ποτε λοιμοῦ τὴν Ἥλιν τὰς ἀναθυμιάσεις ἀποκλύσας, ἃς παρείχεν ἡ γῆ
κατ' Αὐγέαν⁸³ τυραννεύοντα.⁸⁴

Vocabulary

ἀναθυμιάσις, -εως, ἡ, foul exhalation

ἀνδρεῖος, -α, -ον, courageous, brave

ἀποκλύζω, wash off/clean

ἀποτρόπαιος, -ον, averting evil; subst. Ἀποτρόπαιος, one who averts evil

εἰκάζω, ¹aor. inf. εἰκάσαι, 5. εἵκασμαι: represent by a likeness; liken; perceive something as something else; pass., take the form of

ἥκιστα (adv.), least; οὐχ ἥκιστα, not in the least, not only

Ἥλις, ἡ, city of Elis

Ἡρακλῆς, -έους, ὁ, Herakles (Lat. Hercules) (cf. 425)
συνεργός, -ον, working together, ὁ/ἡ συνεργός, helper
τυραννεύω, be an absolute ruler

420 τίς ἂν οὖν σοι, βασιλεῦ, δοκεῖ (as) φιλοτιμούμενος γόης φαίνεσθαι⁸⁵ θεῶ ἀναθεῖναι, ὃ αὐτὸς εἴργαστο; τίνας⁸⁶ δ' ἂν κτήσασθαι θαυμαστὰς τῆς τέχνης (αὐτοῦ) θεῶ παρεῖς τὸ θαυμάζεσθαι; τίς δ' ἂν Ἡρακλεῖ εὖξασθαι γόης ὦν; 425 τὰ γὰρ τοιαῦτα (wonders) οἱ κακοδαίμονες βόθροις (they dig) ἀνατιθέασι καὶ χθονίοις θεοῖς, ὧν τὸν Ἡρακλέα ἀποτακτέον, καθαρὸς γὰρ (he is) καὶ τοῖς ἀνθρώποις εὖους. ἡϋξάμην αὐτῷ καὶ ἐν Πελοποννήσῳ ποτέ, λαμίας γάρ τι φάσμα κ' ἀκεῖ,⁸⁷ περὶ τὴν Κόρινθον ἦλυε σιτούμενον τῶν νέων τοὺς καλούς, 430 καὶ (Heracles) ξυνήρατό μοι τοῦ ἀγῶνος (with her) οὐ θαυμασίον⁸⁸ δεηθεὶς δώρων, ἀλλὰ (only asking for) μελιττούτης καὶ λιβανωτοῦ καὶ τοῦ ὑπὲρ σωτηρίας τι ἀνθρώπων ἐργάσασθαι.⁸⁹

Vocabulary

ἀλύω, wander, roam about (περί)
ἀποτακτέον, one must exclude
δῶρον, τό, gift
εὖοος (Att. contr. εὖους), -ον, well-disposed, kindly
θαυμαστής, ὁ, admirer
κακοδαίμων, -ονος, ὁ, poor devil, poor wretch
χθόνιος, -α, -ον, under the earth; χθόνιοι θεοί, gods of the underworld/Hades
Κόρινθος, ἡ, Corinth
λάμια, ἡ, evil spirit in the shape of a woman, which feeds on the flesh of men
λιβανωτός, ὁ, frankincense (gum of the λίβανος tree)
μελιττούτη, ἡ, honey cake (esp. used as a sacred offering)
ξυνήρατο > συνήρατο, s.v. συναίρω, 3. συνηράμην, provide assistance to somebody (dat.) with (gen.) some task
παρίημι, ²aor. ptc. παρείς, give up something to somebody else, give credit for something to somebody (cf. paradigm of ἵημι, table 9.15)
Πελοπόννησος, ὁ, Peloponnese
σιτέομαι, feed upon (+ acc.)
φάσμα, -ματος, τό, apparition, phantom

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Bowie, Ewen. *Philostratus*. Cambridge: Cambridge University Press, 2009.

- 1** Adela Y. Collins, “Mark and His Readers: The Son of God among Greeks and Romans,” *HTR* 93:2 (2000), 85–100; Charles Talbert, *What Is a Gospel?* (Philadelphia: Fortress, 1982); Barry Blackburn, *Theios Aner and the Markan Miracle Traditions* (Tübingen: Mohr Siebeck, 1991), 10–11, 229–230, 265.
- 2** Acc. of spec. (“as”).
- 3** Note the three adverbial instrumental participles in a row (“by”) (διαλεχθείς...εἰπών...πράξας ...).
- 4** τί...θαυμάσιον, “what (sort of) marvel/miracle.”
- 5** οὕτω...εἰπών.
- 6** οὐτε...οὐτε...οὐτ^ῃ ...οὐδ[᾽] ...οὐδε....
- 7** ἐς ὅ τι (= εἰς ὅτι, s.v. ὅστις), referring to that into which his soul will transform in the future.
- 8** ὅτου (nt. gen. sg.), s.v. ὅστις, referring to an origin from which his soul transformed.
- 9** Dat. of poss.
- 10** δόξας (opinions)...τοιαύτας.
- 11** As in a decree structure, the infinitives that follow (e.g., νοσεῖν) are all dependent on this verb.
- 12** ξυν- > συν-, s.v. σύνειμι (fr. εἶμι. cf. table 9.14).
- 13** Though the pl. of ἕκαστος is rare in the GNT, it is elsewhere commonly attested, meaning “all and each,” “in every case.”
- 14** S.v. ῥώννυμι.
- 15** Art. inf.

- 16** Cond. art. inf. (“if,” cf. IV, 1.8).
- 17** Pass. (not mid.).
- 18** Telic ἐς > εἰς.
- 19** Instr. adv. ptc. (“by,” cf. IV, 1.6).
- 20** τὰ πολιτικὰ...ἐλαττώματα.
- 21** Acc. of spec. (“as”).
- 22** ξύν > σύν.
- 23** S.v. δέιδω, causal adv. ptc. (“because,” cf. IV, 1.4).
- 24** πράττειν > πράσσειν.
- 25** Impers.
- 26** τις...ξυγγένεια.
- 27** ξυγγένεια > συγγένεια.
- 28** S.v. πείθω.
- 29** I.e., in a written accusation.
- 30** ταύτην (πόλιν) is the direct object of ἔμελλεν.
- 31** τις...ἀπολογία (i.e., with respect to having adverted a plague that would have destroyed one’s enemies).

- 32 ἥν (contr.) > εἰ ἄν (“unless”).
- 33 ὁ βασιλεὺς...αἰρεῖν βούληται.
- 34 Cf. table 9.3.3(b).
- 35 S.v. ὀράω, table 9.1.3(a).
- 36 πρὸς ἱεροῖς, “in temples.”
- 37 Antecedent is νόσον (fm.).
- 38 “By.”
- 39 Hort. subj., τᾰττωμεν > τᾰσσωμεν.
- 40 περὶ (+ acc.), “with respect to.”
- 41 Acc. of spec. (“as”).
- 42 πόλις...ἰσχύει.
- 43 τίς δ' ἄν > τίς δὲ ἄν.
- 44 τὸν...ἀγῶνα.
- 45 Demokritos, pre-Socratic philosopher born in Abdera.
- 46 Sophokles, one of three great tragedians.
- 47 Empedokles, pre-Socratic philosopher and a citizen of Agrigentum, Sicily.

- 48** νεφέλης...φοράν.
- 49** S.v. ῥήγνυμι.
- 50** Pass. (s.v. γράφω), “to be indicted.”
- 51** In Attic, οὐτό, αὕτη, and τοῦτο are often strengthened by the addition of ι to form οὐτοσί, αὕτηί, τουτί.
- 52** τῆς...ἀληθείας.
- 53** Socrates (469–399 BCE).
- 54** Thales of Miletos (624–546 BCE) and Anaxagoras (500–428 BCE), pre-Socratic philosophers.
- 55** Here five dual forms appear in a row: τῶ, ἴωνε, προειπόντε, γοητεύοντε, γοητεύοντε (for dual paradigm see table 9.16.2).
- 56** S.v. λέγω.
- 57** ἀνδρῶν...σοφῶν.
- 58** “To bring a charge against” (+ gen.).
- 59** ἡκούω ἐπί, “to obey.”
- 60** κατὰ + acc., “in accordance with,” “like.”
- 61** κἄμοι > καὶ ἐμοί (“and in my case”).
- 62** Cf. ἡδύς.

- 63** κοῦκ > καὶ οὐκ.
- 64** I.e., his senses.
- 65** ἥν > εἰ ἄν (“if,” “in case”).
- 66** ξυν- > συν-, s.v. συνίημι.
- 67** Gen. absol. (“when”).
- 68** S.v. ταχύς.
- 69** Ptc. of μέλλω, “(in the) future,” “to come.”
- 70** ἰδίᾳ, “privately” (adv.).
- 71** Cf. table 9.4.3(b).
- 72** S.v. σοφός, comp. (“more clever,” “subtle”).
- 73** λεπτότητα (subtleties) ...τῶν αἰσθήσεων.
- 74** ἐπί (+ acc.), “regarding.”
- 75** κᾶκ > καὶ ἐκ.
- 76** τῶν...πραχθέντων.
- 77** S.v. πράσσω.
- 78** S.v. αἰρέω.

79 S.v. ἔξαιρέω.

80 ὅτω, Att. dat. (s.v. ὅστις).

81 ξυν- > συν- ; acc. of spec. (“as”).

82 S.v. καθαίρω.

83 Augeas, King of Elis/Eleia (on the Peloponnese).

84 The fifth labor of Herakles was to clean the Augean stables, the horses of which produced an enormous quantity of dung. King Augeas had not had the stables cleaned for more than thirty years. Herakles accomplished this feat by rerouting the two rivers, the Alpheus and Peneus, to wash the filth from the stables.

85 φαίνεσθαι...σοι.

86 τίνας...θαυμαστάς.

87 κἄκει > καὶ ἐκεῖ (“there also”).

88 θαυμασίων...δῶρων.

89 τοῦ ὑπὲρ... ἐργάσασθαι, art. inf. (expressing purpose).

8.2. Epicurus, *Letter to Menoeceus*

(*Men.* 125–127)

Provenance: Athens. *Date:* 341–270 BCE.

Epicurus founded the eponymous “Epicurean” school of philosophy, which was the most important school of naturalism in Hellenistic and Roman times. He was born on the Aegean island of Samos and later completed military service in Athens. He then moved to Kolophon, where he studied philosophy with Democritus. In 306 BCE Epicurus returned to Athens and founded his own philosophical school. This school was quaintly known as “the Garden,” named after the garden of his house where he met with his students.

Among his surviving writings are three letters, the extracts of two of which are provided in this reader. The *Letter to Menoeceus* provides a summary of his ethical teachings, including his instruction on the nature of the gods, on the needless fear of death, and on the rational control of emotions and human appetites. His *Letter to Herodotus* summarizes his key teachings on nature (§8.6).

Text: Rainer Nickel, *Epikur: Wege zum Glück* (Düsseldorf: Artemis & Winkler, 2003).

Related Texts: Epicurus, *Herodotos*, 38–42, 63–68 (§8.6).

On Death (§§ 125–127)

125 Οὐθὲν γάρ ἐστιν ἐν τῷ ζῆν δεινὸν τῷ κατειληφότι¹ γνησίως (that) τὸ μηδὲν ὑπάρχειν ἐν τῷ μὴ ζῆν δεινόν. ὥστε μάταιος ὁ λέγων δεδιέναι τὸν θάνατον οὐχ ὅτι λυπήσει παρών,² ἀλλ’ ὅτι λυπεῖ μέλλων.³ ὁ γὰρ παρὼν⁴ οὐκ ἐνοχλεῖ, προσδοκώμενον κενῶς λυπεῖ. τὸ φρικωδέστατον οὖν τῶν κακῶν (namely) ὁ θάνατος (is) οὐθὲν πρὸς ἡμᾶς, ἐπειδήπερ⁵ ὅταν μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ πάρεστιν, ὅταν δὲ ὁ θάνατος παρῇ, τότε⁶ ἡμεῖς οὐκ ἐσμέν.⁷ οὔτε οὖν πρὸς τοὺς ζῶντάς (death) ἐστιν οὔτε πρὸς τοὺς τετελευτηκότας, ἐπειδήπερ περὶ οὓς μὲν⁸ οὐκ ἔστιν, οἱ δ’ οὐκέτι εἰσίν. Ἀλλ’ οἱ πολλοὶ τὸν θάνατον ὅτε μὲν⁹ ὡς μέγιστον τῶν κακῶν φεύγουσιν, ὅτε δὲ ὡς ἀνάπαυσιν τῶν ἐν τῷ ζῆν κακῶν αἰροῦνται. 126 ὁ δὲ σοφὸς οὔτε παραιτεῖται τὸ ζῆν οὔτε φοβεῖται τὸ μὴ ζῆν· οὔτε γὰρ αὐτῷ προσίσταται τὸ ζῆν οὔτε δοξάζεται κακὸν εἶναι τι τὸ μὴ ζῆν. ὥσπερ δὲ τὸ σιτίον οὐ τὸ πλεῖστον πάντως ἀλλὰ τὸ ἥδιστον αἰρεῖται, οὕτω καὶ χρόνον¹⁰ οὐ τὸν μήκιστον ἀλλὰ τὸν ἥδιστον καρπίζειται. Ὁ δὲ παραγγέλλων τὸν μὲν νέον καλῶς ζῆν, τὸν δὲ γέροντα καλῶς καταστρέφειν, εὐήθης ἐστὶν οὐ μόνον διὰ τὸ τῆς ζωῆς ἀσπαστόν, ἀλλὰ καὶ διὰ τὸ τὴν αὐτὴν¹¹ εἶναι¹² (τὴν) μελέτην τοῦ καλῶς ζῆν καὶ τοῦ καλῶς ἀποθνήσκειν. πολὺ δὲ χείρων καὶ ὁ λέγων· (It is) καλὸν μὴ φῦναι, φῦντα¹³ δ’ ὅπως¹⁴ ὥκιστα πύλας Αἰδαο¹⁵ περῆσαι.¹⁶

Vocabulary

αἶρέω, pres. inf. αἶρεῖν, ¹aor. ἤρῃσα / εἶλον (√ ἔλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen

ἀπελπίζω, despair

ἀσπαστός, -όν, gladly welcomed, desirable; τὸ ἀσπαστός, desirability

γνησίως, genuinely

δείδω, ²pf. inf. δεδιέναι, ²pf. ptc. δεδιώς: fear

εὐήθης, -ες, simple-minded, foolish

καρπίζω, enjoy the fruits (of something)

καταστρέφω, come to an end (i.e., die)

μελέτη, ἡ, care

μῆκιστος, -η, -ον, longest (time)

περάω, ¹aor. inf. περῆσαι: pass through (a space)

προσίστημι, pass. προσίσταμαι: set against; pass. set oneself against something, encounter

φρικώδης, -ον, horrible, awful; superl. φρικωδέστατος, most horrible

φύω, ¹aor. inf. φῦναι: bring forth, be born

χείρων (m./fm.), **χεῖρον** (nt.), **-ονος**: worse, inferior to something (gen.); subst. the worst

ὠκύς, ὠκεῖα, ὠκύ, quick; superl. ὠκιστος, as quickly as possible

127 εἰ μὲν γὰρ πεποιθὼς τοῦτό φησιν, πῶς οὐκ ἀπέρχεται ἐκ τοῦ ζῆν; ἐν ἐτοίμῳ¹⁷ γὰρ αὐτῷ τοῦ **†** (option) ἐστίν, εἴπερ ἦν βεβουλευμένον¹⁸ αὐτῷ βεβαίως· εἰ δὲ μωκώμενος, (he is considered) μάταιος ἐν τοῖς οὐκ ἐπιδεχομένοις (his words). Μνημονευτέον δὲ ὥς τὸ μέλλον¹⁹ οὔτε πάντως ἡμέτερον οὔτε πάντως οὐχ ἡμέτερον, ἵνα μήτε πάντως προσμένωμεν ὥς ἐσόμενον μήτε ἀπελπίζωμεν ὥς πάντως οὐκ ἐσόμενον. (continues ...)

Vocabulary

ἐπιδέχομαι, receive, welcome

μνημονευτέον (verbal adj. expressing necessity), “it must be remembered ... that (ὥς)”

μωκάομαι, speak in jest

προσμένω, expect

1 S.v. καταλαμβάνω, cf. table 9.1.6(d).

2 Temp. adv. ptc. (“when,” cf. IV, 1.1); s.v. πάρειμι.

3 Causal adv. ptc. (“because,” cf. IV, 1.4).

4 Temp. adv. ptc. (“when”).

5 ἐπειδήπερ, intens. form of ἐπεί.

6 τόθ' > τότε.

7 According to Epicurus, the body and soul (which are both compounds consisting of atoms) are born together and die together. Thus, when the soul separates from the body, it also dies. Likewise, when the body loses its soul, it decays.

8 μέν...δέ... (“the former ... the latter ...”).

9 ὅτε μέν...ὅτε δέ... (“sometimes ... sometimes ...”).

10 Acc. of time.

11 τὴν αὐτήν, “the same.”

12 Art. inf., w. τὴν...μελέτην functioning as the subj. of inf.

13 Temp. adv. ptc. (cf. IV, 1).

14 ὅπως + inf.

15 Αἶδαο > Ἄδου.

16 S.v. περᾶω.

17 ἐν ἑτοίμῳ, “at the ready,” “at hand.”

18 Plpf. periphr. (cf. IV, 17).

19 τὸ μέλλον (s.v. μέλλω), nt. subst. ptc., “the future.”

8.3. Epictetus, *Discourses*

(*Diatr.* 1.9.1–24)

Epictetus was one of the most influential philosophers of the Roman Stoics. He was born in Hierapolis (modern Pamukkale, Turkey) but was taken to Rome at an early age, as the slave of Epaphroditos, a wealthy freedman and secretary to Emperor Nero. While living in Rome he became an enthusiastic student of Stoicism under the tutelage of Musonius Rufus. When Domitian banished all philosophers from Rome in 93 CE, Epictetus fled to Nicopolis in southern Epiros, where he spent the remainder of his life teaching the Stoic way of life.

The style and vocabulary of his discourses, including a discussion of the fatherhood of God and what it means to be a “son of God,” are remarkably close to the Greek of the Christian New Testament. Though he wrote nothing, his discourses were later compiled from his lecture notes and published by his most renowned pupil, Flavius Arrian, in 108 CE.

Date: Epictetus lived from 55 to 135 CE.

Text: Epictetus, *Dissertationes ab Arriani Digestae*, ed. Henricus Schenkl (Stuttgart: B. G. Teubner, 1965).

Πῶς Απο τοῦ συγγενεῖς Ἡμᾶς εἶναι¹ τῷ θεῷ Επελθοι Αν τις Επι τα εξῆς

1.9.1 Εἰ ταῦτά ἐστιν ἀληθῆ τὰ² περὶ τῆς συγγενείας τοῦ θεοῦ καὶ ἀνθρώπων λεγόμενα ὑπὸ τῶν φιλοσόφων, τί ἄλλο ἀπολείπεται τοῖς ἀνθρώποις (to do) ἢ τὸ τοῦ Σωκράτους (did), μηδέποτε πρὸς τὸν πυθόμενον³ ποδαπὸς ἐστιν εἰπεῖν ὅτι (you are) Ἀθηναῖος ἢ Κορίνθιος, 2 ἀλλ’ (say) ὅτι (you are) κόσμιος; διὰ τί γὰρ λέγεις Ἀθηναῖον εἶναι σεαυτόν, οὐχὶ (say) δ’ ἐξ ἐκείνης μόνον τῆς γωνίας, εἰς ἣν ἐρρίφη⁴ γεννηθέν σου τὸ σωματίον; 3 ἢ (it is) δῆλον ὅτι ἀπὸ (place) τοῦ κυριωτέρου καὶ περιέχοντος οὐ μόνον αὐτὴν ἐκείνην τὴν γωνίαν, (ἀλλὰ) καὶ ὅλην σου τὴν οἰκίαν⁵ καὶ ἀπλῶς ὅθεν σου τὸ γένος τῶν προγόνων εἰς σὲ κατελήλυθεν ἐντεῦθεν ποθεν καλεῖς σεαυτὸν Ἀθηναῖον καὶ Κορίνθιον;

Vocabulary

ἀπολείπω, 2. ἀπολείψω: leave behind, desert, abandon; pass. be left behind, remain
γωνία, ἡ, corner
δῆλος, -η, -ον, clear, plain, evident; s.c., ἐστί (impers.), it is plain/evident
Κορίνθιος, -α, -ον, Corinthian (adj.); subst. a Corinthian person
κόσμιος (= κοσμοπολίτης), ὁ, citizen of the world (cf. 1.9.6)

κυρίως, with full authority; comp. **κυριώτερος**, greater authority; superl. **κυριώτατος**, supreme authority

ποδαπός, -ή, -όν, from what country?

πρόγονος, ὁ, forefather

συγγένεια, ἡ, kinship/relationship with/to (πρός),

1.9.4 ὁ τοίνυν τῇ διοικήσει⁶ τοῦ κόσμου παρηκολουθηκῶς καὶ μεμαθηκῶς,⁷ ὅτι τὸ μέγιστον καὶ κυριώτατον καὶ περιεκτικώτατον πάντων τοῦτό ἐστι τὸ σύστημα τὸ ἐξ ἀνθρώπων καὶ θεοῦ, ἅπ' ἐκείνου δὲ τὰ σπέρματα καταπέπτωκεν οὐκ εἰς τὸν πατέρα τὸν ἐμὸν μόνον οὐδ' εἰς τὸν πάππον, ἀλλ' εἰς ἅπαντα μὲν τὰ ἐπὶ γῆς γεννώμενά τε καὶ φυόμενα, 5 προηγουμένως δ' εἰς τὰ λογικά, ὅτι κοινωνεῖν μόνον ταῦτα πέφυκεν τῷ θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπιπεπλεγμένα, 6 διὰ τί μὴ εἴπη τις αὐτὸν κόσμιον; διὰ τί μὴ υἱὸν τοῦ θεοῦ; διὰ τί δὲ φοβηθήσεται τι τῶν γιγνομένων ἐν ἀνθρώποις; 7 ἀλλὰ πρὸς μὲν τὸν Καίσαρα ἡ συγγένεια ἢ (πρὸς) ἄλλον τινὰ μέγα τῶν δυναμένων ἐν Ῥώμῃ ἱκανὴ παρέχειν ἐν ἀσφαλείᾳ διάγοντας καὶ ἀκαταφρονήτους καὶ δεδοικότας⁸ μηδ' ὀτιοῦν,⁹ 8 τὸ δὲ τὸν θεὸν ποιητὴν¹⁰ ἔχειν καὶ πατέρα καὶ κηδεμόνα οὐκέτι ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων;

Vocabulary

ἀκαταφρόνητος, -ον, not despised, above contempt

διάγω, to cause to continue

διοίξεις, ἡ, administration, government

ἐπιπλέκω, interweave, combine, conjoin

καταπίπτω, pf. καταπέπτωκα: to fall, drop; descend

κηδεμών, -όνος, protector, guardian

παρακολουθέω, pf. ptc. παρηκολουθηκῶς: follow, accompany; follow (in a course of events); follow in the mind, understand

περιεκτικός, -ή, -όν, containing; superl. **περιεκτικώτατον**, most comprehensive

ποιητής, ὁ, author, maker

προηγουμένως, particularly

συναναστροφή, ἡ, living with

συστήμα, -ματος, **τό**, composite whole, whole compounded of parts

1.9.8 Καὶ πόθεν φάγω, (Someone may) φησίν, μηδὲν ἔχων; Καὶ πῶς οἱ δοῦλοι, πῶς οἱ δραπεταί, τίνα πεποιθότες¹¹ ἐκεῖνοι ἀπαλλάττονται¹² τῶν δεσποτῶν; (Do they rely) τοῖς ἀγροῖς. ἢ τοῖς οἰκέταις ἢ τοῖς ἀργυρώμασιν; (They rely) Οὐδενί, ἀλλ' ἑαυτοῖς· καὶ ὅμως οὐκ ἐπιλείπουσιν αὐτοὺς τροφαί. 9 τὸν δὲ φιλόσοφον ἡμῖν δεήσει¹³ ἄλλοις θαρροῦντα¹⁴ καὶ ἐπαναπαυόμενον ἀποδημεῖν καὶ μὴ ἐπιμελεῖσθαι αὐτὸν αὐτοῦ καὶ τῶν θηρίων¹⁵ τῶν ἀλόγων εἶναι χεῖρονα καὶ δειλότερον, ὧν ἕκαστον αὐτὸ αὐτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας¹⁶ οὔτε διεξαγωγῆς τῆς καταλλήλου καὶ κατὰ (its) φύσιν;

Vocabulary

ἀπορέω, be without something (gen.)

ἀργυρώματα, **τά**, silver vessels

δειλός, -ή, -όν, cowardly; comp. δειλότερος, more cowardly

διεξαγωγή, ἡ, way of living

ἐπαναπαύομαι, rely on somebody (+ dat.)

ἐπιλείπω, (of things) to fail one (acc.) (i.e., to run out)

ἐπιμελέομαι (w. gen.), pass. dep.: take care of something (gen.)

κατάλληλος, -ον, appropriate to (κατά), suitable for

ὅμως, nevertheless

χείρων (m./fm.), **χεῖρον** (nt.), **-ονος**: worse, inferior to something (gen.); subst. the worst

1.9.10 Ἐγὼ μὲν οἶμαι, ὅτι ἔδει καθῆσθαι τὸν πρεσβύτερον¹⁷ ἐνταῦθα οὐ τοῦτο μηχανώμενον, ὅπως μὴ ταπεινοφρονήσητε μηδὲ ταπεινοὺς μηδ' ἄγεννεῖς τινας διαλογισμοὺς διαλογεῖσθε αὐτοὶ περὶ ἑαυτῶν, 11 ἀλλὰ μή τινες¹⁸ ἐμπίπτωσιν τοιοῦτοι νέοι, οἳ ἐπιγνόντες τὴν πρὸς τοὺς θεοὺς συγγένειαν καὶ (ἐπιγνόντες) ὅτι δεσμὰ τινὰ ταῦτα – (which is to say) προσηρτήμεθα τὸ σῶμα καὶ τὴν κτῆσιν αὐτοῦ καὶ ὅσα τούτων ἔνεκα ἀναγκαῖα ἡμῖν γίνεται εἰς οἰκονομίαν καὶ ἀναστροφὴν τὴν ἐν τῷ βίῳ – ὡς βάρη τινὰ καὶ ἀνιάρᾳ καὶ ἄχρηστα ἀπορρίψαι θέλωσιν καὶ ἀπελθεῖν πρὸς τοὺς συγγενεῖς.

Vocabulary

ἀγεννής, -ές, base, sordid

ἀνιάρός, -ά, -όν, painful

ἀπορρίπτω, throw away, cast off

ἄχρηστος, -ον, useless, unprofitable

διαλογισμός, **ὁ**, debate, talk; estimation, consideration

πηδάω, leap

προσερωτάω, ask about in addition

ταπεινοφρονέω, be humble in mind, think of oneself as lowly

1.9.12 Καὶ τοῦτον¹⁹ ἔδει τὸν ἀγῶνα ἀγωνίζεσθαι τὸν διδάσκαλον ὑμῶν καὶ παιδευτήν, εἴ τις²⁰ ἄρα ἦν· ὑμᾶς μὲν ἔρχεσθαι²¹ λέγοντας· Ἐπίκτητε,²² οὐκέτι ἀνεχόμεθα μετὰ τοῦ σωματίου τούτου δεδεμένοι καὶ τοῦτο τρέφοντες καὶ ποτίζοντες καὶ ἀναπαύοντες καὶ καθαίροντες, 13 εἴτα δι' αὐτὸ συμπεριφερόμενοι τοῖσδε²³ καὶ τοῖσδε. οὐκ ἀδιάφορα ταῦτα καὶ οὐδὲν πρὸς ἡμᾶς καὶ ὁ θάνατος οὐ κακόν; καὶ συγγενεῖς τινες τοῦ θεοῦ ἐσμεν κἀκεῖθεν²⁴ ἐληλύθαμεν; 14 ἄφες ἡμᾶς ἀπελθεῖν ὅθεν ἐληλύθαμεν, ἄφες λυθῆναι ποτε τῶν δεσμῶν τούτων τῶν ἐξηρτημένων καὶ βαρύντων. 15 ἐνταῦθα λησταὶ καὶ κλέπται καὶ δικαστήρια καὶ οἱ καλούμενοι τύραννοι δοκοῦντες ἔχειν τινὰ ἐφ' ἡμῖν ἐξουσίαν διὰ τὸ σῶμάτιον καὶ τὰ τούτου κτήματα. ἄφες δεῖξωμεν αὐτοῖς, ὅτι οὐδενὸς ἔχουσιν ἐξουσίαν·

Vocabulary

ἀγωνίζομαι, to fight; struggle, strive

ἀδιάφορος, -ον, indifferent

βαρέω, pf. pass. ptc. **βεβαρημένος**: weigh down

ἐξαρτάω, pass. be furnished with, equipped with

ληστής, ὁ, robber, pirate

παιδευτής, ὁ, instructor of youths

συμπεριφέρω, pass. accommodate/adapt oneself to

1.9.16 Ἐμὲ **δ'** ἐν τῷδε λέγειν ὅτι Ἄνθρωποι, ἐκδέξασθε τὸν θεόν. ὅταν ἐκεῖνος σημήνη καὶ ἀπολύσῃ ὑμᾶς ταύτης τῆς ὑπηρεσίας, τότ' ἀπολύεσθε πρὸς αὐτόν· ἐπὶ δὲ τοῦ παρόντος ἀνάσχεσθε ἐνοικοῦντες ταύτην τὴν χώραν, εἰς ἣν ἐκεῖνος ὑμᾶς ἔταξεν. 17 ὀλίγος ἄρα χρόνος οὗτος ὃ τῆς οἰκήσεως καὶ ῥάδιος τοῖς οὕτω διακειμένοις. ποῖος γὰρ ἔστι τύραννος ἢ ποῖος κλέπτης ἢ ποῖα δικαστήρια φοβερὰ τοῖς οὕτως παρ' οὐδέν²⁵ πεποιημένοις τὸ σῶμα καὶ τὰ τούτου κτήματα; μέινετε, μὴ ἀλογίστως ἀπέλθῃτε.

Vocabulary

ἀλογίστως, without reason

διακείμεναι, be disposed in a certain manner, be well-disposed (cf. 1.9.21)

ἐνοικέω, dwell in

θηλυκός, -ή, -όν, female, woman-like, of feminine gender

οἴκησις, -εως, ἡ, dwelling

ὑπηρεσία, ἡ, service, labor

1.9.18 Τοιοῦτόν τι ἔδει γίνεσθαι²⁶ παρὰ²⁷ τοῦ παιδευτοῦ πρὸς τοὺς εὐφυεῖς τῶν νέων. 19 νῦν δὲ τί γίνεται; νεκρὸς μὲν ὁ παιδευτής, νεκροὶ **δ'** ὑμεῖς. 20 ὅταν χορτασθῇτε σήμερον, κάθησθε κλάοντες περὶ τῆς αὔριον, πόθεν φάγητε. ἀνδράποδον, ἂν σχῆς²⁸ (it), ἔξεις (it): ἂν μὴ σχῆς (it), ἐξελεύσῃ (from life)· ἥνοικται²⁹ ἡ θύρα. τί πενθεῖς; ποῦ ἔστι τόπος δακρύοις; τίς ἔστι (has) κολακείας ἀφορμή; διὰ τί ἄλλος ἄλλω φθονήσῃ; διὰ τί πολλὰ κεκτημένους θαυμάσῃ ἢ τοὺς ἐν δυνάμει τεταγμένους, 21 μάλιστ' ἂν καὶ ἰσχυροὶ ὦσιν καὶ ὀργίλοι; τί γὰρ ἡμῖν ποιήσουσιν; ἃ δύνανται ποιῆσαι, τούτων οὐκ ἐπιστρεφόμεθα· ὧν ἡμῖν μέλει, ταῦτα οὐ δύνανται (to do). 22 τίς οὖν ἔστι ἄρξει τοῦ οὕτως διακειμένου;

Vocabulary

ἀνδράποδον, τό, slave, wretched creature

αὔριον (adv.), tomorrow

ἀφορμή, ἡ, starting point; occasion, pretext

διάκειμαι, be well-disposed (in mind/attitude)

εὐφυής, -ές, naturally clever

κολακεία, ἡ, flattery

ποῦ, where?

φθονέω, be envious of somebody (dat.), be jealous
χορτάζω, feed/fatten (cattle); pass. eat one's fill

1.9.22 Πῶς Σωκράτης εἶχεν³⁰ πρὸς ταῦτα; πῶς γὰρ ἄλλως ἢ ὡς ἔδει τὸν πεπεισμένον³¹ ὅτι ἐστὶ τῶν θεῶν συγγενής; 23 Ἄν μοι λέγητε, φησὶν, νῦν ὅτι Ἀφίεμέν³² σε ἐπὶ τούτοις, ὅπως μηκέτι διαλέξῃ τούτους τοὺς λόγους οὐς μέχρι νῦν διελέγου μηδὲ παρενοχλήσεις ἡμῶν τοῖς νέοις μηδὲ τοῖς γέρονσιν, 24 (and) ἀποκρinoῦμαι ὅτι Γελοῖοί ἐστε, οἵτινες ἀξιοῦτε, εἰ μὲν με ὁ στρατηγὸς ὁ ὑμέτερος ἔταξεν εἰς τινα τάξιν, ὅτι ἔδει με τηρεῖν αὐτήν καὶ φυλάττειν καὶ μυριάκις πρότερον αἰρεῖσθαι ἀποθνήσκειν ἢ ἐγκαταλιπεῖν αὐτήν, εἰ δ' ὁ θεὸς ἐν τινι χώρᾳ καὶ ἀναστροφῇ κατατέταχεν, ταύτην δ' ἐγκαταλιπεῖν δεῖ ἡμᾶς. 25 τοῦτ' ³³ ἔστιν ἄνθρωπος ταῖς ἀληθείαις³⁴ συγγενὴς τῶν θεῶν.

Vocabulary

αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρῃσα / εἶλον (√ ἔλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen
κατατάσσω, place in
μυριάκις (adv.), ten thousand times
παρενοχλέω, annoy

1 Art. inf. (cf. IV, 2).

2 τα...λεγόμενα.

3 S.v. πυνθάνομαι.

4 S.v. ῥίπτω.

5 Here “family.”

6 Dat. of resp.

7 S.v. μανθάνω.

8 S.v. δείδω.

9 S.v. ὅστις, ὅτι → ὅστισοοῦν, ὅτιοῦν, “anybody,” “anything whatsoever.”

10 Acc. of spec.

11 Instr. adv. ptc. (“by,” cf. IV, 1.6).

12 ἀπαλλάττονται (Att.) > ἀπαλλάσσονται.

13 S.v. δεῖ.

14 θαρροῦντα (Att.) > θαρσοῦντα.

15 Gen. of comp.

16 τροφῆς...οἰκείας.

17 Epictetus here describes himself to Arrian as an old man (cf. 1.6.20, 2.6.23).

18 τινες...τοιοῦτοι νέοι.

19 τοῦτον...τὸν ἀγῶνα.

20 εἴ τις, “whomever.”

21 Imperative inf.

22 Epictetus (voc.).

23 S.v. ὅδε, ἥδε, τὰδε.

24 κακεῖθεν > καὶ ἐκεῖθεν.

25 παρ' οὐδέν, “as nothing,” “of no value.”

26 γίνεσθαι, i.e., “to be said.”

27 παρὰ, “by.”

28 S.v. ἔχω.

29 ἤνοικται > ἤνοιγται.

30 S.v. ἔχω, here “to understand.”

31 S.v. πείθω.

32 For paradigm of ἵημι see table 9.15.

33 I.e., Socrates.

34 ταῖς ἀληθείαις (adv.), “in very truth.”

8.4. *Poimandres*: Hermetic Corpus

(*Poim.* 1–26)

Poimandres (Ποιμάνδρης) is the first tractate of the gnosticCorpus Hermeticum, a collection of fourteen to eighteen ancient Greek texts written in Egypt during the Greco-Roman period. The Corpus Hermeticum represents a form of pre-Christian gnosticism that shaped the religious, cultural, and philosophical milieus in which various forms of early Christianity emerged. But in contrast to the theology of Christian proto-orthodoxy, the creator god of hermetic gnosticism was believed to be distinct from, and an agent of, the highest God. Hermetic gnosticism was also radically dualistic, understanding the universe to be constituted by two irreducible elements, immateriality and materiality. The dualism of creation was also believed to be mirrored in both human beings and the godhead.

Date: First to third century CE.

Text: Paolo Scarpi (ed.), *Poimandres* (Venice: Masilio Editori, 1988).

Summary of the Myth

In order to facilitate the translation of this complex text, an overview of the story is warranted. *Poimandres* is essentially a myth of creation, which is set within another story, the story of the quest for salvation. The text begins with the narrator rejecting the material world in favor of a higher world (*Poim.*1). This narrator is evidently unfamiliar with the god who appears to him, for he must ask his name. The god's name is "Poimandres," who is also the god Hermes Trismegistus. Having agreed to reveal the nature of reality to the narrator, Poimandres transforms himself into pure "Light" (φῶς), which is closely associated with the impersonal principle, the "Mind" (Νοῦς), which is also identical to the immaterial God. But Darkness (σκότος) is also present. It changes "into a kind of moist Nature" (εἰς ὑγρᾶν τινα φύσιν), or raw matter, from which the evil material world is formed (*Poim.* 4). Thus, Nature is opposed to Light, the former being described as "indescribably agitated" (ἀφάτως ταρασσώ), "gloomy" (στυγνός), and "dreadful" (φοβερός) but the latter characterized as "serene" (εὐδίας) and happy (ἱλαρός, *Poim.* 4).

Divine "Light" (God) emanates the Logos (Λόγος), which is also the "Son of God" (ὑἱὸς θεοῦ, *Poim.* 6, cf. John 1:1–18) and the Son of the "Father" (who is also the "Mind," *Poim.* 6). In response to the Logos, Nature groans with an "inarticulate cry" (βοή ἀσυνάρθρως). Somehow the Logos enables Nature to release, or give birth to, the four elements: the first two of these elements, "Fire" (πῦρ) and "Air" (πνεῦμα), immediately ascend above the Logos and constitute a supra-lunar, material realm (*Poim.* 5). The remaining two elements, "Earth" (γῆ) and "Water" (ὕδωρ) – being too heavy to ascend – constitute a sub-lunar realm, being intermingled (συμμίγνυμι) until they are

differentiated (*Poim.* 5, 11).

Next, Poimandres reveals that human beings share in both the heavenly Mind and the Logos. As such, they were originally not only closely associated with God, but actually in *union with* God (*Poim.* 16). By implication, the fall of humanity was the fall of God, and the salvation of humanity is an act of God saving God-self. Next, the narrator perceives Light becoming differentiated into “countless powers” (δύναμις ἀναρίθμητη, *Poim.* 7), each being an “archetypal form” (ἀρχέτυπον εἶδος) constituting the immaterial pattern of the material world (*Poim.* 8). The narrator also sees fire being subdued by a “great power” (δύναμις μεγίστος) (*Poim.* 7).

The “Will of God” (βουλὴ θεοῦ) – a feminine principle – sexually receives (λαμβάνει) the Logos (*Poim.* 22) and is thereby transformed into an active creator, bearing offspring. These offspring are probably the immaterial “souls” (ψυχαί) of human beings (*Poim.* 8). In contrast, the supreme God is hermaphroditic (i.e., both masculine and feminine) and sexually complete. The sexual union of masculine Logos with the feminine Will of God actually originates within God’s very being (*Poim.* 24).

Following upon the emanation of the masculine Logos, God emanates the “Demiurge” (Δημιουργός, *Poim.* 9, cf. Heb. 11:10), who takes Fire and Air (which had previously ascended above the Logos) and fashions them into the seven “Governors” (διοικηταί), which is to say, the seven (known) planets, and places them in their spheres.¹ These planetary Governors encircle the material world and control it through their motion (*Poim.* 9, 11). The seven planets, being fixed at the boundary of the material world (which is the eighth sphere), also mark the beginning of the realm of God’s immaterial world and the archetypal forms. It is the “government” (διοίκησις) of the earth by these Governors that constitutes human “Fate” (εἰμαρμένη). Moreover, their revolving motion “brings forth” (φέρει) a variety of “irrational” (ἄλογα) living beings (ζῷα), including birds, fish, and animals (*Poim.* 11, 37).

Notably, the text characterizes the Demiurge as “another Mind” (ἕτερος νοῦς) alongside God (*Poim.* 9). The Demiurge acts as the Mind of the material world, just as God acts as the Mind of the immaterial world. This Demiurge also functions as God’s dutiful instrument on earth (*Poim.* 31). Following its birth, the Demiurge descends toward the material world and, in contrast to the Logos, subsists *under* Fire and Air. When the Demiurge descends, the Logos – owing to its “consubstantiality” with the Demiurge (*Poim.* 10) – “leaps up” (πηδᾷ) to unite with it (*Poim.* 10). Thus the Logos, which had been previously trapped, becomes freed through its attraction to the Demiurge (*Poim.* 33) and is now able to assist in creating the rest of the material world.

Next follows the creation of the “Primal Human” (Ἀνθρώπος, *Poim.* 12), who, being like God, is androgynous and sexually complete (*Poim.* 38). The Primal Human is created directly by God, not by the Demiurge. Like the Logos, the Primal Human is the “son of God” (υἱὸς θεοῦ) and is equal (ἴσος) to God in a way that the Demiurge is not (*Poim.* 12). At best, the Demiurge is the “brother” (ἀδελφός) of the Primal Human (*Poim.* 13) and “consubstantial” (ὁμοούσιος) with the Logos (*Poim.* 10). Thus, while God brought forth (ἀποκυέω) both the Demiurge and the Primal Human (*Poim.* 9), only the Primal Human “bears the image of the Father” (τὴν τοῦ πατρὸς εἰκόνα ἔχων, *Poim.* 12, 40) and the “form” of God (μορφή), which is why God “loves” the Primal Human “as his own son” (ἠγάσθη ὡς ἰδίου τέκνου, *Poim.* 12, cf. Phil 2:1–16 [§4.14]). That which the Primal Human, Logos,

and Demiurge have in common is that they are all (being emanations of God) inferior to God.

Next, God hands over (παράδίδωμι) all of creation to the Primal Human (*Poim.* 13), who supplants the Demiurge. In order to take on this responsibility, the Primal Human must descend through several levels of the cosmos, beginning with the eighth sphere (the outer rim of the material world, where the Demiurge resides), through the remaining seven spheres (where the planets reside), finally arriving at the material world. When this happens, the seven Governors “fall in love” (ἔραμαι) with the Primal Human and, out of this love, grant the Primal Human a portion of their “position” (τάξις, *Poim.* 13). Having just “broken through” (ἀναρρήγνυμι) the “harmony” (ἁρμονία) of the spheres, the Primal Human “shows” (δείκνυμι) itself to Nature, who also falls in love with the Primal Human. We are told that Nature actually “smiles in love” (μειδιάω ἔρωτι), being attracted to Primal Human’s “beauty” (κάλλος) and “power” (ἐνέργεια), as an expression of being attracted to “the beautiful form (μορφή) of God” (*Poim.* 14).

This brings us to the direct cause of the fall: the Primal Human “falls in love” (φιλῶ) with its own image. But it was incapable of fulfilling its own narcissism by having sexual intercourse *with itself*. But seeing its own beauty reflected in Nature, it decided to have sexual intercourse with Nature (*Poim.* 14). It is by virtue of this sexual union that the descendants of the Primal Human possess both a material “body” (σῶμα), which is “mortal” (θνητός), and an “essential” (οὐσιώδης) self, which is “immortal” (ἄθάνατος, *Poim.* 15). Thus, whereas these human bodies, being material, are subject to sexual desire and subject to Fate (ὑποκείμενος τῇ εἰμαρμένῃ),² their “essential” selves are beyond Fate and free of death, because they are “androgynous” (ἄρρενόθηλός) and free of sexual desire (ἔρωτος) (*Poim.* 15). It is this “twofold” (διπλοῦς) nature of human beings that makes them “distinct from all (other) living beings on earth” (*Poim.* 15).³

After a period of time, the “bond” (σύνδεσμος) among all things “is loosened” and “all living beings,” including human beings, become divided into males and females (*Poim.* 15). At this point, God orders all living creatures to “increase” (αὐξάνω, πληθύνω, *Poim.* 18), while at the same time (ironically) condemning the act of sexual intercourse (*Poim.* 18). Indeed, sexual intercourse is portrayed as both the cause and the consequence of mortality (*Poim.* 15). Human beings engage in sex because they are ignorant (*Poim.* 19–20), but when “thoughtful” (ἐννοῦς), they “recognize” (ἀναγνωρίζω) that sexual intercourse is evil (*Poim.* 18–19, 21).

Conversely, human beings, being also immortal and divine through the Primal Human (*Poim.* 21, 26), possess the innate capacity to cultivate their unified-gender immateriality (*Poim.* 15) through sexual asceticism in life and then through separation from the body after death. By so doing, they gain the ability to actually reverse the fall of humanity in themselves (*Poim.* 24, cf. Acts Andr. 5–9 [§5.16]). The process of salvation of humanity consists of a kind of “stripping” (γυμνῶ) off of the material somatic casings of human beings in order to liberate their *immaterial* selves (*Poim.* 26). Upon reaching the eighth sphere, which separates the immaterial from the material realm, these liberated human beings are transformed into one of the immaterial “beings” (τὸ ὄν), who praise God (*Poim.* 26). In essence, they become archetypal “powers” (δυνάμεις) of the primordial Light, and thus equal to God. Since human beings are all descendants of the Primal Human, who originally emanated from God, this latter union is actually a *re*-union, a restoration of their former state, rendering the material world worthless.

A Vision of Poimandres

The narrative begins with the awakened narrator's reflections on the nature of the world. Such reflections have been achieved by curbing the senses and rejecting the material world in favor of the immaterial world.

1 Ἐννοίας μοί ποτε γενομένης⁴ περὶ τῶν ὄντων καὶ μετεωρισθείσης⁵ μοι⁶ τῆς διανοίας σφόδρα, κατασχεθειςῶν⁷ μου τῶν σωματικῶν αἰσθήσεων, καθάπερ οἱ ὕπνω βεβαρημένοι ἐκ κόρου τροφῆς ἢ ἐκ κόπου σώματος, ἔδοξά τινα ὑπερμεγέθη μέτρῳ ἀπεριορίστῳ τυγχάνοντα καλεῖν μου τὸ ὄνομα καὶ λέγοντά μοι· Τί βούλει ἀκοῦσαι καὶ θεάσασθαι, καὶ νοήσας μαθεῖν καὶ γνῶναι; 2 Φημὶ ἐγώ· Σὺ γὰρ τίς εἶ; Ἐγὼ μὲν, φησὶν, εἰμὶ ὁ Ποιμάνδρης, ὁ τῆς αὐθεντίας νοῦς· οἶδα ὃ βούλει,⁸ καὶ σύνειμί σοι πανταχοῦ. 3 Φημὶ ἐγώ· Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν· τοῦτο, ἔφη, ἀκοῦσαι βούλομαι. Φησὶν ἐμοὶ πάλιν· Ἔχε νῦν σὺ ὅσα θέλεις μαθεῖν, κἀγὼ σε διδάξω.

Vocabulary

ἀπεριόριστος, -ον, unlimited, infinite

αὐθεντίας, ὁ, master, absolute authority

βαρέω, pf. pass. ptc. βεβαρημένος; weigh down

κόρος, ὁ, one's fill of food; overeating

μετεωρίζω, to raise/soar to a height

μέτρον, τό, measure, size

σύνειμι (fr. εἰμί), 2. συνέσομαι, fut. inf. συνέσεσθαι: be with; join, catch up with somebody (dat.)

σωματικός, -ή, -όν, bodily, of the body

ὑπέρμεγας, -άλη, -α, immensely great/large

The Above and the Below

4 τοῦτο εἰπὼν ἡλλάγη⁹ τῇ ἰδέᾳ, καὶ εὐθέως πάντα μοι ἦνοικτο¹⁰ ῥοπή, καὶ ὁρῶ θεάν ἀόριστον, φῶς δὲ πάντα γεγεννημένα, εὐδιόν τε καὶ ἰλαρόν, καὶ ἡράσθην ἰδών. καὶ μετ' ὀλίγον σκότος κατωφερὲς ἦν, ἐν μέρει (of the light) γεγεννημένον, φοβερόν τε καὶ στυγνόν, σκολιῶς ἐσπειραμένον, ὥς εἰκάσαι με· εἴτα μεταβαλλόμενον τὸ σκότος εἰς ὑγρᾶν τινα φύσιν, ἀφάτως τεταραγμένην¹¹ καὶ καπνὸν ἀποδιδοῦσαν, ὥς ἀπὸ πυρός, καὶ τινα ἦχον ἀποτελοῦσαν ἀνεκλάλητον γοῶδη· εἴτα βοή ἐξ αὐτῆς ἀσυνάρθρως ἐξεπέμπετο, ὥς εἰκάσαι φωνῇ πυρός.

Vocabulary

ἀνεκλάλητος, -ον, unutterable

ἀόριστος, -ον, limitless

ἀσυνάρθρως, inarticulately

ἀφάτος, -ον, unutterable; (adv.) ἀφάτως, indescribably

γοῶδης, -ές, mournful
 εὖδιος, -ον, clear, serene
 θέα, ἡ, a vision (cf. *Poim.* 6)
 ἱλαρός, -ον, joyful
 καπνός, ὁ, smoke
 κατωφερής, -ές, descending, downward (cf. *Poim.* 10–11, 14)
 ῥοπή, ἡ, moment; (dat.), at once
 σκολιός, -ά, -όν, curved, crooked, coiled; dishonest; σκολιῶς (adv.), coiling; σκολιόν, τό, intestine
 στυγνός, -ή, -όν, gloomy, sullen (cf. *Poim.* 20)
 ὑγρός, -ά, -όν, wet, moist; subst. liquid, the wet

5 ἐκ δὲ φωτὸς....λόγος ἅγιος ἐπέβη τῇ φύσει, καὶ πῦρ ἄκρατον ἐξεπήδησεν ἐκ τῆς ὑγρᾶς φύσεως ἄνω εἰς ὕψος· κοῦφον δὲ (the fire) ἦν καὶ ὀξύ, δραστικὸν δὲ ἅμα, καὶ ὁ ἀήρ ἐλαφρὸς ὢν ἠκολούθησε τῷ πνεύματι, ἀναβαίνοντος¹² αὐτοῦ μέχρι τοῦ πυρὸς ἀπὸ γῆς καὶ ὕδατος, ὡς δοκεῖν κρέμασθαι αὐτὸν ἅπ^τ αὐτοῦ· γῆ δὲ καὶ ὕδωρ ἔμενε καθ' ἑαυτὰ συμμεμιγμένα, ὡς μὴ θεωρεῖσθαι τὴν γῆν (apart) ἀπὸ τοῦ ὕδατος· κινούμενα δὲ ἦν¹³ διὰ τὸν ἐπιφερόμενον πνευματικὸν λόγον εἰς ἀκοήν. 6 ὁ δὲ Ποιμάνδρης ἐμοί· Ἐνόησας, φησί, τὴν θέαν ταύτην ὅτι καὶ βούλεται; καὶ, Γνώσομαι, ἔφην ἐγώ. Τὸ φῶς ἐκεῖνο, ἔφη, ἐγὼ Νοῦς ὁ σὸς θεός, ὁ πρὸ φύσεως ὑγρᾶς τῆς ἐκ σκότους φανείσης. ὁ δὲ ἐκ Νοῦς φωτεινὸς Λόγος (is) υἱὸς θεοῦ. Τί οὖν; φημί. Οὕτω γινώθι· τὸ ἐν σοὶ βλέπον καὶ ἀκοῦον, λόγος κυρίου, ὁ δὲ Νοῦς (is) πατὴρ θεός. οὐ γὰρ δίστανται¹⁴ ἅπ^τ ἀλλήλων· ἔνωσις γὰρ τούτων ἐστὶν ἡ ζωή. Εὐχαριστῶ σοι, ἔφην ἐγώ. (And he replied) Ἀλλὰ δὴ νόει τὸ φῶς καὶ γνῶριζε τοῦτο.

Vocabulary

ἄκρατος, -ον, pure
 δραστικός, -ον, active
 ἐκπηδάω, leap out
 ἐλαφρός, -ά, -όν, light (in weight)
 πνευματικός, -ή, -όν, spiritual, spirit-like
 ὕψος, -ους, τό, height
 φωτεινός, -ή, -όν, shining, bright

7 εἰπόντος ταῦτα ἐπὶ πλείονα χρόνον ἀντώπησέ μοι, ὥστε με τρέμειν αὐτοῦ τὴν ἰδέαν· ἀνανεύσαντος δέ, θεωρῶ ἐν τῷ νοί μου τὸ φῶς (now was divided) ἐν δυνάμεσιν ἀναριθμήτοις ὄν, καὶ κόσμον ἀπεριόριστον γεγεννημένον, καὶ περισχέσθαι¹⁵ τὸ πῦρ δυνάμει μεγίστη, καὶ στάσιν ἐσχηκέναι¹⁶ κρατούμενον· ταῦτα δὲ ἐγὼ διανοήθην ὁρῶν διὰ τὸν τοῦ Ποιμάνδρου λόγον. 8 ὡς δὲ ἐν ἐκπλήξει μου ὄντος,¹⁷ φησὶ πάλιν ἐμοί· Εἶδες ἐν τῷ νῷ τὸ ἀρχέτυπον εἶδος, τὸ προάρχον τῆς ἀρχῆς τῆς ἀπεράντου·

Vocabulary

ἀνανεύω, raise one's head
 ἀναρίθμητος, -ον, countless
 ἀντωπέω (= ἀντοφθαλμέω), gaze at (dat.)
 ἀπέραντος, -ον, infinite (cf. *Poim.* 11)
 ἀπεριόριστος, -ον, limitless
 ἀρχέτυπος, -ον, archetypal
 διανοέω, have in mind; pass. understand
 ἐκπλήξις, ἡ, great astonishment
 προάρχω, begin first
 στάσις, -εως, ἡ, standing still; riot, rioting, uprising

The First Emanation: The Descent of the Logos

8 ταῦτα ὁ Ποιμᾶδρης (said) ἔμοι· Τὰ οὖν, ἐγὼ φημι, στοιχεῖα τῆς φύσεως πόθεν ὑπέστη; Πάλιν ἐκεῖνος πρὸς ταῦτα· Ἐκ βουλῆς θεοῦ, ἥτις λαβοῦσα τὸν Λόγον καὶ ἰδοῦσα τὸν καλὸν (archetypal) κόσμον ἐμιμήσατο (it), κοσμοποιηθεῖσα διὰ τῶν ἑαυτῆς στοιχείων καὶ (out of her) γεννημάτων ψυχῶν. 9 ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλυσ ὢν, ζῶην καὶ φῶς ὑπάρχων, ἀπεκύησε λόγῳ ἕτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὢν, ἐδημιούργησε διοικητάς τινας ἑπτὰ, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν ἡ εἰμαρμένη¹⁸ καλεῖται.

Vocabulary

αἰσθητός, -ή, -όν, perceptible, sensible
 ἀποκυέω, bear young, bring forth
 ἀρσενόθηλυσ/ἀρρενόθηλυσ, -έος, -υ, hermaphroditic, of both sexes
 γέννημα, -ματος, το, offspring
 δημιουργός, ὁ, builder; Creator, Demiurge
 διοικητής, ἡ, administrator; financial administrator (Egypt); pl. (cosmic) Governors (i.e., the seven known planets: the moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn)
 διοίκησις, ἡ, administration, government
 κοσμοποιέω, make a world
 κύκλος, ὁ, circle; pl. heavenly bodies
 μείρομαι, pf. pass. εἰμαρμαι, pf. fm. pass. ptc. εἰμαρμένος: be decreed by Fate; subst. ἡ εἰμαρμένη, Fate
 μιμέομαι, imitate, copy
 στοιχεῖον, τό, pl. components/elements into which matter is divisible
 ὑφίστημι, ²aor. ὑπέστην: come into existence

The Second Emanation: The Demiurge

10 Ἐπήδησεν εὐθὺς ἐκ τῶν κατωφερῶν στοιχείων ὁ τοῦ θεοῦ Λόγος εἰς τὸ καθαρὸν (part) τῆς φύσεως δημιουργήμα, καὶ ἠνώθη τῷ δημιουργῷ Νῶ (ὁμοούσιος γὰρ ἦν), καὶ κατελείφθη (behind) τὰ ἄλογα τὰ κατωφερῇ τῆς φύσεως στοιχεῖα, ὡς εἶναι ὕλην μόνην. 11 ὁ δὲ δημιουργὸς Νοῦς σὺν τῷ Λόγῳ, ὁ περίσχων τοὺς κύκλους καὶ δινῶν ῥοίζω, ἔστρεψε τὰ ἑαυτοῦ δημιουργήματα καὶ εἶασε στρέφεσθαι ἅπῃ ἀρχῆς ἀορίστου εἰς ἀπέραντον τέλος· ἄρχεται γάρ, οὐ λήγει· ἡ δὲ τούτων περιφορά, καθὼς ἠθέλησεν ὁ Νοῦς, ἐκ τῶν κατωφερῶν στοιχείων ζῶα ἤνεγκεν ἄλογα¹⁹ (οὐ γὰρ ἐπεῖχε [to them] τὸν Λόγον), ἀῆρ δὲ πετεινὰ ἤνεγκε, καὶ τὸ ὕδωρ (ἤνεγκε) νηκτά· διακεχώρισται δὲ ἅπῃ ἀλλήλων ἢ τε γῆ καὶ τὸ ὕδωρ, καθὼς ἠθέλησεν ὁ Νοῦς, καὶ ἡ γῆ ἐξήνεγκεν ἅπῃ αὐτῆς ἃ εἶχε ζῶα τετράποδα καὶ ἔρπετά, θηρία ἄγρια καὶ ἡμερα.

Vocabulary

ἄγριος, -α, -ον, wild

δημιούργημα, -ματος, τό, piece of workmanship, creature

διαχωρίζω ἀπό, separate from

δινώω, spin something

ἐνόω, make one, unite with (dat.)

ἡμερος, -ον, tame

κατωφερής, -ές, hanging down (cf. *Poim.* 11, 14)

λήγω, cease, end

νηκτός, -ή, -όν, swimming; subst. fish

ὁμοούσιος, -ον, consubstantial, co-essential

περιφορά, ἡ, revolution

πηδάω, leap

ῥοίζος, ὁ, whistling sound, whirl

τετράπουν, τό, quadruped

The Third Emanation: The Descent of the Primal Human

12 Ὁ δὲ πάντων πατήρ ὁ Νοῦς, ὦν ζωὴ καὶ φῶς, ἀπεκύησεν Ἄνθρωπον²⁰ αὐτῷ ἴσον, οὗ ἡράσθη ὡς ἰδίου τόκου· περικαλλῆς γάρ, τὴν τοῦ πατρὸς εἰκόνα ἔχων· ὄντως γὰρ καὶ ὁ θεὸς ἡράσθη τῆς ἰδίας μορφῆς, παρέδωκε τὰ ἑαυτοῦ πάντα δημιουργήματα, 13 καὶ κατανοήσας δὲ τὴν τοῦ Δημιουργοῦ κτίσιν ἐν τῷ πυρί, ἡβουλήθη καὶ αὐτὸς δημιουργεῖν, καὶ συνεχωρήθη ἀπὸ τοῦ πατρός· γενόμενος ἐν τῇ δημιουργικῇ σφαίρᾳ, ἔξων²¹ τὴν πᾶσαν ἐξουσίαν, κατενόησε τοῦ ἀδελφοῦ τὰ δημιουργήματα, οἱ (Governors) δὲ ἡράσθησαν αὐτοῦ, ἕκαστος δὲ μετεδίδου τῆς ἰδίας τάξεως· καὶ καταμαθὼν τὴν τούτων οὐσίαν καὶ μεταλαβὼν τῆς αὐτῶν φύσεως ἡβουλήθη ἀναρρῆξαι τὴν περιφέρειαν τῶν κύκλων, καὶ τὸ κράτος τοῦ ἐπικειμένου ἐπὶ πυρὸς κατανοῆσαι.

Vocabulary

ἀναρρήγνυμι, break through (cf. *Poim.* 14)

δημιουργικός, -ή, -όν, of the Demiurge, Demiurgical

ἐράω (act. only in pres. and impf.), pres. ptc. ἐρώμενος, 6. ἡράσθην: be in love with (+ gen.), fall in love; subst. pass. ptc. an object of love, a lover
καταμανθάνω, learn well, master
κράτος, -ους, τό, power; κατὰ κράτος, powerfully, mightily
μεταλαμβάνω, receive a share of something
περικαλλής, -ές, very beautiful
περιφέρεια, ἡ, curved boundary
συγχωρέω > συνχωρέω, 6. συνεχωρήθην: allow, grant consent
σφαίρα, ἡ, sphere, realm

14 καὶ ὁ τοῦ τῶν θνητῶν κόσμου καὶ τῶν ἀλόγων ζώων ἔχον πᾶσαν ἐξουσίαν διὰ τῆς ἁρμονίας (of the spheres) παρέκυψεν, ἀναρρήξας (already) τὸ κύτος, καὶ ἔδειξε τῇ κατωφερεῖ φύσει τὴν καλὴν τοῦ θεοῦ μορφήν, ὃν ἰδοῦσα ἀκόρεστον κάλλος καὶ πᾶσαν ἐνέργειαν ἐν ἑαυτῷ ἔχοντα τῶν (all seven) διοικητόρων τὴν τε μορφήν τοῦ θεοῦ ἐμειδίασεν ἔρωτι, ὥς ἄτε τῆς καλλίστης μορφῆς τοῦ Ἄνθρωπου τὸ εἶδος ἐν τῷ ὕδατι ἰδοῦσα καὶ τὸ σκίασμα ἐπὶ τῆς γῆς. ὁ δὲ ἰδὼν (in turn) τὴν ὁμοίαν αὐτῷ μορφήν ἐν αὐτῇ οὔσαν ἐν τῷ ὕδατι, ἐφίλησε καὶ ἡβουλήθη αὐτοῦ οἰκεῖν· ἅμα δὲ τῇ βουλῇ ἐγένετο ἐνέργεια, καὶ ὥκησε τὴν ἄλογον μορφήν· ἡ δὲ φύσις λαβοῦσα τὸν ἐρώμενον περιεπλάκη²² ὅλη καὶ ἐμίγησαν·²³ ἐρώμενοι γὰρ ἦσαν. 15 καὶ διὰ τοῦτο (distinct) παρὰ πάντα (other) τὰ ἐπὶ γῆς ζῶα διπλοῦς ἐστὶν ὁ ἄνθρωπος, θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον· ἀθάνατος γὰρ ὢν καὶ πάντων τὴν ἐξουσία ἔχων, τὰ θνητὰ πάσχει ὑποκείμενος τῇ εἰμαρμένῃ. ὑπεράνω οὖν ὢν τῆς ἁρμονίας (of the spheres) ἑναρμόνιος γέγονε δοῦλος. ἀρρενόθηλυσ δὲ ὢν, ἐξ ἀρρενοθήλεος ὢν πατρὸς καὶ ἄϋπνος ἀπὸ ἀϋπνου (father)...κρατεῖται.

Vocabulary

ἀκόρεστος, -ον, insatiable
ἁρμονία, ἡ, harmony; framework of the universe, harmony of the seven Governors
αὔξησις, -εως, ἡ, growth, increase
ἄϋπνος, -ον, sleepless
διπλός (contr. διπλοῦς), -η, -ον, twofold
ἑναρμόνιος, -ον, in harmony with
ἐνέργεια, ἡ, activity, (divine) action, force/energy
κύτος, -εος, τό, the starry vault of heaven
μειδιάω, to smile
οἰκέω, live with (gen.), inhabit/dwell in (acc.)
οὐσιώδης, -ες, essential
σκίασμα, -ματος, τό, shadow
ὑπεράνω (+ gen.), above

The First Human Beings

16 Καὶ μετὰ ταῦτα· (I said) Νοῦς ὁ ἐμός· καὶ αὐτὸς γὰρ ἐρῶ τοῦ (your) λόγου.²⁴ ὁ δὲ Ποιμάνδρης εἶπε· Τοῦτό ἐστι τὸ κεκρυμμένον²⁵ μυστήριον μέχρι τῆσδε τῆς ἡμέρας. ἡ γὰρ φύσις ἐπιμιγεῖσα τῷ Ἄνθρωπῳ ἤνεγκέ τι θαῦμα θαυμασιώματον· ἔχοντος γὰρ αὐτοῦ τῆς ἁρμονίας τῶν ἑπτὰ (Governors) τὴν φύσιν,²⁶ οὕς ἔφην σοι (are made) ἐκ πυρὸς καὶ πνεύματος, οὐκ ἀνέμενεν ἡ φύσις, ἀλλ' εὐθὺς ἀπεκύησεν ἑπτα ἀνθρώπους,²⁷ (corresponding) πρὸς τὰς φύσεις τῶν ἑπτὰ διοικητόρων,²⁸ ἀρρενοθήλεας καὶ μεταρσίους. καὶ μετὰ ταῦτα (I said)· Ὁ Ποιμάνδρη, εἰς μεγάλην γὰρ νῦν ἐπιθυμίαν ἦλθον καὶ ποθῶ ἀκοῦσαι· μὴ ἔκτρεχε. Καὶ ὁ Ποιμάνδρης εἶπεν· Ἀλλὰ σιώπα. οὐπω γάρ σοι ἀνήπλωσα τὸν πρῶτον λόγον.²⁹ Ἴδοὺ σιωπῶ, ἔφη ἐγώ.

Vocabulary

ἀναμένω, to delay

ἀναπλόω, explain, unravel

ἐκτρέχω, run away

ἐπιμ(ε)ίγνυμι, pass. have sexual intercourse with

μετάρσιος, -α, -ον, raised in the air

ποθέω, long for, have a great desire to do something

17 Ἐγένετο οὖν, ὡς ἔφην, τῶν ἑπτὰ τούτων ἡ γένεσις τοιῷδε τρόπῳ· Θηλυκὴ γὰρ γῆ ἦν καὶ ὕδωρ ὀχευτικόν, τὸ δὲ ἐκ πυρὸς (ἡ φύσις ἐξήνεγκεν) πέπειρον. ἐκ δὲ αἰθέρος τὸ πνεῦμα ἔλαβε καὶ ἐξήνεγκεν ἡ φύσις τὰ σώματα πρὸς τὸ εἶδος τοῦ Ἀνθρώπου. ὁ δὲ Ἀνθρωπος ἐκ ζωῆς καὶ φωτὸς ἐγένετο εἰς ψυχὴν καὶ νοῦν, ἐκ μὲν ζωῆς ψυχὴν, ἐκ δὲ φωτὸς νοῦν, καὶ ἔμεινεν οὕτω τὰ πάντα τοῦ αἰσθητοῦ κόσμου μέχρι περιόδου τέλους καὶ ἀρχῶν γενῶν. 18 (Poimandres) Ἄκουε λοιπόν (point), ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης³⁰ ἐλύθη ὁ πάντων σύνδεσμος ἐκ³¹ βουλῆς θεοῦ· πάντα γὰρ ζῶα ἀρρενοθήλεα ὄντα διελύετο ἅμα τῷ ἀνθρώπῳ³² καὶ ἐγένετο τὰ μὲν³³ ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ (ἐγένετο) ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἀγίῳ λόγῳ· Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα³⁴ καὶ δημιουργήματα, καὶ ἀναγνωρίσατέ τὸν ἑννοῦς ἑαυτὸν ὄντα ἀθάνατον, καὶ (ὅτι) τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα. 19 τοῦτο εἰπόντος, ἡ πρόνοια διὰ τῆς εἰμαρμένης καὶ ἁρμονίας (of the spheres) τὰς μίξεις ἐποιήσαντο, καὶ τὰς γενέσεις κατέστησε, καὶ ἐπληθύνθη κατὰ γένος τὰ πάντα καὶ ὁ ἀναγνωρίσας ἑαυτὸν ἐλήλυθεν εἰς τὸ περιούσιον ἀγαθόν, ὁ δὲ ἀγαπήσας τὸ ἐκ³⁵ πλάνης ἔρωτος σῶμα, οὗτος μένει ἐν τῷ σκότει πλανώμενος, αἰσθητῶς πάσχων τὰ τοῦ θανάτου.

Vocabulary

αἰθήρ, -έρος, ὁ/ἡ, ether, upper air (as opposed to lower air), the divine element in the human soul; Αἰθήρ, personified ether

αἰσθητῶς, through the (physical) senses

ἀρρενικός, -ή, -όν, of masculine gender ἑννοος (contr. ἑννοος, -ον), thoughtful (cf. *Poim.* 21)

διαλύω, dissolve into elements; break up, separate

θηλυκός, -ή, -όν, female, woman-like, of feminine gender

μίξις, -εως, ἡ, coupling, esp. sexual intercourse

ὀχευτικός, -ή, -όν, filled with sexual desire

πέπειρος, -ον, ripe; subst. ripeness

περίοδος, ἡ, period (cf. *Poim.* 18)

περιούσιος, -ον, overabundant

σύνδεσμος, ὁ, (irreg.), pl. σύνδεσμα, bond, anything for tying and fastening things together]] (+ gen.)

τοιόσδε, τοιάδε, τοιόνδε, such as this, such

The Way of Deathlessness

20 Τί τοσοῦτον ἁμαρτάνουσιν, ἔφην ἐγώ, οἱ ἀγνοοῦντες, ἵνα στερηθῶσι τῆς ἀθανασίας; (And Poimandres replied) Ἐοικας, ὦ οὔτος,³⁶ τούτων μὴ πεφροντικέναι ὧν ἤκουσας. οὐκ ἔφην σοι νοεῖν; (And I, the narrator, replied) Νοῶ καὶ μιμνήσκομαι, εὐχαριστῶ δὲ ἅμα. (And Poimandres replied) Εἰ ἐνόησας, εἰπέ μοι, διὰ τί ἄξιοί εἰσι τοῦ θανάτου οἱ ἐν τῷ θανάτῳ ὄντες; (I replied) Ὅτι προκατάρχεται τοῦ οἰκείου σώματος τὸ στυγνὸν σκότος, ἐξ οὗ (came) ἡ ὑγρὰ φύσις, ἐξ ἧς τὸ σῶμα συνέστηκεν ἐν τῷ αἰσθητῷ κόσμῳ, ἐξ οὗ θάνατος ἀρδεύεται.

21 (Poimandres replied) Ἐνόησας ὀρθῶς, ὦ οὔτος. κατὰ τί δὲ Ὁ νοήσας ἑαυτὸν εἰς αὐτὸν χωρεῖ, (which is) ὅπερ³⁷ ἔχει ὁ τοῦ θεοῦ λόγος; φημὶ ἐγώ· Ὅτι ἐκ φωτὸς καὶ ζωῆς συνέστηκεν ὁ πατήρ τῶν ὅλων,³⁸ ἐξ οὗ γέγονεν ὁ Ἄνθρωπος. (Poimandres) Εὖ φῆς λαλῶν· φῶς καὶ ζωὴ ἐστὶν ὁ θεὸς καὶ πατήρ, ἐξ οὗ ἐγένετο ὁ Ἄνθρωπος. ἐὰν οὖν μάθῃς αὐτὸν³⁹ (composed) ἐκ ζωῆς καὶ φωτὸς ὄντα καὶ ὅτι ἐκ τούτων τυγχάνεις, εἰς ζωὴν πάλιν χωρήσεις. ταῦτα ὁ Ποιμάνδρης εἶπεν. (And I said) Ἀλλ' ἔτι μοι εἰπέ, πῶς εἰς ζωὴν χωρήσω ἐγώ, ἔφην, ὦ Νοῦς ἐμός; φησὶ γὰρ ὁ θεός· Ὁ ἔννους ἄνθρωπος ἀναγνωρίσάτω ἑαυτόν. 22 (And I replied) Οὐ πάντες γὰρ ἄνθρωποι νοῦν ἔχουσιν; (Poimandres:) Εὐφήμει, ὦ οὔτος, λαλῶν· παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὁσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, καὶ ἡ παρουσία μου γίνεται βοήθεια (to them), καὶ εὐθὺς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἰλάσκονται ἀγαπητικῶς καὶ εὐχαριστοῦσιν εὐλογοῦντες καὶ ὑμνοῦντες τεταγμένως πρὸς αὐτὸν τῇ στοργῇ, καὶ πρὸ τοῦ παραδοῦναι⁴⁰ τὸ σῶμα ἰδίῳ θανάτῳ μυσάττονται τὰς αἰσθήσεις, εἰδότες αὐτῶν τὰ ἐνεργήματα· μᾶλλον δὲ οὐκ ἔάσω αὐτὸς ὁ Νοῦς τὰ προσπίπτοντα ἐνεργήματα τοῦ σώματος ἐκτελεσθῆναι. (ὁ) πυλωρὸς ὧν ἀποκλείσω (all) τὰς εἰσόδους τῶν κακῶν καὶ αἰσχυρῶν ἐνεργημάτων, τὰς ἐνθυμήσεις ἐκκόπτων.⁴¹

Vocabulary

αἰσχρός, -ά, -όν, shameful, base ἀγαπητικός, -ή, -όν, affection; (adv.) μυσάττομαι, loathe

ἀγαπητικῶς, affectionately

ἀθανασία, ἡ, immortality

ἀποκλείω, shut, close

ἀρδεύω (= ἄρδω), to water; pass. be watered

ἐκκόπτω, cut off/out

ἐκτελέω, accomplish, achieve; pass. be accomplished, reach an end

ἐνέργημα, -ματος, τό, effect

ἐνθύμησις, -εως, ἡ, imagination

εὐφημέω, observe a religious silence; impv. “hush!” “be still!”

ἱλάσκομαι, appease, conciliate

προκατάρχω, begin, cause; pass. be prior to, be the root cause of (gen.)

πυλωρός, ὁ, gatekeeper

στερέω, deprive of something

στοργή, ἡ, love

τεταγμένως, regularly

ὕμνέω, sing hymns, celebrate in a hymn

23 τοῖς δὲ ἀνοήτοις καὶ κακοῖς καὶ πονηροῖς καὶ φθονεροῖς καὶ πλεονέκταις καὶ φονεῦσι καὶ ἀσεβέσι πόρρωθέν εἰμι, τῷ τιμωρῷ ἐκχωρήσας δαίμονι,⁴² ὅστις τὴν ὀξύτητα τοῦ πυρὸς προσβάλλων θρώσκει αὐτὸν αἰσθητικῶς καὶ μᾶλλον ἐπὶ τὰς ἀνομίας αὐτὸν ὀπλίζει, ἵνα τύχη⁴³ πλείονος τιμωρίας, καὶ οὐ παύεται ἐπὶ ὁρέξεις ἀπλέτους τὴν ἐπιθυμίαν ἔχων, ἀκορέστως σκοτομαχῶν, καὶ τοῦτον βασανίζει (him), καὶ ἐπὶ αὐτὸν πῦρ ἐπὶ τὸ πλεῖον αὐξάνει.

Vocabulary

αἰσθητικῶς, through the senses

ἀκόρεστος, -ον, insatiate; (adv.) ἀκορέστως, insatiably

ἀνόητος, -ον, lacking understanding, foolish

ἄπλετος, -ον, immense, inordinate

ἐκχωρέω, give up a place to, give way to

θρώσκω, leap upon, attack

ὀξύτης, -ητος, ἡ, sharpness προσβάλλω, sharpen

πλεονέκτης, -ες, greedy, grasping

πόρρωθεν, Att. > πρόσωθεν, from afar

σκοτομαχέω, fight in the darkness

τιμωρός, -όν, avenging

ὀπλίζω, prepare somebody for (ἐπί)

ὁρέξις, -εως, ἡ, craving

φθονρός, -ά, -όν, envious

The Ascent of the Soul to the Eighth Sphere

24 (I said) Εὖ μοι πάντα, ὡς ἐβουλόμην, ἐδίδαξας, ὦ Νοῦς, ἔτι δέ μοι εἶπε περὶ τῆς ἀνόδου τῆς γινομένης. πρὸς ταῦτα ὁ Ποιμάνδρης εἶπε· Πρῶτον μὲν ἐν τῇ ἀναλύσει τοῦ σώματος τοῦ ὑλικοῦ παραδίδως αὐτὸ τὸ σῶμα εἰς ἀλλοίωσιν, καὶ τὸ εἶδος ὃ εἶχες ἀφανὲς γίνεται, καὶ τὸ

ἦθος τῷ δαίμονι ἀνενέργητον παραδίδως, καὶ αἱ αἰσθήσεις τοῦ σώματος εἰς τὰς ἑαυτῶν πηγὰς ἐπανέρχονται, μέρη (of them) γινόμεναι καὶ πάλιν συνανιστάμεναι εἰς τὰς ἐνεργείας. καὶ ὁ θυμὸς καὶ ἡ ἐπιθυμία εἰς τὴν ἄλογον φύσιν χωρεῖ.

Vocabulary

ἀλλοίωσις, -εως, ἡ, alteration, change

ἀνάλυσις, -εως, ἡ, dissolving (into elements)

ἀνενέργητος, -ον, inactive

ἄνοδος, ἡ, the way up, ascent (of the soul)

ἀφανής, -ές, invisible

ἐπανέρχομαι, to return

ἦθος, -ους, τό, customs and manners, way of life

συνανίστημι, to make rise together; pass. rise at the same time

ὕλικός, -ή, -όν, belonging to matter, material

25 καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω (ὁ ἄνθρωπος) διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι (up) τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν (ἐνέργειαν), καὶ τῇ δευτέρᾳ (ζώνῃ δίδωσι) τὴν μηχανὴν τῶν κακῶν, δόλον (now) ἀνενέργητον, καὶ τῇ τρίτῃ (ζώνῃ δίδωσι) τὴν ἐπιθυμητικὴν ἀπάτην (now) ἀνενέργητον, καὶ τῇ τετάρτῃ (ζώνῃ δίδωσι) τὴν ἀρχοντικὴν προφανίαν (now) ἀπλεονέκτητον, καὶ τῇ πέμπτῃ (ζώνῃ δίδωσι) τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν (ἀνενέργητον), καὶ τῇ ἕκτῃ (ζώνῃ δίδωσι) τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου (now) ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ (δίδωσι) τὸ ἐνεδρεῦον ψεῦδος (ἀνενέργητον).

Vocabulary

ἀνενέργητος, -ον, inactive, powerless

ἀνόσιος, -ον, unholy, profane προπέτεια, ἡ, rashness, haste

ἀπλεονέκτητος, -ον, free of avarice

ἀρχοντικός, -ή, -όν, domineering

αὐξητικός, -ή, -όν, of growth

ἀφορμή, ἡ, starting point; occasion, pretext

ἐνεδρεῦω, ensnare, obstruct

ἐπιθυμητικός, -ή, -όν, lustful

ζώνη, ἡ, belt, zone (e.g., of the terrestrial sphere, of the planetary spheres)

θράσος, -ους, τό, arrogance

μειωτικός, -ή, -όν, diminishing, decrease

μηχανή, ἡ, machine, a device

ὀρμάω, to rush

προφανεία, ἡ, pride

τόλμα/τόλμη, ἡ, audacity, recklessness

26 καὶ τότε γυμνωθεὶς ἀπὸ τῶν τῆς ἁρμονίας ἐνεργημάτων γίνεται ἐπὶ τὴν ὀγδοατικὴν φύσιν,⁴⁴ τὴν ἰδίαν δύναμιν ἔχων, καὶ ὑμνεῖ σὺν τοῖς οὖσι τὸν πατέρα· συγχαίρουσι δὲ οἱ παρόντες τῇ τούτου (person's) παρουσίᾳ, καὶ ὁμοιωθεὶς τοῖς συνοῦσιν ἀκούει καὶ τινων δυνάμεων ὑπὲρ τὴν ὀγδοατικὴν φύσιν⁴⁵ φωνῇ τινι ἡδεῖα⁴⁶ ὑμνουσῶν τὸν θεόν· καὶ τότε τάξει ἀνέρχονται πρὸς τὸν πατέρα, καὶ αὐτοὶ εἰς δυνάμεις ἑαυτοὺς παραδιδόασιν, καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται.⁴⁷ τοῦτό ἐστι τὸ ἀγαθὸν τέλος τοῖς γνῶσιν ἐσχηκόσι,⁴⁸ θεωθῆναι. λοιπόν, τί μέλλεις;⁴⁹ οὐχ ὥς πάντα παραλαβὼν καθοδηγὸς γίνῃ τοῖς ἀξίοις, ὅπως τὸ γένος τῆς ἀνθρωπότητος διὰ σοῦ ὑπὸ θεοῦ σωθῇ;

Vocabulary

ἀνθρωπότης, -ητος, ἡ, humanity, human race

γυμνῶ, strip somebody naked

θεόω, make into god, deify

καθοδηγός, ὁ, guide

ὀγδοατικός, -ή, -όν, eighth

συγχαίρω, rejoice with/at

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- 1** I.e., the seven known planets: the moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn.
- 2** I.e., subject to the astrological determinism of the “harmony of the spheres” (*Poim.* 15).
- 3** Thus between the Primal Human and its descendants is a significant gap. This may explain why the text speaks of a transitional stage of seven “post-primal” androgynes who reside on earth, corresponding to the seven Governors (*Poim.* 16–17).

- 4** Gen. absol.
- 5** Gen. absol.
- 6** Dat. of poss.
- 7** S.v. κατέχω, gen. absol.
- 8** βούλει > βούληι > βούλη.
- 9** S.v. ἀλλάσσω.
- 10** ἥνοικτο > ἥνοιγτο.
- 11** S.v. ταράσσω.
- 12** Gen. absol.
- 13** Impf. periph.
- 14** Cf. table 9.11.5(c).
- 15** S.v. περιέχω.
- 16** S.v. ἔχω, here “to hold,” “keep,” “remain” in a certain way.
- 17** Gen. absol.
- 18** S.v. μείρομαι.
- 19** ζῶα...ἄλογα.

- 20** Here and below, the “Primal Human.”
- 21** S.v. ἔχω.
- 22** S.v. περιπλέκω.
- 23** ἐμίγησαν > ἐμίχθησαν, s.v. μείγνημι.
- 24** λόγος, here “discourse.”
- 25** S.v. κρύπτω.
- 26** τῆς ἁρμονίας...τὴν φύσιν (= τὴν φύσιν τῆς ἁρμονίας).
- 27** Here the term ἄνθρωποι refers to “human beings” as transitional figures between the Primal Human and earthly human beings.
- 28** διοικήτωρ = διοικητής.
- 29** λόγος, “discourse.”
- 30** Gen. absol.
- 31** ἐκ, “by.”
- 32** Dat. of time.
- 33** μέν...δέ....
- 34** κτίσμα = κτίσις.
- 35** ἐκ, “through.”

36 ὦ οὐτος, “O you, yourself” (cf. *Poim.* 21–22).

37 S.v. ὅσπερ.

38 τὰ ὅλα, “universals.”

39 I.e., the Primal Human.

40 Art. inf.

41 Instr. adv. ptc. (“by,” IV, 1.6).

42 τῷ τιμωρῷ...δαίμονι.

43 S.v. τυγχάνω.

44 I.e., zone.

45 I.e., zone.

46 S.v. ἡδύς.

47 Perhaps “enter into (ἐν).”

48 S.v. ἔχω.

49 μέλλω w/o inf., “to delay,” “wait.”

8.5. Flavius Philostratus, *Life of Apollonios of Tyana*

(Philostr. *VA* 4.17–18)

Related Texts: Flavius Philostratus, *Vita Apollonii* (*VA* 8.7.7–9, §8.1)

4.17 *The story begins with Apollonios arriving by ship in Piraeus, the port city of Athens. When he disembarks he meets a number of students of philosophy:*

Τοιαῦτα (as happened) μὲν τὰ ἐπὶ τῆς νεώς,¹ ἐς τὸν Πειραιᾶ ἐσπλεύσας περὶ μυστηρίων ὥραν, ὅτε Ἀθηναῖοι πολυανθρωπότατα (μυστήρια) Ἑλλήνων πράττουσιν, (Apollonios) ἀνῆει ξυντείνας ἀπὸ τῆς νεώς ἐς τὸ ἄστυ, προιών δὲ πολλοῖς τῶν φιλοσοφούντων ἐνετύγχανε Φάληράδε κατιοῦσιν, ὧν οἱ μὲν γυμνοὶ ἐθέροντο – καὶ γὰρ τὸ μετόπωρον (is) εὐήλιον τοῖς Ἀθηναίοις – οἱ δὲ ἐκ βιβλίων ἐσοῦδαζον, οἱ δ' ἀπὸ στόματος ἡσκούντο, οἱ δὲ ἥριζον. παρῆει δὲ οὐδεὶς αὐτόν, ἀλλὰ τεκμηράμενοι πάντες, ὡς εἶη Ἀπολλώνιος, ξυναναστρέφοντό τε καὶ ἡσπάζοντο (him) χαίροντες, νεανίσκοι δὲ ὁμοῦ δέκα² περιτυχόντες αὐτῷ, Νῆ τὴν Ἀθηνᾶν ἐκείνην, ἔφασαν ἀνατείναντες τὰς χεῖρας ἐς τὴν ἀκρόπολιν, ἡμεῖς ἄρτι ἐς Πειραιᾶ ἐβαδίζομεν πλευσόμενοι³ ἐς Ἰωνίαν παρὰ σε. ὁ δὲ ἀπεδέχετο αὐτῶν καὶ ξυγχαίρειν ἔφη φιλοσοφοῦσιν.

Vocabulary

Ἀθήνη, ἡ, goddess Athene

ἀνατείνω, lift up

ἄνειμι (fr. εἶμι, this verb provides the fut. and impf. forms of ἀνέρχομαι): go up (to a city)

ἀποδέχομαι, receive favorably, welcome

ἀσκέω, practice, train; ἀσκέω ἀπὸ στόματος, rehearse speeches

ἄστυ, -εως, τό, pl. ἄστη, city, town

εἰσπλέω (Att. ἐσπλέω), 3. εἰσπλευσα: sail into/in

ἐρίζω, quarrel; engage in philosophical disputation

εὐήλιος, -ον, sunny, hot

θέρω, pass. become hot

Ἰωνία, ἡ, Ionia (coastal region of west Anatolia)

κάτειμι (fr. εἶμι, cf. table 9.14), travel down

μετόπωρον, τό, late autumn

μυέω, initiate somebody (into the mysteries); pass. have performed mysteries, be initiated (into the mysteries)

ξυγχαίρω > συγχαίρω, to congratulate, rejoice with (gen.)

ξυναναστρέφω > συναναστρέφω, turn back together

ξυντείνω > συντείνω, exert oneself

πᾶρειμι (fr. εἶμι, cf. table 9.14), ²aor. ptc. παρείς: pass by, give over to, hand over
Πειραιεύς, -έως, ὁ, Piraeus
περιτυγχάνω, fall in with somebody (dat.), join with
πολυανθρωπός, -όν, crowded; superl. πολυανθρωπότατος, most crowded
πρόειμι (fr. εἶμι): go forward, proceed
τεκμαίρομαι, 3. ἔτεκμηράμην, 6. ἔτεκμήρην: conjecture/guess; pass. be indicated
Φάληρον, Phaleron (western harbor of Athens); **Φάληράδε**, to Phaleron
φιλοσοφέω, study philosophy, speculate about (ὕπερ); subst. ptc. student of philosophy

4.18 Ἦν μὲν δὴ Ἐπιδαυρίων (μυστηρίων) ἡμέρα. τὰ δὲ Ἐπιδάυρια (μυστήρια) μετὰ⁴
 πρόρρησίν (of the mysteries) τε καὶ ἱερεῖα δεῦρο μυεῖν, Ἀθηναίοις (it was) πάτριον ἐπὶ θυσίᾳ
 δευτέρα, τουτὶ⁵ δὲ ἐνόμισαν Ἀσκληπιοῦ ἕνεκα, ὅτι δὴ ἐμύησαν αὐτὸν ἥκοντα Ἐπιδαυρόθεν ὡς
 μυστητίων. ἀμελήσαντες δὲ οἱ πολλοὶ τοῦ μυεῖσθαι⁶ περὶ τὸν Ἀπολλώνιον εἶχον⁷ καὶ τοῦ Τ³ (man)
 ἐσπούδαζον μᾶλλον ἢ τὸ ἀπελθεῖν τετελεσμένοι, ὃ (Ἀπολλώνιος) δὲ ξυνέσεσθαι⁸ μὲν αὐτοῖς
 αὖθις ἔλεγεν, ἐκέλευσε δὲ πρὸς τοῖς ἱεροῖς⁹ τότε γίνεσθαι,¹⁰ καὶ γὰρ αὐτὸς (was) μυεῖσθαι. ὃ
 δὲ ἱεροφάντης οὐκ ἐβούλετο παρέχειν (him) τὰ ἱερά, μὴ γὰρ ἂν ποτε μυῆσαι γόητα, μηδὲ τὴν
 Ἐλευσίνα ἀνοῖξαι ἀνθρώπῳ μὴ καθαρῷ τὰ δαιμόνια.¹¹ ὃ δὲ Ἀπολλώνιος οὐδὲν ὑπὸ τούτων
 ἥττων¹² αὐτοῦ γενόμενος¹³ Οὐπω, ἔφη τὸ μέγιστον, ὣν ἐγὼ ἐγκληθεῖην¹⁴ ἄν, εἴρηκας, (namely)
 ὅτι περὶ τῆς τελετῆς πλείῳ ἢ σὺ γινώσκων¹⁵ ἐγὼ δὲ ὡς παρὰ σοφώτερον ἐμαυτοῦ
 μνησόμενος ἦλθον. ἐπαινεσάντων δὲ τῶν παρόντων,¹⁶ ὡς ἐρρωμένως καὶ παραπλησίως αὐτῷ
 ἀπεκρίνατο, ὃ μὲν ἱεροφάντης, ἐπειδὴ ἐξείργων αὐτὸν οὐ φίλα τοῖς πολλοῖς ἐδόκει πράττειν,¹⁷
 μετέβαλε τοῦ τόνου καὶ μουῦ,¹⁸ ἔφη, σοφὸς γὰρ τις ἦκειν ἔοικας, ὃ δὲ Ἀπολλώνιος μνήσομαι
 ἐφη αὖθις, μνήσει δέ με ὃ δεῖνα προγνώσει χρώμενος ἐς τὸν μεΤ³ ἐκεῖνον ἱεροφάντην, ὃς μετὰ
 τέτταρα¹⁹ ἔτη τοῦ ἱεροῦ προὔστη.²⁰

Vocabulary

Ἀσκληπιός, ὁ, Asklepios, god of healing
αὖθις, again, later on
γόης, -ητος, ὁ, sorcerer
δεῦρο, here; until now
Ἐλευσίς, -ῖνος, ἡ, Eleusis, an old city of Attica sacred to Demeter and Kora
ἐξέργω (Att. ἐξείργω), drive somebody away
Ἐπιδάυρια, τά, Epidaurian rites
Ἐπιδαυρόθεν, from Epidauros
ἐρρωμένος, -η -ον, powerful; (adv.), ἐρρωμένως, formidably
ἱερεῖα, ἡ (= ἱερατεία), sacrificial victims
ἱεροφάντης, ὁ, hierophant
μεταβάλλω, to change; turn/transform into something
μυέω, initiate somebody (into the mysteries); pass. have performed mysteries, be initiated (into the mysteries)

παραπλήσιοι, -α, -ον, about equal; παραπλησίως, with equal advantage

προΐστημι, pf. act. ptc. προεστηκώς, 6. προύστην: set over, choose as one's leader; pass. be leader of, preside over something (gen.); subst. ptc. leader

πρόρρησις, -εως, ἡ, proclamation

σύνειμι (fr. εἰμί), 2. συνέσομαι, fut. inf. συνέσεσθαι: be with; join, catch up with somebody (dat.)

τόνος, ὁ, pitch/tone (of voice)

1 S.v. ναῦς.

2 νεανίσκοι...δέκα.

3 Causal adv. ptc. ("because," cf. IV, 1.4).

4 μετὰ...μυεῖν, art. inf.

5 In Attic, οὐτόκι, αὕτη, and τοῦτο are often strengthened by ι to οὐτοσί, αὐτηί, τουτί.

6 Art. inf.

7 ἔχω, here "to stay."

8 ξυν- > συν-, s.v. σύνειμι.

9 Here "the sacred rites" (τὰ ἱερά).

10 "To attend."

11 Acc. of spec. ("with respect to").

12 ἥττων > ἥσσων.

13 Gen. absol.

14 Cf. table 9.3.3(b).

15 γιγνώσκων > γινώσκων.

16 Gen. absol.

17 πράττειν (Att.) > πράσσειν.

18 Cf. table 9.2.4(a).

19 τέτταρα Att. > τέσσαρα.

20 S.v. προΐστημι.

8.6. Epicurus, *Letter to Herodotus*

(Her. 38–42, 63–68)

Related Texts: Epicurus, *Letters to Menoeceus*, 125–127 (§8.2)

The Universe and Its Constitutive Elements (§§ 38–42)

In this section, Epicurus lays out some of the elementary philosophical principles he borrowed from his teacher Democritus. Though these principles cannot be observed directly, they can nonetheless be intuited by logical deduction. The text begins with his first two elementary principles, namely that matter is both uncreatable and indestructible. Next, in his third and fourth principles, Epicurus states that the universe consists of solid bodies and void (space) and that these solid bodies are either compound bodies or simple bodies. Finally, he states that the number of atoms is infinite and the extent of the void is also infinite.

38 Πρῶτον μὲν (we must consider) ὅτι οὐδὲν γίνεται ἐκ τοῦ μὴ ὄντος.¹ πᾶν γὰρ ἐκ παντὸς ἐγένετο· ἂν σπερμάτων γε οὐθὲν προσδεόμενον.² 39 καὶ εἰ ἐφθείρετο δὲ τὸ ἀφανιζόμενον εἰς τὸ μὴ ὄν, πάντα ἂν ἀπωλώλει τὰ πράγματα, οὐκ ὄντων τῶν³ εἰς ἃ διελύετο. Καὶ μὴν καὶ τὸ πᾶν⁴ ἀεὶ τοιοῦτον ἦν οἷον νῦν ἐστι, καὶ ἀεὶ τοιοῦτον ἔσται. οὐθὲν γὰρ ἐστὶν εἰς ὃ μεταβαλεῖ. παρὰ⁵ γὰρ τὸ πᾶν οὐθὲν ἐστὶν, ὃ ἂν εἰσελθὼν εἰς αὐτὸ τὴν μεταβολὴν ποιήσαιο. Ἀλλὰ μὴν...τὸ πᾶν ἐστὶ σώματα καὶ κενόν. σώματα μὲν γὰρ ὡς⁶ ἔστιν, αὐτὴ ἡ αἴσθησις ἐπὶ πάντων (people) μαρτυρεῖ, καθ' ἣν (ἐστὶν) ἀναγκαῖον (concerning) τὸ ἄδηλον τῷ λογισμῷ τεκμαίρεσθαι, ὥσπερ προείπον τὸ πρόσθεν. 40 Εἰ δὲ μὴ ἦν ὃ κενὸν καὶ χώραν καὶ ἀναφῇ φύσιν ὀνομάζομεν, οὐκ ἂν εἶχε τὰ σώματα ὅπου ἦν οὐδὲ δι' οὗ ἐκινεῖτο, καθάπερ φαίνεται κινούμενα· παρὰ δὲ ταῦτα οὐθὲν οὐδ' ἐπινοηθῆναι δύναται οὔτε περιληπτῶς οὐτ' ἀναλόγως τοῖς περιληπτοῖς, ὡς καθ' ὅλας φύσεις λαμβανόμενα⁷ καὶ μὴ ὡς τὰ τούτων συμπτώματα ἢ συμβεβηκότα λεγόμενα. Καὶ μὴν καὶ τῶν ... σωμάτωντὰ μὲν ἐστὶ συγκρίσεις τὰ δ' ἐξ ὧν αἱ συγκρίσεις πεποίηται·

Vocabulary

ἄδηλος, -ον, invisible to the senses, not evident

ἀναλόγως, by analogy

ἀναφής, -ές, impalpable

διαλύω, dissolve into elements; break up, separate

ἐπινοέω, think about something, conceive of something

μεταβολή, ἡ, change, changing

περιληπτός, -ή, -όν, comprehensible; subst. something comprehensible

περιληπτῶς (> **περιληπτικῶς**), by understanding

προσδέομαι, to need besides/in addition

πρόσθεν, (τό), before, in front of; earlier, formerly

σύγκρισις, -εως, ἡ, a compound, aggregate substance

συμπτώμα, -ματος, τό, attribute, faculty

τεκμαίομαι, to conjecture, form a judgment

41 ταῦτα (latter) δὲ ἐστὶν ἄτομα καὶ ἀμετάβλητα, εἴπερ μὴ μέλλει πάντα εἰς τὸ μὴ ὄν⁸ φθαρῆσεσθαι,⁹ ἀλλ' ἰσχύοντα (elements) ὑπομενεῖν ἐν ταῖς διαλύσεσι τῶν συγκρίσεων, (one element) πλήρη τὴν φύσιν ὄντα καὶ οὐκ ἔχοντα ὅπῃ ἢ ὅπως διαλυθήσεται. ὥστε τὰς ἀρχὰς ἀτόμους ἀναγκαῖον εἶναι σωμάτων φύσεις. Ἀλλὰ μὴν καὶ τὸ πᾶν¹⁰ ἄπειρόν ἐστι· τὸ γὰρ πεπερασμένον ἄκρον ἔχει· τὸ δὲ ἄκρον παρ' ἑτερόν τι¹¹ θεωρεῖται· ἀλλὰ μὴν τὸ πᾶν οὐ παρ' ἑτερόν τι θεωρεῖται· ὥστε οὐκ ἔχον ἄκρον πέρας οὐκ ἔχει· πέρας δὲ (τὸ πᾶν) οὐκ ἔχον ἄπειρον¹² ἂν εἴη¹³ καὶ οὐ πεπερασμένον. καὶ μὴν καὶ πλήθει¹⁴ τῶν σωμάτων ἄπειρόν ἐστι τὸ πᾶν καὶ τῷ μεγέθει τοῦ κενοῦ. 42 Εἴ τε γὰρ ἦν τὸ κενὸν ἄπειρον, τὰ δὲ σώματα ὠρισμένα, οὐθαμοῦ ἂν ἔμενε τὰ σώματα, ἀλλ' ἐφέρετο κατὰ τὸ ἄπειρον κενὸν διεσπαρμένα, οὐκ ἔχοντα τὰ ὑπερείδοντα καὶ στέλλοντα κατὰ τὰς ἀνακοπὰς· εἴ τε τὸ κενὸν ἦν ὠρισμένον, οὐκ ἂν εἶχε τὰ ἄπειρα σώματα ὅπου ἐνέστη. Πρὸς¹⁵ τε τούτοις (points) τὰ ἄτομα τῶν σωμάτων καὶ (τὰ) μεστά, ἐξ ὧν καὶ αἱ συγκρίσεις γίνονται καὶ εἰς ἃ διαλύονται, ἀπερίληπτά ἐστι ταῖς διαφοραῖς τῶν σχημάτων· οὐ γὰρ δυνατόν γενέσθαι τὰς τοσαύτας διαφορὰς ἐκ τῶν αὐτῶν σχημάτων περιελημμένων.¹⁶ καὶ καθ' ἑκάστην δὲ σχημάτισιν ἀπλῶς ἄπειροί εἰσιν αἱ ὅμοιαι, ταῖς δὲ διαφοραῖς¹⁷ οὐχ ἀπλῶς ἄπειροι, ἀλλὰ μόνον ἀπερίληπτοι.

Vocabulary

ἀμετάβλητος, -ον, unchangeable

ἀνακοπή, ἡ, collision

ἄπειρος, -ον, boundless, limitless

ἀπερίληπτος, -ον, incomprehensible

ἄτομος, -ον, indivisible; subst. τὸ ἄτομος, atom

διάλυσις, -εως, ἡ, a breaking up of something

διασπείρω, pf. pass. ptc. διεσπαρμένος: disperse; pass. be scattered

περάινω, to limit; pass. be limited

περιείλω, wrap up, pass. be limited in number

πλήρης, -ες, -εις (m. pl.), -ες (nt. pl.), full; solid

στέλλω, to check, prevent; subst. ptc. a check, prevention

ὑπερίδω, to support; subst. ptc., a support

The Soul and Sensation (§§ 63–68)

According to Epicurus, the soul consists of three primary elements, breath, heat, and air, and a fourth element, mind, which consists of very fine particles. Whereas the first three elements are distributed

throughout the body, the mind is concentrated in the chest, near the heart. Sense sensation is a function of the soul, not the body. Epicurus argues that the sensation of colors, shapes, and smells is possible because all things continually emit from their surfaces “films” or “replicas” (εἰδωλα) of themselves, which penetrate the sense organs. The soul and body are formed together and die together; one cannot survive without the other.

63 Μετὰ δὲ ταῦτα δεῖ συννοῶν, ἀναφέροντα ἐπὶ τὰς αἰσθήσεις καὶ τὰ πάθη – οὕτω¹⁸ γὰρ ἡ βεβαιότης πίστις¹⁹ ἔσται – ὅτι ἡ ψυχὴ²⁰ σῶμά ἐστι λεπτομερές, παρ’ ὅλον τὸ ἄθροισμα παρεσπαρμένον, προσεμφερέστατον δὲ πνεύματι,²¹ θερμοῦ τινα κρᾶσιν ἔχοντι καὶ πῆ μὲν τούτῳ (wind) προσεμφερές, πῆ δὲ τοῦτῳ (heat). ἔστι²² δέ τι μέρος (τῆς ψυχῆς) πολλὴν παραλλαγὴν εἰληφὸς²³ τῇ²⁴ λεπτομερείᾳ καὶ αὐτῶν τούτων,²⁵ συμπαθὲς διὰ τοῦτο μᾶλλον²⁶ καὶ τῷ λοιπῷ ἄθροίσματι· τοῦτο δὲ πᾶν αἰ δυνάμεις τῆς ψυχῆς δηλοῦσι καὶ (its) τὰ πάθη καὶ (its) αἰ εὐκίνησις καὶ αἰ διανοήσεις καὶ ὧν στερόμενοι θνήσκομεν. καὶ μὴν καὶ ὅτι ἔχει ἡ ψυχὴ τῆς αἰσθήσεως τὴν πλείστην αἰτίαν δεῖ κατέχειν·

Vocabulary

ἄθροισμα, τό, assemblage of atoms, an organism

διανοήσεις, -εως, ἡ, process of thinking, pl. intellectual faculties

εὐκίνησις, ἡ, mobility (often pl.)

θερμός, -ή, -όν, hot; τὸ θερμός (= θερμότης), heat

κρᾶσις, -εως, ἡ, mixing, blending of things (that form a compound)

λεπτομερεία, ἡ, composition of small particles

λεπτομερής, -ές, composed of fine particles

πάθος, -εος, τό, misfortune, calamity; pain; pl. τὰ πάθη, emotions, passions; οὐράνιος

πάθος, meteorological disturbance

παραλλαγὴ, ἡ, difference, change

παρασπείρω, be interspersed/dispersed in

πῆ, in some ways; πῆ...πῆ..., in some ways ... in other ways

προσεμφερής, -ές, to resemble (w. dat.); superl. προσεμφερέστατος, most resembling

στερέω, deprive, rob of; pass. be deprived of

συμπαθής, -ές, affected by like feelings, exerting sympathy, interacting

συννοῶ, comprehend that (ὅτι)

64 Οὐ μὴν εἰλήφει ἂν ταύτην (αἴθησιν), εἰ μὴ ὑπὸ τοῦ λοιποῦ ἄθροίσματος ἐστεγάζεται πως· τὸ δὲ λοιπὸν ἄθροισμα παρασκευάσαν ἐκείνη (ψυχῇ) τὴν αἰτίαν ταύτην μετείληφε καὶ αὐτὸ τοιούτου συμπτώματος παρ’ ἐκείνης (ψυχῆς), οὐ μέντοι παύτων (αἰσθήσεων) ὧν ἐκείνη κέκτηται διὸ ἀπαλλαγείσης τῆς ψυχῆς²⁷ (τὸ ἄθροισμα) οὐκ ἔχει τὴν αἴσθησιν. οὐ γὰρ αὐτὸ ἐν ἑαυτῷ ταύτην²⁸ ἐκέκτητο τὴν δύναμιν, ἀλλ’ ἐτέρῳ ἅμα συγγεγεννημένῳ²⁹ αὐτῷ παρεσκεύαζεν, ὃ διὰ³⁰ τῆς συντελεσθείσης περὶ αὐτὸ δυνάμεως κατὰ³¹ τὴν κίνησιν σύμπτωμα αἰσθητικὸν εὐθὺς ἀποτελοῦν ἑαυτῷ ἀπεδίδου κατὰ³² τὴν ὁμούρησιν καὶ συμπάθειαν καὶ ἐκείνῳ (ἄθροίσματι), καθάπερ εἶπον.

Vocabulary

αἰσθητικόν, -ή, -όν, of sense perception

ἀποτελέω, 3. ἀπετέλεσα, produce, bring about

κίνησις, -εως, ἡ, motion, movement

μεταλαμβάνω, have a part in, acquire a share of

ὁμούρησις, ἡ, juxtaposition

στεγάζω, contain, enclose; subst. ptc., an enclosure

συμπάθεια, ἡ, affinity

συστήμα, -ματος, τό, composite whole, whole compounded of parts

65 Διὸ δὴ καὶ ἐνυπάρχουσα³³ ἡ ψυχὴ οὐδέποτε ἄλλου τινὸς μέρους (even) ἀπηλλαγμένου³⁴ ἀναισθητεῖ· ἀλλ' ἃ (μέρη) ἂν καὶ ταύτης (ψυχῆς) ξυναπόληται τοῦ στεγάζοντος λυθέντος³⁵ εἴθ' ³⁶ ὅλου εἴτε καὶ μέρους τινός, ἐάν περ διαμένη, σῶζει³⁷ τὴν αἴσθησιν. τὸ δὲ λοιπὸν ἄθροισμα (even) διαμένον³⁸ καὶ ὅλον καὶ κατὰ μέρος οὐκ ἔχει τὴν αἴσθησιν ἐκείνου (ἄθροίσματος) ἀπηλλαγμένου,³⁹ ὅσον ποτέ ἐστι τὸ συντεῖνον τῶν ἀτόμων πλῆθος εἰς τὴν τῆς ψυχῆς φύσιν. Καὶ μὴν καὶ λυομένου τοῦ ὅλου ἀθροίσματος⁴⁰ ἡ ψυχὴ διασπείρεται καὶ οὐκέτι ἔχει τὰς αὐτὰς δυνάμεις οὐδὲ κινεῖται, ὥστε οὐδ' αἴσθησιν κέκτηται. 66 οὐ γὰρ οἷόν τε νοεῖν αὐτὸ αἰσθανόμενον μὴ ἐν τούτῳ τῷ συστήματι καὶ ταῖς κινήσεσι ταύταις χρώμενον, ὅταν τὰ στεγάζοντα καὶ περιέχοντα μὴ τοιαῦτα ᾖ,⁴¹ ἐν οἷς νῦν οὔσα⁴² ἔχει ταύτας τὰς κινήσεις. (continues ...)

Vocabulary

ἀναισθητέω, lack perception

ἐνυπάρχω, exist, be present in

ξυναπόληται > συναπόληται, s.v. συναπόλλυμι, destroy altogether

περ (encl. particle adding intensity), at all

συντεῖνω, draw tight, pull to one point; subst. aggregate

67 Γε δεῖ προσκατανοεῖν, ὅτι τὸ (term) ἀσώματον (which) λέγομεν κατὰ τὴν πλείστην ὁμιλίαν τοῦ ὀνόματος ἐπὶ⁴³ τοῦ (existing) καθ' ἑαυτὸ⁴⁴ νοηθέντος ἄν· (existing) καθ' ἑαυτὸ δὲ οὐκ ἔστι (possible) νοῆσαι τὸ ἀσώματον πλὴν τοῦ κενοῦ· τὸ δὲ κενὸν οὔτε ποιῆσαι οὔτε παθεῖν⁴⁵ δύναται, ἀλλὰ κίνησιν μόνον δι' ἑαυτοῦ τοῖς σώμασι παρέχεται. ὥσθ' ⁴⁶ οἱ λέγοντες ἀσώματον εἶναι τὴν ψυχὴν ματαιίζουσιν. οὐθὲν γὰρ ἂν (ἡ ψυχὴ) ἐδύνατο ποιεῖν οὔτε πάσχειν, εἰ ἦν τοιαύτη· νῦν δ' ἐναργῶς ἀμφοτέρω ταῦτα διαλαμβάνομεν περὶ τὴν ψυχὴν τὰ συμπτώματα. 68 ταῦτα οὖν πάντα τὰ διαλογίσματα⁴⁷ τὰ περὶ ψυχῆς ἀνάγων τις ἐπὶ τὰ πάθη καὶ τὰς αἰσθήσεις, μνημονεύων τῶν ἐν ἀρχῇ ῥηθέντων,⁴⁸ ἱκανῶς κατόψεται τοῖς τύποις ἐμπεριειλημμένα εἰς τὸ κατὰ μέρος ἀπὸ τούτων ἐξακριβοῦσθαι βεβαίως.

Vocabulary

ἄσώματος, -ον, disembodied, incorporeal
διαλαμβάνω, be distinguished/differentiated
διαλογισμός, ὁ, debate, talk; estimation, consideration
ἐμπεριλαμβάνω, encompass, subsume within
ἐναργῶς, manifestly, as the case stands
ἐξακριβάζω, know accurately
καθοράω, fut. κατόψομαι, see distinctly, observe
ματαιίζω (= ματάω), speak foolishness
ὁμιλία, ἡ, everyday conversation
προσκατανέω, to note in addition that (ὅτι)

Select Bibliography

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Inwood, Brad, and L. P. Gerson (trans.). *The Epicurus Reader: Selected Writings and Testimonia*.
Intro. by D. S. Hutchinson. Indianapolis: Hackett, 1994.

1 τὸ μὴ ὄν, “what does not exist.”

2 Causal adv. ptc. (“because”).

3 τῶν (nt.) in causal gen. absol. cstr. (“because,” cf. IV, 9).

4 τὸ πᾶν, “the universe” (cf. *Her.* 41).

5 παρὰ, “beyond.”

6 ὥς, “that” (expressing a fact).

7 “To grasp (intellectually).”

8 τὸ μὴ ὄν, “nonexistence.”

9 S.v. φθείρω.

- 10** τὸ πᾶν, universe; τὰ ὅλα, universals.
- 11** παρ’ ἑτερόν τι, “against something else/different.”
- 12** In HGr, two simple negatives make a stronger negative. When translating οὐκ...ἄπειρον, either omit οὐκ or omit the alpha-privative of ἄ-πειρον.
- 13** For opt. paradigm of εἰμί cf. table 9.13.
- 14** Dat. of resp.
- 15** πρός, “in addition.”
- 16** Cond. adv. ptc. (“if,” cf. IV, 1.8).
- 17** Dat. of resp.
- 18** οὕτως before a consonant becomes οὕτω.
- 19** πίστις, “certainty.”
- 20** The term ψυχὴ refers to the conscious self, or personality, as the center of all emotions, desires, and affections.
- 21** πνεῦμα, a “wind,”
- 22** Impers., “there is” (cf. IV, 14),
- 23** S.v. λαμβάνω (nt. 2nd pf. ptc.),
- 24** Dat. of resp.

25 Gen. of comp. (cf. IV, 10),

26 συμπαθές... μᾶλλον = μᾶλλον συμπαθές.

27 Gen. absol.

28 ταύτην...τὴν δύναμιν.

29 Instr. adv. ptc. (“by,” cf. IV, 1.6).

30 διὰ...δυνάμεως.

31 κατὰ, “as a result of.”

32 κατὰ, “as a result of.”

33 Pres. temporal adv. ptc. (“while,” “so long as”).

34 Cond. gen. absol. (“if,” cf. IV, 9).

35 Gen. absol.

36 εἴθε > εἴτε; εἴτε...εἴτε....

37 Here “keep,” “maintain.”

38 Cond. adv. ptc. (“if”).

39 Conditional gen. absol. (“if”).

40 Gen. absol.

41 μή...ἤ, “are not” (i.e., “do not exist”).

42 Adv. ptc., “while it is existing.”

43 “On the basis of.”

44 καθ' ἑαυτό, “for itself” (i.e., as independent).

45 S.v. πάσχω, here “be acted upon.”

46 ὥσθ > ὥστε.

47 διαλογίσμα = διαλογιμός.

48 S.v. λέγω.

Part 9 Summary of Verbal Paradigms

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9.1 Thematic ω-Verbs: Active Indicative

Pres. Impf. Fut. 1 Aor. Perf. Plpf

9.1.1 Indicative

(a) (b) (c) (d) (e) (f)

λύω ἔλυον λύσω ἔλυσα λέλυκα (έ)λελύκειν

λύεις ἔλυσες λύσεις ἔλυσας λέλυκας (έ)λελύκεις

λύει ἔλυε(ν) λύσει ἔλυσε(ν) λέλυκε(ν) (ἐ)λελύκει

λύομεν ἐλύομεν λύσομεν ἐλύσαμεν λελύκαμεν (ἐ)λελύκειμεν

λύετε ἐλύετε λύσετε ἐλύσατε λελύκατε (ἐ)λελύκειτε

λύουσι(ν) ἔλυον λύσουσι(ν) ἔλυσαν λελύκασι(ν) (ἐ)λελύκεισαν

9.1.2 Subjunctive

(a) (b)

λύω λύσω

λύης λύσης

λύη λύση

λύωμεν λύσωμεν

λύητε λύσητε

λύωσι(ν) λύσωσι(ν)

9.1.3 Optative

(a) (b)

λύοιμι λύσαιμι

λύοις λύσαις or -ειας

λύοι λύσαι or -ειε(ν)

λύοιμεν λύσαιμεν

λύοιτε λύσαιτε

λύοιεν λύσαιεν or -ειαν

9.1.4 Imperative

(a) (b)

λύε λύσον

λύέτω λυσάτω

λύετε λύσατε

λυέτωσαν, or -όντων λυσάτωσαν or -σάντων

Pres. Fut. I Aor. Perf.

9.1.5 Infinitive

(a) (b) (c) (d)

λύειν λύσειν λῦσαι λελυκέναι

9.1.6 Participle

(a) (b) (c) (d)

λύων¹ λύσων² λύσας³ λελυκώς⁴

λύοντος λύσοντος λύσαντος λελυκότος

λύοντι λύσοντι λυσαντι λελυκότι

λύοντα λύσοντα λύσαντα λελυκότα

λύοντες λύσοντες λύσαντες λελυκότες

λυόντων λυσόντων λυσάντων λελυκότων

λύουσι(ν) λύσουσι(ν) λύσασι(ν) λελυκόσι(ν)

λύοντας λύσοντας λύσαντας λελυκότας

9.2 Thematic ω-Verbs: Middle Indicative

Pres. Impf. Fut. I Aor. Perf. Plpf

9.2.1 Indicative

(a) (b) (c) (d) (e) (f)

λύομαι ἐλϋόμην λύσομαι ἐλυσάμην λέλυμαι (ἐ)λελύμην

λύῃ ἐλύου λύσῃ ἐλύσω λέλυσαι (ἐ)λέλυσο

λύεται ἐλύετο λύσεται ἐλύσατο λέλυται (ἐ)λέλυτο

λυόμεθα ἐλϋόμεθα λυσόμεθα ἐλυσάμεθα λελύμεθα (ἐ)λελύμεθα

λύεσθε ἐλύεσθε λύσεσθε ἐλύσασθε λελύσθε (ἐ)λέλυσθε

λύονται ἐλύοντο λύσονται ἐλύσαντο λέλυνται (ἐ)λέλυντο

9.2.2 Subjunctive

(a) (b)

λύωμαι λύσωμαι

λύῃ λύσῃ

λύηται λύσῃται

λυώμεθα λυσώμεθα

λύησθε λύσησθε

λύωνται λύσωνται

9.2.3 Optative

(a) (b)

λυοίμην λυσαίμην

λύοιο λύσαιο

λύοιτο λύσαιτο

λυοίμεθα λυσαίμεθα

λύοισθε λύσαισθε

λύοιντο λύσαιντο

Pres. Fut. I Aor. Perf.

9.2.4 Imperative

(a) (b)

λύου λῦσαι

λύέσθω λυσάσθω

λύεσθε λύσασθε

λύέσθωσαν, or -έσθων λυσάσθωσαν or -σάσθων

9.2.5 Infinitive

(a) (b) (c) (d)

λύεσθαι λύσεσθαι λύσασθαι λελύσθαι

9.2.6 Participle

(a) (b) (c) (d)

λυόμενος⁵ λυσόμενος⁶ λυσάμενος⁷ λελυμένος⁸

λυομένου λυσομένου λυσαμένου λελυμένου

λυομένῳ λυσομένῳ λυσαμένῳ λελυμένῳ

λυόμενον λυσόμενον λυσάμενον λελυμένον

λυόμενοι λυσόμενοι λυσάμενοι λελυμένοι

λυομένων λυσομένων λυσαμένων λελυμένων

λυομένοις λυσομένοις λυσαμένοις λελυμένοις

λυομένους λυσομένους λυσαμένους λελυμένους

9.3 Thematic ω-Verbs: Passive Indicative

Pres. Impf. Fut. I Aor. Perf. Plpf

9.3.1 Indicative

(a) (b) (c) (d) (e) (f)

λύομαι ἐλύομην λυθήσομαι ἐλύθην λέλυμαι (ἐ)λελύμην

λύῃ ἐλύου λυθήσῃ ἐλύθῃς λέλυσαι (ἐ)λέλυσο

λύεται ἐλύετο λυθήσεται ἐλύθη λέλυσται (ἐ)λέλυτο

λύομεθα ἐλύομεθα λυθησόμεθα ἐλύθημεν λελύμεθα (ἐ)λελύμεθα

λύεσθε ἐλύεσθε λυθήσεσθε ἐλύθητε λέλυσθε (ἐ)λέλυσθε

λύονται ἐλύοντο λυθήσονται ἐλύθησαν λέλυνται (ἐ)λέλυντο

9.3.2 Subjunctive

(a) (b)

λύωμαι λυθῶ

λύῃ λυθῆς

λύηται λυθῇ

λύώμεθα λυθῶμεν

λύησθε λυθῆτε

λύωνται λυθῶσι(ν)

9.3.3 Optative

(a) (b)

λυοίμην λυθείην

λύοιο λυθείης

λύοιτο λύθείη

λυοίμεθα λυθεῖμεν, or -θείημεν

λύοισθε λυθεῖτε, or θείητε

λύοιντο λυθεῖεν, or -θείησαν

9.3.4 Imperative

(a) (b)

λύου λύθητι

λύεσθω λυθήτω

λύεσθε λύθητε

λύεσθωσαν, or -εσθων λυθήτωσαν

9.3.5 Infinitive

(a) (b) (c)

λύεσθαι λυθήσεσθαι λυθῆναι

Pres. Fut. I Aor. Perf.

9.3.6 Participle

(a) (b) (c) (d)

λυόμενος⁹ λυθησόμενος¹⁰ λυθείς¹¹ λελυμένος¹²

λυομένου λυθησομένου λυθέντος λελυμένου

λυομένω λυθησομένω λυθέντι λελυμένω

λυόμενον λυθησόμενον λυθέντα λελυμένον

λυόμενοι λυθησόμενοι λυθέντες λελυμένοι

λυομένων λυθησομένων λυθέντων λελυμένων

λυομένοις λυθησομένοις λυθείσι(ν) λελυμένοις

λυομένους λυθησομένους λυθέντας λελυμένους

9.4 Thematic Verbs: Contract Verbs

Present Active

9.4.1 Present Active Indicative

(a) (b) (c) (d)

ποιῶ ἀγαπῶ πληρῶ ζῶ

ποιεῖς ἀγαπᾷς πληροῖς ζῆς

ποιεῖ ἀγαπᾷ πληροῖ ζῇ

ποιοῦμεν ἀγαπῶμεν πληροῦμεν ζῶμεν

ποιεῖτε ἀγαπᾶτε πληροῦτε ζῆτε

ποιοῦσι(ν) ἀγαπῶσι(ν) πληροῦσι(ν) ζῶσι(ν)

9.4.2 Imperfect Active Indicative

(a) (b) (c) (d)

ἐποίουں ἡγάπων ἐπλήρουν ἔζων

ἐποίεις ἡγάπας ἐπλήρους ἔζης

ἐποίει ἡγάπα ἐπλήρου ἔζη

ἐποιοῦμεν ἡγαπῶμεν ἐπληροῦμεν ἐζῶμεν

ἐποιεῖτε ἡγαπᾶτε ἐπληροῦτε ἐζήτε

ἐποίουں ἡγάπων ἐπλήρουν ἔζων

9.4.3 Present Active Imperative

(a) (b) (c) (d)

ποίει ἀγάπα πλήρου ζῇ

ποιεῖτω ἀγαπάτω πληρούτω ζήτω

ποιεῖτε ἀγαπᾶτε πληροῦτε ζήτε

ποιεῖτωσαν ἀγαπάτωσαν πληρούτωσαν ζώντων

9.4.4 Present Active Subjunctive

(a) (b) (c) (d)

ποιῶ ἀγαπῶ πληρῶ ζῶ

ποιῇς ἀγαπᾷς πληροῖς ζῇς

ποιῇ ἀγαπᾷ πληροῖ ζῇ

ποιῶμεν ἀγαπῶμεν πληρῶμεν ζῶμεν

ποιῇτε ἀγαπᾶτε πληρῶτε ζῇτε

ποιῶσι(ν) ἀγαπῶσι(ν) πληρῶσι(ν) ζῶσι(ν)

9.4.5 Present Active Infinitive

(a) (b) (c) (d)

ποιεῖν ἀγαπᾶν πληροῦν ζῆν

9.4.6 Present Active Participle

(a) (b) (c) (d)

m.ποιῶν ἀγαπῶν πληρῶν ζῶν

fm. ποιοῦσα ἀγαπῶσα πληροῦσα ζῶσα

nt.ποιοῦν ἀγαπῶν πληροῦν ζῶν

Present Passive

9.4.7 Present Passive Indicative

(a) (b) (c)

ποιοῦμαι ἀγαπῶμαι πληροῦμαι

ποιῇ or -εῖ ἀγαπᾶσαι πληροῖ

ποιεῖται ἀγαπᾶται πληροῦται

ποιούμεθα ἀγαπώμεθα πληρούμεθα

ποιεῖσθε ἀγαπᾶσθε πληροῦσθε

ποιοῦνται ἀγαπῶνται πληροῦνται

9.4.8 Imperfect Passive Indicative

(a) (b) (c)

ἐποιούμην ἠγαπώμην ἐπληρούμην

ἐποιοῦ ἠγαπῶ ἐπληροῦ

ἐποιεῖτο ἠγαπᾶτο ἐπληροῦτο

ἐποιούμεθα ἠγαπώμεθα ἐπληρούμεθα

ἐποιεῖσθε ἠγαπᾶσθε ἐπληροῦσθε

ἐποιοῦνται ἠγαπῶντο ἐπληροῦντο

9.4.9 Present Passive Imperative

(a) (b) (c)

ποιοῦ ἄγαπῶ πληροῦ

ποιεῖσθω ἄγαπάσθω πληροῦσθω

ποιεῖσθε ἄγαπᾶσθε πληροῦσθε

ποιεῖσθωσαν ἄγαπάσθωσαν πληροῦσθωσαν

9.4.10 Present Passive Subjunctive

(a) (b) (c)

ποιῶμαι ἄγαπῶμαι πληρῶμαι

ποιῇ ἄγαπᾷ πληροῖ

ποιῇται ἄγαπᾶται πληρῶται

ποιώμεθα ἄγαπώμεθα πληρώμεθα

ποιῇσθε ἄγαπᾶσθε πληρῶσθε

ποιῶνται ἄγαπῶνται πληρῶνται

9.4.11 Present Passive Infinitive

(a) (b) (c)

ποιεῖσθαι ἄγαπᾶσθαι πληροῦσθαι

Present Middle

9.4.12 Present Middle Indicative

δέομαι χρῶμαι

δέῃ χρᾷσαι

δεῖται χρᾶται

δεόμεθα χρώμεθα

δεῖσθε χρᾶσθε

δέονται χρῶνται

9.4.13 Imperfect Middle Indicative

ἐδεόμην ἐχρῶμην

ἐδέου ἐχρῶ

ἐδεῖτο ἐχρᾶτο

ἐδεόμεθα ἐχρώμεθα

ἐδεῖσθε ἐχρᾶσθε

ἐδέοντο ἐχρῶντο

9.4.14 Present Middle Imperative

δέου χρῶ

δείσθω γράσθω

δεῖσθε χρᾶσθε

δείσθωσαν γράσθωσαν

9.5 Thematic Verbs: οἶδα

9.5.1 Indicative

(a) (b)

Pf. Pfpf.

οἶδα ᾔδειν

οἶδας ᾔδεις

οἶδε(ν) ᾔδει

οἶδαμεν or ἴσμεν ᾔδειμεν

οἶδατε or ἴστε ᾔδειτε

οἶδασι(ν) or ἴδασιν ᾔδειςαν

9.5.2 Subjunctive

εἰδῶ

εἰδῆς

εἶδῃ

εἶδῶμεν

εἶδῃτε

εἶδῶσι(ν)

9.5.3 Infinitive

εἰδέσθαι

9.5.4 Participle

m. fm. nt.

εἰδώς εἰδυῖα εἰδός

εἰδότος εἰδυίας εἰδότος

etc.

9.6 Thematic Verbs: γινώσκω

9.6.1 Indicative

(a) (b)¹³ (c) (d) (e) (f)

pres. 2 aor. fut. pf. plpf. impf.

γινώσκω ἔγνων γνῶσομαι ἔγνωκα ἐγνώκειν ἐγινώσκον

γινώσκεις ἔγnows

γινώκει ἔγνω

γινώσκομεν ἔγνωμεν

γινώσκετε ἔγνωτε

γινώσκουσι(ν) ἔγνωσαν

9.6.2 Optative

γνόνην

γνόνης

γνόνη

γνόνμεν or γνόνημεν

γνόντε or γνόνητε

γνόεν or γνόισαν

9.6.3 Subjunctive

γνῶ

γνῶς

γνῶ or γνοῖ

γνῶμεν

γνῶτε

γνῶσι(ν)

9.6.4 Infinitive

γνῶναι

9.6.5 Imperative

9.6.6 ²Aor act. participle

γνῶθι N. γνούς

γνώτω G. γνόντος

D. γνόντι

γνῶτε A. γνόντα

γνώτωσαν etc.

9.7 Athematic Verbs: δύναμαι

9.7.1 Present Middle Indicative

(a) (b)

δύναμαι κάθημαι

δύνασαι or δύνῃ κάθη

δύναται κάθεται

δυνάμεθα καθήμεθα

δύνασθε κάθησθε

δύνανται κάθονται

9.8 Athematic Verbs: δίδωμι, τίθημι, ἵστημι – Active Indicative

9.8.1 Present

(a) (b) (c)

δίδωμι τίθημι ἵστημι

δίδως τίθης ἵστης

δίδωσι(ν) τίθησι(ν) ἵστησι(ν)

δίδομεν τίθεμεν ἵσταμεν

δίδετε τίθετε ἵστατε

διδόασι(ν) τιθέασι(ν) ἱστᾶσι(ν)¹⁴

9.8.2 Imperfect

(a) (b) (c)

ἐδίδουν ἐτίθην ἵστην

ἐδίδους ἐτίθεις ἵστης

ἐδίδου ἐτίθει ἵστη

ἐδίδομεν ἐτίθεμεν ἵσταμεν

ἐδίδετε ἐτίθετε ἵστατε

ἐδίδοσαν ἐτίθεσαν ἵστασαν

9.8.3 Future

(a) (b) (c)

δώσω θήσω στήσω

δώσεις θήσεις στήσεις

δώσει θήσει στήσει

δώσομεν θήσομεν στήσομεν

δώσετε θήσετε στήσετε

δώσουσι(ν) θήσουσι(ν) στήσουσι(ν)

9.8.4 Aorist

Transitive Intransitive

(a) (b) (c) (d)

ἔδωκα ἔθηκα ἔστησα¹⁵ ἔστην¹⁶

ἔδωκας ἔθηκας ἔστησας ἔστης

ἔδωκε(ν) ἔθηκε(ν) ἔστησε(ν) ἔστη

ἔδώκαμεν ἔθήκαμεν ἔστήσαμεν ἔστημεν

ἔδώκατε ἔθήκατε ἔστήσατε ἔστητε

ἔδωκαν ἔθηκαν ἔστησαν ἔστησαν

9.8.5 Perfect

(a) (b) (c)

δέδωκα τέθεικα ἔστηκα

δέδωκας τέθεικας ἔστηκας

δέδωκε(ν) τέθεικε(ν) ἔστηκε(ν)

δεδώκαμεν τεθείκαμεν ἔστήκαμεν

δεδώκατε τεθείκατε ἔστήκατε

δεδώκασι(ν) τεθείκασι(ν) ἔστήκασι(ν)

9.9 Athematic Verbs: δείκνυμι, φημί, ἔφην – Active Indicative

9.9.1 9.2

Pres. Pres. Impf.

δείκνυμι or δεικνύω φημί ἔφην

δεικνύεις φῆς ἔφης

δείκνυσσι(ν) φησί(ν) ἔφη (and 2^{aor})

δείκνυμεν φαμέν ἔφαμεν

δείκνυτε φατέ ἔφατε

δεικνύασι(ν) φασί(ν) ἔφασαν

9.10 Athematic Verbs: δίδωμι, τίθημι, ἵστημι – Middle Indicative

9.10.1 Present

(a) (b) (c)

δίδομαι τίθεμαι ἵσταμαι

δίδοσαι τίθεσαι ἵστασαι

δίδοται τίθεται ἵσταται

διδόμεθα τιθέμεθα ἱστάμεθα

δίδοσθε τίθεσθε ἵστασθε

δίδονται τίθενται ἵστανται

9.10.2 Imperfect

(a) (b) (c)

ἐδιδόμην ἐτιθέμην ἱστάμην

ἐδίδοσο ἐτίθεσο ἵστασο

ἐδίδοτο ἐτίθετο ἵστατο

ἐδιδόμεθα ἐτιθέμεθα ἱστάμεθα

ἐδίδοσθε ἐτίθεσθε ἵστασθε

ἐδίδοντο ἐτίθεντο ἴσταντο

9.10.3 Future

(a) (b) (c)

δώσομαι θήσομαι στήσομαι

δώση θήση στήση

δώσεται θήσεται στήσεται

δωσόμεθα θησόμεθα στησόμεθα

δώσεσθε θήσεσθε στήσεσθε

δώσονται θήσονται στήσονται

9.10.4 Aorist

(a) (b)

ἐδόμην ἐθέμην (no middle forms)

ἔδου ἔθου

ἔδοτο ἔθετο

ἐδόμεθα ἐθέμεθα

ἔδοσθε ἔθεσθε

ἔδοντο ἔθεντο

9.10.5 Perfect

(a) (b) (c)

δέδομαι τέθειμαι ἔσταμαι

δέδοσαι τέθεισαι ἔστασαι

δέδοται τέθειται ἔσταται

δεδόμεθα τεθείμεθα ἐστάμεθα

δέδοσθε τεθείσθε ἔστασθε

δέδονται τεθύνται ἔστανται

9.11 Athematic Verbs: δίδωμι, τίθημι, ἵστημι– Passive Indicative

9.11.1 Present

(a) (b) (c)

δίδομαι τίθεμαι ἵσταμαι

δίδοσαι τίθεσαι ἵστασαι

δίδοται τίθεται ἵσταται

διδόμεθα τιθέμεθα ἱστάμεθα

δίδοσθε τίθεσθε ἵστασθε

δίδονται τίθενται ἵστανται

9.11.2 Imperfect

(a) (b) (c)

ἔδιδόμην ἐτιθέμην ἱστάμην

ἔδίδοσο ἐτίθεσο ἵστασο

ἔδίδοτο ἐτίθετο ἵστατο

ἔδιδόμεθα ἐτιθέμεθα ἱστάμεθα

ἔδίδοσθε ἐτίθεσθε ἵστασθε

ἔδίδοντο ἐτίθεντο ἵσταντο

9.11.3 Future

(a) (b) (c)

δοθήσομαι τεθήσομαι σταθήσομαι

δοθήσῃ τεθήσῃ σταθήσῃ

δοθήσεται τεθήσεται σταθήσεται

δοθησόμεθα τεθησόμεθα σταθησόμεθα

δοθήσεσθε τεθήσεσθε σταθήσεσθε

δοθήσονται τεθήσονται σταθήσονται

9.11.4 Aorist

(a) (b) (c)

ἔδóθην ἐτέθην ἐστάθην

ἔδóθης ἐτέθης ἐστάθης

ἔδóθη ἐτέθην ἐστάθη

ἔδóθημεν ἐτέθημεν ἐστάθημεν

ἔδóθητε ἐτέθητε ἐστάθητε

ἔδóθησαν ἐτέθησαν ἐστάθησαν

9.11.5 Perfect

(a) (b) (c)

δέδομαι τέθειμαι ἔσταμαι

δέδοσαι τέθεισαι ἔστασαι

δέδοται τέθειται ἔσταται

δεδόμεθα τεθείμεθα ἐστάμεθα

δέδοσθε τέθεισθε ἔστασθε

δέδονται τέθινται ἔστανται

9.12 Athematic Verbs: δίδωμι, τίθημι, ἵστημι Non-Indicative Moods

δίδωμι (√ δο) τίθημι (√ θε) ἵστημι (√ στα)

9.12.1 Subjunctive – Active

(a) (b) (c) (d) (e) (f)

Pres. Aor. Pres. Aor. Pres. Aor.

διδῶ δῶ τιθῶ θῶ ἵσταν ἵσταν

διδῶς δῶς τιθῆς θῆς ἵσταν ἵσταν

διδῶ δῶ τιθῆ θῆ ἵσταν στή

διδῶμεν δῶμεν τιθῶμεν θῶμεν ἵστανμεν στανμεν

διδῶτε δῶτε τιθῆτε θῆτε ἵσταντε στήτε

διδῶσι(ν) δῶσι(ν) τιθῶσι(ν) θῶσι(ν) ἵστανσι(ν) στανσι(ν)

9.12.2 Imperative – Active

(a) (b) (c) (d) (e) (f)

Pres. Aor. Pres. Aor. Pres. Aor.

δίδου δός τίθει θές ἵστη στήθι¹⁷

διδότω δότω τιθέτω θέτω ἱστάτω στήτω

δίδοτε δότε τίθετε θέτε ἱστατε στήτε

διδότωσαν δότωσαν τιθέτωσαν θέτωσαν ἱστάτωσαν στήτωσαν

9.12.3 Infinitive

9.12.3.1 Active Inf.

(a) (b) (c) (d) (e) (f)

Pres. Aor. Pres.²Aor. Pres. 2 Aor.

διδόναι δοῦναι τιθέναι θεῖναι ἱστάναι στήσαι/στήναι

9.12.3.2 Middle Inf.

(a) (b) (c) (d) (e) (f)

δίδοσθαι δόσθαι τίθεσθαι θέσθαι ἱστασθαι στήσασθαι

9.12.3.3 Passive Inf.

(a) (b) (c) (d) (e) (f)

δίδοσθαι δοθῆναι τίθεσθαι τεθῆναι ἱστασθαι σταθῆναι

9.12.4 Participle – Active

(a) (b) (c) (d) (e) (f)

Pres. Aor. Pres. Aor. Pres. Aor.

διδούς¹⁸ δούς¹⁹ τιθείς²⁰ θείς²¹ ἰστᾶς²² στᾶς²³

διδόντος δόντος τιθέντος θέντος ἰστάντος στάντος

διδόντι δόντι τιθέντι θέντι ἰστάντι στάντι

διδόντα δόντα τιθένταν θέντα ἰστάντα στάντα

διδόντες δόντες τιθέντες θέντες ἰστάντες στάντες

διδόντων δόντων τιθέντων θέντων ἰστάντων στάντων

διδοῦσι(ν) δοῦσι(ν) τιθεῖσι(ν) θεῖσι(ν) ἰστᾶσι(ν) στᾶσι(ν)

διδόντας δόντας τιθέντας θέντας ἰστάντας στάντας

9.12.5 Perfect Active Participle of ἴστημι

Sg. m. fm. nt.

N ἑστώς ἑστῶσα ἑστός

G ἑστότος ἑστῶσης ἑστότος

D ἑστότι ἑστῶσῃ ἑστότι

A ἑστότα ἑστῶσαν ἑστός

Pl.N ἑστώτες ἑστῶσαι ἑστότα

G ἑστότων ἑστῶσων ἑστότων

D ἑστόσι(ν) ἑστῶσαις ἑστόσι(ν)

A ἑστότας ἑστῶσας ἑστότα

9.12.6 Pres. and Aor. Middle Participle

(a) (b) (c) (d) (e) (f)

Pres. ²⁴Aor. ²⁵Pres. ²⁶Aor. Pres. ²⁷Aor.

διδόμενος δόμενος τιθέμενος θέμενος²⁸ ἰστάμενος στάμενος²⁹

9.12.7 Aor. Passive Participle

m. δοθείς τεθείς σταθείς

fm. δοθείσα τεθείσα σταθείσα

nt. δοθέν τεθέν σταθέν

9.13 Athematic Verbs: εἰμί

9.13.1 Indicative

(a) (b) (c)

Pres. Impf. Fut.

εἰμί ἤμην ἔσομαι

εἶ ἦς ἔσῃ

ἐστί(ν) ἦν ἔσται

ἐσμέν ἦμεν or ἤμεθα ἐσόμεθα

ἐστέ ἦτε ἔσεσθε

εἰσί(ν) ἦσαν ἔσονται

9.13.2 Subjunctive 9.13.3 Optative

ὦ εἴην

ἦς εἴης

ἦ εἴη

ὦμεν εἴημεν / εἶμεν

ἦτε εἴητε / εἶτε

ὦσι(ν) εἴησαν / εἶεν

9.13.4 Imperative

ἴσθι

ἔστω or ἦτω

ἔστε

ἔστωσαν or ἔστων

9.13.5 Infinitive

εἶναι

9.13.6 Participle

m. fm. nt.

ὦν οὔσα ὄν

ὄντος οὔσης ὄντος

ὄντι οὔσῃ ὄντι

ὄντα οὔσαν ὄν

ὄντες οὔσαι ὄντα

ὄντων οὔσων ὄντων

οὔσι(ν) οὔσαις οὔσι(ν)

ὄντας οὔσας ὄντα

9.14 Athematic Verbs: εἶμι

Pres. Subj. Opt. Impv. Impf.

εἶμι ἴω ἴοιμι/ ἰοίην - ἦα/ ἦειν

εἶ ἴης ἴοις ἴθι ἦισθα/ἦεις

εἶσι ἴῃ ἴοι ἴτω ἦειν/ἦει

ἴμεν ἴωμεν ἴοιμεν - ἦμεν

ἴτε ἴητε ἴοιτε ἴτε ἦτε

ἴασι ἴωσι ἴοιεν ἰόντων/ἴτωσαν ἦσαν/ἦεσαν

Infinitive ἰέναι *Present Participle*

nom. ἰών, ἰούσα, ἰόν

gen. ἰόντος, ἰούσης, ἰόντος

9.15 Athematic Verbs: ἵημι

Active Indicative Subjunctive Hyphenated endings only occur in compound forms of the verb.

Pres. Impf.² Aor. Pres.² Aor.

ἵημι ἵην ἥκα ἰῶ - ῶ

ἵης/ἰεῖς ἵεις ἥκας ἰῆς - ῆς

ἵησι ἵει ἥκε ἰῇ - ῇ

ἵεμεν ἵεμεν - εἵμεν ἰῶμεν - ῶμεν

ἵετε ἵετε - εἴτε ἰῆτε - ῆτε

ἰᾶσι ἵεσαν - εἵσαν ἰῶσι - ῶσι

Infinitive

ἰέναι - εἶναι

Pres. Participle² Aor. Ptc.

ἰείς (m.), ἰέντος (gen.) εἷς, ἔντος

ἰεῖσα (fm.) εἶσα

ἰέν (nt.) ἔν

ἰέντες (m. pl.) ἔντες

ἵημι – *Passive (only occurs in compound forms)*

Future Aorist

-εθήσομαι Ind. -ειθην

Subj. -εθῶ

Infin. -εθῆναι

Ptc. -εθείς

9.16 Dual Forms

9.16.1 Definite Article (All Genders)

N/V τῷ

G τοῖν

D τοῖν

A τῷ

9.16.2 Present and ²Aorist Participial Endings

m. fm. nt.

N/V -οντε -ούσα -οντε

G -όντοιν -ούσαιν -όντοιν

D -όντοιν -ούσαιν -όντοιν

A -οντε -ούσα -οντε

9.16.3 Dual (2nd and 3rd pers.) Forms of εἰμί

Ind. ἔστόν

Subj. ἦτον

Opt. 2nd pers. εἴητον/εἴτον, 3rd pers. εἴητην/εἴτην

9.17 Cardinal and Ordinal Numbers

Cardinal Numbers Ordinal Numbers

1. εἷς (m.), μία (fm.), ἓν (nt.) πρῶτος, -η, -ον

2. δύο, δυσί(ν) (dat.) δεύτερος, -α, -ον

3. τρεῖς (m., fm.), τρία (nt.) τρίτος, -η, -ον

4. τέσσαρες (m./fm.), τέσσαρα (nt.) τέταρτος, -η, -ον

5. πέντε πέμπτος, -η, -ον

6. ἕξ ἕκτος, -η, -ον

7. ἑπτὰ ἑβδομος, -η, -ον

8. ὀκτώ ὀγδοος, -η, -ον
9. ἑννέα ἑνατος, -η, -ον
10. δέκα δέκατος, -η, -ον
11. ἕνδεκα ἑνδέκατος, -η, -ον
12. δώδεκα δωδέκατος, -η, -ον
20. εἴκοσι(ν) εἰκοστός, -η, -ον
100. ἑκατόν ἑκατοστός, -η, -ον

9.18 Alphabetic Numerals

The alphabetic system for writing numerals became widely used alongside the acrophonic system in the Hellenistic period. This is a quasi-decimal system that requires twenty-seven letters, nine for the numbers 1–9, nine for the tens (10–90), and nine for the hundreds (100–900). In Attica, the symbol *i* was used for 6, replacing the earlier form *F* (digamma), which was not used in Attica in the Roman period. By convention, editors identify alphabetic numerals for numbers up to 999 by marking them with an oblique stroke to the upper right of the number (e.g., α´) above the line.

- | | | | | |
|------------|--------|--------|--------|-------------|
| α´ 1 | ια´ 11 | κα´ 21 | μ´ 40 | φ´ 500 |
| β´ 2 | ιβ´ 12 | κβ´ 22 | ν´ 50 | χ´ 600 |
| γ´ 3 | ιγ´ 13 | κγ´ 23 | ξ´ 60 | ψ´ 700 |
| δ´ 4 | ιδ´ 14 | κδ´ 24 | ο´ 70 | ω´ 800 |
| ε´ 5 | ιε´ 15 | κε´ 25 | π´ 80 | ↑ or Ͱ´ 900 |
| Ͱ/ ς´ /F 6 | ις´ 16 | κς´ 26 | ϣ´ 90 | ,α 1000 |
| ζ´ 7 | ιζ´ 17 | κζ´ 27 | ρ´ 100 | ,β 2000 |
| η´ 8 | ιη´ 18 | κη´ 28 | σ´ 200 | ,γ 2000 |
| θ´ 9 | ιθ´ 19 | κθ´ 29 | τ´ 300 | |
| ι´ 10 | κ´ 20 | λ´ 30 | υ´ 400 | |

9.19 Month Names

Attic Macedonian Egyptian

- 1 Ἑκατομβαιῶν³⁰ Δῖος Θῶθ
- 2 Μεταγειτνίων Ἀπελλαῖος Φαωφί
- 3 Βοηδρομίων³¹ Αὐδναῖος Ἀθύρ
- 4 Πυανοψιών, -ῶνος Περίτιος Χοιάκ
- 5 Παιμακτηριών Δύστρος Τυβί
- 6 (Ποσειδεών β' / ὕστερος)³² Ξανθικός Μεχίρ
- 7 Γαμηλιών Ἀρεμίσιος Φαμενώθ
- 8 Ἀνθεστηριών Δαίσιος Φαρμουθί
- 9 Ἐλαφηβολιών Πάνημος Παχών
- 10 Μουνυχιών Λῶος Παῦνί
- 11 Θαργηλιών Γορπιαῖος Ἐπιφί
- 12 Σκιροφοριών Ἑπερβερεταῖος Μεσορί

9.20 Greek Currency

- 1 drachma δραχμή = 1 denarius
- 1 stater = $\frac{3}{4}$ denarius (15 staters = 22 $\frac{1}{2}$ denarii)
- 8 chalkoi (χαλκοί) = 1 obol
- 6 obols (ὀβολοί) = 1 drachma
- 100 drachmae (δραχμαί) = 1 mina
- 60 minas (μναῖ) = 1 talent

9.21 Currency Equivalents

- 8 chalkoi (χαλκοί) = 1 obol
- 6 obols (ὀβολοί) = 1 drachma
- 100 drachmae (δραχμαί) = 1 mina
- 60 minas (μναῖ) = 1 talent

9.22 Terms Employed to Narrate the Approval of Decrees

γνώμη preliminary resolution/motion

ἐπειδὴ / ἐπεὶ “whereas” / “since”

προσαγαγεῖν (s.v. προσάγω) “to introduce a proposal to Council”

εἶπεν “he proposed (the motion that)”

ἐπεψήφισεν (s.v. ἐπιψηφίζω) “he put (an approved proposal as) a formal motion to a vote (that),” “to decree”

δεδοῖσθαι “be it resolved that”

ἔδοξεν/δοκεῖ “it was/is resolved (by)”

ἐψήφισθαι (s.v. ψηφίζω) “be it resolved that”

χρηματίσαι (s.v. χρηματίζω) “to deliberate on (committee business)”

συνβάλλεσθαι (s.v. συμβάλλω) “to communicate (a preliminary resolution)”

1 λύων, λύουσα, λύον.

2 λύσων, λύσουσα, λύσον.

3 λύσας, λύσασα, λύσαν.

4 λελυκώς, λελυκυῖα, λελυκός.

5 λυόμενος, λυομένη, λυόμενον.

6 λυσόμενος, λυσομένη, λυσόμενον.

7 λυσάμενος, λυσαμένη, λυσάμενον.

8 λελυμένος, λελυμένη, λελυμένον.

- 9 λύμενος, λυομένη, λύμενον.
- 10 λυθησόμενος, λυθησομένη, λυθησόμενον.
- 11 λυθείς, λυθεῖσα, λυθέν.
- 12 λελυμένος, λελυμένη, λελυμένον.
- 13 γινώσκω is athematic in the 2^a aor.
- 14 The α of the stem contracts with the α of the ending.
- 15 Transitive use: “I set up, I caused to stand.”
- 16 Intransitive form: “I stood.”
- 17 But ἀνίστημι has the alternate form, ἀνάστα.
- 18 διδούς, διδοῦσα, διδόν.
- 19 δοός, δοῦσα, δόν.
- 20 τιθείς, τιθεῖσα, τιθέν.
- 21 θείς, θεῖσα, θέν.
- 22 ἰστάς, ἰσῑσα, ἰσῑάν.
- 23 στάς, σῑσα, σῑάν.
- 24 διδόμενος, -η, -ον.

25 δόμενος, -η, -ον.

26 τιθέμενος, -η, -ον.

27 ἰστάμενος, -η, -ον.

28 θέμενος, -η, -ον.

29 στάμενος, -η, -ον.

30 First month until early first century CE (approx. July).

31 First month from early first century CE.

32 Or Ἀδριανιῶν, intercalary month.

Part 10 Glossary

ἄβατον, τό, *abaton* (sleeping chamber of the sanctuary of Asklepios)

ἀγαθός, -ή, -όν, good

ἀγαθωσύνη, ἡ, generosity, goodness

ἀγαλλιάομαι, to rejoice exceedingly

ἀγαπάω, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην: love

ἀγάπη, ἡ, love

ἀγαπητός, -ή, -όν, beloved, dear(est)

ἄγγελος, ὁ, messenger, angel

ἀγέλη, -ης, ἡ, herd, flock

ἀγιάζω, to make sacred, sanctify, consecrate to

ἄγίασμα, -ματος, τό, sanctuary

ἅγιος, -ια, -ιον, holy

ἀγνεία, ἡ, chastity, a sexually unmolested state

ἀγνεύω, to keep pure from (w. gen.); mid. to keep oneself pure from

ἀγνοέω, to not know something, be ignorant of; pass. to not be known/recognized

ἄγνοια, ἡ, ignorance

ἀγνός, -ή, -όν, pure, chaste (of women), holy

ἀγρός, ὁ, field, countryside

ἀγορά, ἡ, marketplace (of a city); meeting, assembly; ἀγορὰν ἄγω/συνάγω, to convene a meeting

ἀγοράζω (w. gen.), to buy (with); to ransom (with)

ἀγορανόμος, ὁ, clerk of the market (responsible for regulating buying and selling)

ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην: to lead, bring

ἀγωγή, ἡ, policy; love spell

ἄγων, -ῶνος, ὁ, contest, game, race; struggle; legal trial, test; athletic games

ἀγωνίζομαι, to fight, struggle, strive

ἀγωνοθέτης, -ου, ὁ, president of the games

ἄδηλος, -ον, invisible/not evident to the senses

Ἅδης, -ου (uncontr. Αἴδης, Αἶδαιο), ὁ, Hades, She'ol, the Netherworld

ἀδελφή, ἡ, sister, fellow believer

ἀδελφός, ὁ, brother

ἀδικέω, to do wrong; pass. to be wronged by somebody

ἀδίκημα, -ματος, τό, wrongdoing, offense

ἀδικία, ἡ, wrongdoing, injustice

Ἀδρία, -ου, ὁ, Adriatic Sea (btw. Crete and Sicily)
 ἄδυν'ατος, -ον, impossible; weak, crippled
 ᾄδω, 2. ᾄσω/ᾄσομαι, 3. ᾄσα, 1aor. inf. ᾄσαι: to sing
 αἰ, ever, constantly, eternal; (adv.) eternally; at that time
 ἀένναος, -ον, ever-flowing, everlasting
 ἀήρ, ὁ, ἀέρος (gen.), air; atmosphere
 ἀθάνατος, -ον, immortal
 ἀθεώρητος, -ον, invisible
 Ἀθῆναι, -ῶν, αἱ (Dor. Ἀθᾶναι, -ᾶν): Athens
 Ἀθηναῖος, -α, -ον, Athenian (adj.); subst. ὁ Ἀθηναῖος, Athenian
 Ἀθήνη, ἡ, goddess Athene
 ἄθροισμα, τό, assemblage of atoms, organism
 αἶ, Dor. > Att. εἶ
 Αἰγύπτιος, -ία, -ιον, Egyptian (adj.); subst. ὁ Αἰγύπτιος; Αἰγυπτία, ἡ, Egyptian woman
 Αἴγυπτος, ἡ, Egypt
 αἰθήρ, -έρος, ὁ/ἡ, ether, upper air (as opposed to lower air), the divine element in the human soul; personified Αἰθήρ
 αἷμα, -ματος, τό, blood
 αἰνέω, to praise
 αἰρέω, pres. inf. αἰρεῖν, pres. act. impv. αἰρείσθω/θωσαν, pres. mid. impv. αἰρείσθωσαν, 1aor. ἤρησα / εἶλον (√ ἔλ-), 2aor. mid. εἰλάμην/όμην: to take by the hand; to take away, remove; to entrap, take captive; mid. to take for oneself, choose; pass. to be chosen
 αἶρω, ἄρῶ, ἦρα/ῆρα, αἶρω, ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην: to lift, take up/away, carry, pick up, hoist up; to take (away), remove; to weigh anchor; to put an end to, destroy, kill
 αἴθησις, ἡ, perception, sensation; pl. (physical) senses
 αἰσθάνομαι, impf. ἦσθόμην, 2aor. ἦσθόμην: to have the sense/perception of (gen.); to perceive by the senses
 αἰσθητός, -ή, -όν, perceptible, sensible
 αἰσχύνη, ἡ, shame, disgrace
 αἰσχύνω (only mid. and pass. in NT), mid. to be ashamed
 αἰτέω/έομαι, to ask for, beg; to make a request
 αἰτία, τό, cause; accusation, legal charge
 αἷτιον, τό, cause, reason
 αἷτιος, -ία, -ιον, responsible for, guilty of; subst. the accused, the one who is the cause
 αἰχματοεύω, to take prisoner, lure away; pass. to be taken prisoner
 αἰχματοτίζω = αἰχματοτεύω
 αἰών, -ῶνος, ὁ, period, age
 αἰώνιος, -ον, eternal
 ἀκαθαρσία, ἡ, physical and ritual impurity; moral impurity
 ἀκάθαρτος, -ον, unclean, impure; τὰ ἀκάθαρτα, impurities, filth
 ἀκέραιος, -ον, innocent

ἄκοή, ἡ, (faculty of) hearing; act of hearing; ear; account, report; obedience; pl. αἱ ἄκοαί, ears; chamber where the voice of Aklepios is heard

ἄκολουθέω, follow

ἄκόλουθος, -ον, following, later; (adv.) ἀκολοῦθως, following, next; according to

ἄκοσμέω, to be disorderly; pl. subst. disorderly people

ἄκρατής, -ές, powerless

ἄκρατος, -ον, pure, unmixed

ἀκριβῶς, accurately, carefully

ἀκροάομαι, to listen to, obey (w. gen.)

ἀκροβυστία, ἡ, foreskin; fig. state of being uncircumcised

ἀκούω, hear

ἄκρον, τό, high point, top (of a mountain, staff); outermost edge; end, edge (of the earth); peel (of fruit)

ἀκρόπολις, -εως, ἡ, citadel, castle; the (Athenian) Acropolis

ἀλήθεια, ἡ, truth

ἀληθής (m. and fm.), -ές (nt.), true, truthful

ἀληθινός, -ή, -όν, real, genuine, true, dependable

ἀληθῶς, truly, actually, surely

ἀλίσκομαι (defective pass., act. supplied by αἰρέω), subj. ἄλῶ, -ῶς (2), -ῶ (3): to be caught doing something

ἄλλά, but, except

ἄλλάσσω, 2. ἀλλάξω, 6. ἡλλάγην: to change, alter; to exchange one thing for another

ἀλλήλων, each other, one another

ἄλλος, -η, -ον, other, another

ἄλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἄλλότριος, stranger

ἄλόγος, -ον, irrational

ἄλς, ὁ, ἅλος, salt

ἅμα, together with (w. dat.); (adv.) at the same time, when; all at once

ἁμαρτάνω, ²aor. ἥμαρτον (but oft. ἁμαρῆς- in non-ind. moods), 4. ἡμάρτηκα: to sin, commit a sin

ἁμάρτημα, τό, sin, transgression

ἁμαρτία, ἡ, sin

ἁμαρτωλός, -όν, sinful; subst. a sinner

ἁμελέω, to disregard, neglect

ἄμεμπτος, -ον, blameless, faultless

ἀμήν, amen, truly, indeed

ἀμήχανος, -ον, unmanageable; impossible

ἄμμα, -ματος, τό, knot; βάλλω ἄμμα, to tie a knot in something (gen.)

ἀμπελών, -ῶνος, ὁ, vineyard

ἀμύνω, to defend; mid. to defend oneself against; to keep from, ward off from

ἀμφότεροι, -αι, -α, both, all

ἄμωμος, -ον, faultless, above reproach

ἄν, particle that renders a statement contingent
 ἄνά, each, apiece; ἄνᾱ μέσον, between, within (w. gen.)
 ἀναβαίνω, ἀναβήσομαι, ἀνέβην, ἀναβέβηκα: to go/come up
 ἀναβλέπω, to look up/above at (w. acc.), regain sight
 ἀναβοάω, cry out
 ἀναγγέλλω, tell, proclaim; to report, inform
 ἀναγινώσκω, to read
 ἀναγκάζω, to force, compel, urge
 ἀναγκαῖος, -α, -ον, necessary, indispensable, essential; (ἐστί) ἀναγκαῖον + inf., it is necessary to, one must
 ἀνάγκη, ἡ, necessity, obligation; tribulation, calamity; pl. calamities; μετὰ ἀνάγκης, by force, through compulsion
 ἀνάγνωσις, ἡ, reading
 ἀναγνωρίζω, to become reacquainted; to learn to recognize
 ἀναγορεύω, to proclaim publicly
 ἀναγραφή, ἡ, inscription; inventory
 ἀναγράφω, to engrave and publicly set up; to record in a public register
 ἀνάγω, 3. ἀνήγαγον, 6. ἀνήχθην: to lead up; pass. to be brought to/up; to be restored to an original condition; to sail away, put out to sea
 ἀναδέχομαι, to accept, receive, undertake
 ἀνάθεμα, -ματος, τό, votive offering (ἄνθεμα); the object of a curse
 ἀνάθημα, -ματος, τό, votive plaque
 ἀναιρέω, 2. ἀναιρήσω/ἀνελῶ, 3. ἀνεῖλον/ἀνεῖλα: to destroy; to execute, kill; mid., to take up for oneself
 ἀνακλίνω, 6. ἀνεκλίθην: to lay down; pass. to lie down, recline at a meal
 ἀνακράζω, to cry out, scream, shout
 ἀναλαμβάνω, 6. ἀνελήφθην: to take up, carry; to resolve; to take up (a discourse); to take over, carry away
 ἀναλίσκω, see ἀναλόω
 ἀναλόω (also ἀναλίσκω), to use up; to spend, pay a fee; pass. to be used, consumed
 ἀνάλωμα, -ματος, τό (oft. pl.), cost, expense
 ἀναμένω, to wait for/until
 ἀνάπαυσις, ἡ, relief, rest
 ἀναπαύω, ¹aor. mid. ἀνεπαυσάμην, fut. mid. ἀναπαήσομαι: to cause to rest; to end, finish; mid. to rest
 ἀναπλέω, 3. ἀνέπλευσα: to sail up (a river)
 ἀνάστασις, -εως, ἡ, resurrection (of the dead); erection (of a building)
 ἀναστρέφω, 6. ἀνεστράφην, fut. pass. ἀναστραφήσομαι: to overturn something; pass. to behave, conduct oneself; to associate with
 ἀναστροφή, way of life, conduct, behavior
 ἀνατέλλω, 2. ἀνατελῶ, 3. ἀνέτειλα: to cause to spring/grow up
 ἀνατίθημι, 3. ἀνέθηκα, aor. mid. ἀνεθέμην, ²aor. inf. ἀναθεῖναι: to refer, attribute something

(acc.) to something (dat.), ascribe, attribute; to set something up; to dedicate something (to a god); mid. to confer, lay something (acc.) before somebody (dat.) for consideration
ἀνατολή, ἡ (poet. ἀντολίη), east; κατὰ ἀνατολάς, eastward; εἰς τὴν ἀνατολήν, πρὸς ἀνατολάς, toward the east
ἀνατρέφω, 3. ἀνέθρεψα, 6. ἀνετράφην: to care for, bring up, raise
ἀναφέρω, 2. ἀνοίσω, 3. ἀνήνεγκον: to take up, carry away; to offer up; to bring back, 1 Esd 1:36; to refer to (ἐπί)
ἀνδρεία, ἡ, courage
ἀνδρεῖος, -α, -ον, courageous, brave
ἄνειμι (fr. εἶμι) (this verb provides the fut. and impf. forms of ἀνέρχομαι): to go up (to a city)
ἄνεμος, ὁ, wind
ἀνεπίληπτος, -ον, free from seizure
ἄνεσις, -εως, ἡ, rest, relaxation; relief
ἄνευ, without (w. gen.)
ἀνέχω, to hold/lift up, detain/delay something; mid. to tolerate, endure
ἀνὴρ, ἀνδρός, ὁ, man, husband
ἀνθρώπινος, -η, -ον, belonging/suited to humans, common to humanity, human
ἄνθρωπος, ὁ, human being, man
ἀνθύπατος, ὁ, proconsul
ἀνίστημι, 2aor. act. ptc, ἀναστάς, 2aor. act. impv. ἀνάστηθι/ἀνάστα: (trans.) to raise up something, (intrans.) rise, get up; ἀνίστημι ἐπί, to rise up against
ἀνόητος, -ον, lacking understanding, foolish
ἀνοίγω, ἀνοίξω, ἀνέωξα/ἤνοιξα/ἤνέωξα, ἀνέωγα, ἀνέωγμα/ἤνέωγμα/ἤνοιγμα, ἀνεώχθην/ἤνοιχθην/ἤνεώχθην: open
ἀνομέω, to sin, act lawlessly; subst. ὁ ἀντικείμενος, opponent, adversary
ἀνομία, ἡ, lawless deed; lawlessness
ἄνομος, -ον, lawless; subst. lawless man
ἀντέχομαι, to cling to, be devoted to something (gen.)
ἀντιλαμβάνω (w. gen.), to receive in turn, take part in; to help, support; to perceive/notice something
ἀντιλέγω (w. dat.), 2aor. ptc. ἀντειπών: to contradict somebody/something
Ἀντιόχεια, ἡ, Antioch; Syrian Antioch (on the Orontes River); Pisidian Antioch
ἀντολίη, s.v. ἀνατολή
ἄνω, above; upward
ἀνωθεν, from above
ἄξιος, -α, -ον, worthy, deserving; proper, fitting; ἄξίως (adv.), worthily
ἀξιόω, impf. ἡξίουν: to make somebody worthy of something; to think/deem worthy/fit, deem suitable; to entreat/ask somebody; pass. to be permitted
ἄξιωμα, -ματος, τό, honor, rank
ἀόρατος, -ον, unseen, invisible
ἀόριστος, -ον, unlimited, limitless
ἀπαγγέλλω, to tell, inform, proclaim

ἀπάγω, 3. ἀπήγαγον: to lead away by force; to bring before, bring by force to (εἰς / acc. of goal) somebody/something; to lead somebody somewhere

ἀπαιτέω, to demand something

ἀπαλλάσσω (Att. ἀπαλλάττω), 6. ἀπηλλάγην, 2^{aor.} pass. ptc. ἀπαλλαγείς, fut. pass. ἀπαλλαγήσομαι: to make something go away; pass. to be released/separated from (ἀπό); to be cured of

ἀπαντάω, 3. ἀπήντησα, 1^{aor.} inf. ἀπαντῆσαι: to meet somebody (w. dat.); to attend a meeting; to go (somewhere) to meet somebody (dat.)

ἀπάντησις, -εως, ἡ, meeting, greeting (esp. of the public welcome of an official)

ἀπαρνέομαι, to deny somebody; ἀπαρνέομαι ἑαυτόν, to deny oneself (i.e., to be without regard for one's own advantage or convenience)

ἄπας, ἄπασα, ἄπαν, alternate form of πᾶς, πᾶσα, πᾶν

ἀπατάω, to deceive, cheat

ἀπάτη, ἡ, deception, deceitfulness

ἀπειθέω, 3. ἠπειθήσα, 1^{aor.} ptc. ἀπειθήσας: to disobey, be disobedient

ἀπειλή, ἡ, threat

ἄπειμι (fr. εἶμι), ptc. ἀπιόντος, impf. ἀπῆειν: to leave, depart

ἄπειρος, -ον, boundless, limitless; inexperienced

ἀπεκδέχομαι, to await eagerly

ἀπελεύθερος, ὁ, freedman (i.e., emancipated slave)

ἀπελπίζω, to despair

ἄπερ s.v. ὅσπερ

ἀπέρχομαι, to go away, depart

ἀπέχω, to receive; to receive a payment; mid. to stay away from

ἀπιστέω, to disbelieve

ἀπιστία, ἡ, unbelief, incredibility

ἄπιστος, -ον, unbelieving, faithless; unbelievable; subst. unbelievers

ἄπλῶς, sincerely, with integrity; absolutely; generally; οὔτε ἄπλῶς, not at all, not so much as

ἀπό, ἀπ', ἀφ' (w. gen.), from, away from

ἀπογράφω, to register with (παρά) somebody; to file a report

ἀποδείκνυμι, to nominate somebody; to reserve for somebody; to demonstrate; to mark out an area (of asylum, market, etc.)

ἀποδέχομαι, to receive favorably, welcome (w. gen.)

ἀποδημέω, to travel abroad

ἀποδίδωμι, 2^{aor.} impv. ἀπόδος: to give; to give back, return; to hand over; to deliver a letter; to pay; to repay; to reimburse; to reward; ἀποδοῦναι λόγον, to give account, render financial accounts; to grant; to give off (smoke)

ἀποδοκιμάζω, to reject

ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον: to die

ἀποκαθίστημι, 1^{aor.} ἀπεκατέστησα / 2^{aor.} ἀπεκατέστην: to re-establish, restore, cure; to depose (a king)

ἀποκαλύπτω, 6. ἀπεκαλύφθην, to reveal, disclose

ἀποκάλυψις, ἡ, revelation

ἀποκόπτω, to cut off/away; castrate

ἀποκρίνομαι, to answer

ἀποκρύπτω, to hide from, keep hidden

ἀπόκρυφος, -ον, hidden away; τὰ ἀπόκρυφα, hidden things

ἀποκτείνω, ἀποκτέννω (later form), fut. ἀποκτεννῶ, 1aor. ἀπέκτεινα, 1aor. pass.

ἀπεκτάνθην: to kill

ἀποκυέω, to bear young, bring forth

ἀπολαμβάνω, to receive something; to regain, recover; mid. to take away/aside; to receive

ἀπολείπω, 2. ἀπολείψω: to leave behind; to desert, abandon; pass. to be left behind, remain

ἀπόλλυμι (s.v. ὀλλυμι), 2. ἀπολέσω/ἀπολῶ/ἀπολοῦμαι, 1aor. ἀπώλεσα/2aor. ἀπωλόμην, 4.

ἀπόλωλα, 2plpf. ἀπωλώλειν: to destroy; to lose; mid. to perish, be ruined; to die, be lost; to be destroyed

Ἀπόλλων, -ωνος, ὁ, Apollo

ἀπολογέομαι, to defend oneself; make a defense

ἀπολογία, ἡ, defense

ἀπολύω, to dismiss; to release; to relieve from; to be delivered out of (w. gen.); to divorce somebody (acc.) from oneself (gen.)

ἀπορέω, to be without something (gen.)

ἀποστέλλω, ἀποστελῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην: to send, commission

ἀπόστολος, ὁ, messenger, apostle

ἀποστρέφω, 2aor. pass. ἀπεστράφην (dep.): to look back at (ἐπί) somebody; to look away; to revoke; to refrain from, turn back from doing something

ἀποτελέω, 3. ἀπετέλεσα, to produce; to bring about

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, 1aor. inf. ἀποτεῖσαι, 1aor. impv. ἀποτεισάτω: to pay a fine, pay what is due; mid. to exert oneself, strive

ἀποτρέχω, to hurry away

ἀποφέρω, 2aor. inf. ἀπενεγκεῖν, aor. mid. inf. ἀποφέρεισθαι: to carry off/away; mid. to win a prize; to carry away from (ἀπό) somebody to (ἐπί) somebody

ἄπτομαι, 3. ἥψάμην, 1aor. mid. impv. ἄψαι: to touch, take hold of (w. gen.); to strike, attack

ἀπώλεια, ἡ, destruction, annihilation

ἄρα, so, then

ἄρα, interrogative particle expecting negative response

ἄρά, curse, imprecation

ἀργύριον, τό, silver coin (= 1 drachma); money; a fine; silver (= ἄργυρος)

ἄργυρος, ὁ, silver

ἄρέσκω, to strive to please somebody, serve; (impers.) to be pleasing to somebody (w. dat.)

ἄρεστός, -ή, -όν, pleasing, acceptable to

ἀρετή, ἡ, virtue, excellence

ἀριθμέω, 1aor. mid. ἡριθμησάμην: count, number

ἄριστερός, ἄ, οὐ, best; euphem. (like εὐώνυμος) for “left”; ἀριστερά, on the left; ἀριστερά, ἡ, left hand; τὰ ἀριστερά (μέρη), on the left side
 ἄριστος, -η, -ον, best; finest
 ἄρκέω (w. dat.), to be enough/sufficient for; to be satisfied with (w. dat.), be self-sufficient
 ἄρκος, ὁ/ἡ, a bear
 ἄρμα, -ματος, τό, chariot
 ἁρμονία, ἡ, harmony; framework of the universe, harmony of the seven Governors (planets)
 ἁρπάζω, 6. ἡρπάγην, 2aor. pass. ptc. ἁρπαγείς, fut. pass. ἁρπαγησόμεαι: to snatch away, seize by force, take up (to heaven)
 ἁρρωστέω, to be very sick
 ἁρσενόθηλυς/ἁρρενόθηλυς, -έος, -υ, hermaphroditic, of both sexes
 ἄρσην, ὁ, ἄρσενος, male, masculine (gram. gender)
 Ἄρτεμις, -ιδος, ἡ, goddess Artemis (Roman Diana)
 ἄρτι, now, at the present time, just now
 ἄρτοκόπος, ὁ, baker
 ἄρτος, ὁ, bread, food
 ἀρχάγγελος, ὁ, archangel
 ἀρχαῖος, -α, -ον, old, ancient; τὰ ἀρχαῖα, things of old
 ἀρχή, beginning, origin; magistracy/office; pl. powers, heavenly powers
 ἀρχιέρεια, ἡ, chief priestess
 ἀρχιερεύς, -έως, ὁ, high/chief priest
 ἀρχισυνάγωγος, ὁ, synagogue president
 ἄρχω, to rule, govern (w. gen.); mid. to begin something (gen.)
 ἄρχων, -οντος, ὁ, prince, ruler, leader; archon (title of a city magistrate)
 ἄρωμα, -ματος, τό, spice; spices and aromatic oils (esp. used for embalming the dead)
 ἀσέβεια, ἡ, impiety, iniquity
 ἀσεβέω, to act profanely/wickedly (against), commit sacrilege
 ἀσεβής, -ές, irreverent to God or to the gods, impious, ungodly
 ἀσθένεια, ἡ, weakness, illness
 ἀσθενέω, to be weak, sick
 Ἀσία, ἡ, Roman province of Asia
 Ἀσκληπιός, ὁ, Asklepios (god of healing)
 ἀσπάζομαι, to greet, welcome somebody; to take leave of
 ἀσπίς, -ίδος, ἡ, shield; Egyptian asp/cobra
 ἀστεῖος, -α, -ον, pleasing, beautiful; refined, honorable
 ἀστήρ, -έρος, ὁ, star
 ἄστυ, -εως, τό, pl. ἄστυ, city, town
 ἀσφάλεια, ἡ, safety; safeguarding/security of a structure,
 ἀσφαλής, -ές, safe; subst. (τὸ) ἀσφαλές, safeguard; ἀσφαλῶς, safely; for certain, beyond doubt
 ἄτε, just as, as if

ἀτελής, -ές, incomplete, imperfect; nt. subst. imperfection
 ἀτενίζω, 2. ἀτενίσω: to stare at, look intently at (w. dat./ πρόσ)
 ἄτομος, -ον, indivisible, Epicurus; subst. τὸ ἄτομος, atom
 αὐγή, ἡ, light of the sun; pl. rays of the sun
 αὐθαίρετος, -ον, self-chosen, voluntary; (adv.) αὐθαιρέτως, by free choice
 αὖθις, again; (in a sequence) in turn
 αὐλή, ἡ, court (of a temple, palace)
 αὐλητής, ὁ, flute player
 αὐξάνω / αὕξω, 3. ἡΰχανον: to make grow/increase; pass. to grow/increase in size/number/strength
 αὔριον (adv.), tomorrow
 αὐτογενέτωρ, -ορος, ὁ, self-generating
 αὐτοκράτωρ, ὁ, absolute master of somebody; emperor
 αὐτός, -ή, -ό, he/she/it, himself/herself/itself (intensifier)
 ἀφαιρέω, 3. ἀφεῖλον, 2aor. inf. ἀφελεῖν, 1aor. mid. ἀφειλάμην: to take away from (gen.), remove; mid. to take away something from somebody/something
 ἀφανίζω, to remove, get rid of; to destroy, ruin; pass. to vanish; to be ruined, be destroyed
 ἄφεσις, -εως, ἡ, release (fr. captivity); the act of sending away, letting go; pardon (fr. punishment), forgiveness
 ἀφίημι, impf. ἦφιον, 3. ἀφῆκα, 2aor. 2nd pers. sg. impv. ἄφες, 6. ἀφέθην, fut. pass. ἀφεθήσομαι, 2aor. pl. pass. ptc. ἀφέντες: to let, allow, permit; to leave behind; to forsake; to forgive somebody (dat.); to release (manumit) a slave to (ἐπί); to acquit of (ἐπί) charges
 ἀφικνέομαι, 3. ἀφικόμην: arrive at (εἰς), to come to; to reach (a certain condition)
 ἀφίστημι, 1aor. ἀπέστησα/2aor. ἀπέστην, 2aor. subj. ἀποστῶ: to cause to stand away; to keep away from somebody (gen.); to withdraw something; mid. to go away, withdraw from (intrans.), abandon; to rebel, revolt
 ἀφορίζω, to separate, divide; to set apart, appoint (for a purpose)
 ἀφορμή, ἡ, starting point; occasion, pretext
 Ἀφροδίτη, Aphrodite (goddess)
 ἄφρων, -ονος (m./fm.), -ον (nt.), foolish, unlearned (contrasting φρόνιμος)
 Ἀχαΐα, ἡ, Roman province of Achaia
 ἄχρι, ἄχρις (w. gen.), as far as, up to; (conj), until

Βαβυλών, -ῶνος, ἡ, Babylon
 βάδιζω, 3. βάδισα: to go, walk, proceed; to go to visit at (παρά) a place
 βάθρον, τό, bench, seat
 Βακχεῖον, Bacchic society
 Βάκχος, ὁ, Bakchos (Dionysos)
 βαλανεῖον, τό, bathhouse
 βαλανεύς, ὁ, bath attendant (who heats bathwater)
 βάλλω, 2. βαλῶ, 3. ἔβαλον, 4. βέβληκα, 5. βέβλημαι, 6. ἐβλήθην: to throw; to put/place; mid. to lay down (as a foundation/beginning)

βαπτίζω, to wash, purify; to plunge, dip, baptize
 βάπτισμα, -ματος, τό, baptism
 βάρβαρος, -ον, barbarous (i.e., non-Greek-speaking, foreign); subst. barbarian
 βαρέω, pf. pass. ptc. βεβαρημένος: to weigh down
 βάρος, -ους, τό, a weight, load, burden
 βαρύς, -εῖα, -ύ, heavy; fierce
 βασανίζω, to torture, torment; ptc. subst. torturer
 βάσανος, ἡ, torture, torment
 βασιλεία, ἡ, kingship, royal power, royal reign (of God)
 βασιλεύς, ὁ, king
 βασιλεύω, to rule, reign; to become like a king
 βασιλικός, -ή, -όν, royal
 βασίλισσα, -ης, ἡ, queen
 βαστάζω, to pick up; to carry a burden, bear a burden; to remove, take away
 βάτος, ἡ, bramble bush, prickly shrub
 βδέλυγμα, -ματος, τό, abomination
 βέβαιος, -ον, steady, secure, reliable; subst. security, guarantee, βέβαιον παρέχειν τὴν ὥνῃν, to confirm/guarantee the contract of purchase; superl. βεβαιότατος, most reliable; (adv.)
 βεβαίως, with certainty
 βεβαιόω, to confirm
 βεβαιωτήρ, -ῆρος, ὁ, guarantor
 βία, ἡ, strength, force
 βιάζω/ομαι, to force, use force, do something by force; to lay hands on, violate (a law); pass. to be forced
 βίαιος, -α, -ον, violent
 βίβλος/βύβλος, ὁ, Egyptian papyrus; a scroll of papyrus (book)
 βίος, ὁ, life, mode of life
 βιώω, to live (for a period of time), pass one's life
 βλασφημέω, to slander, defame, speak impiously
 βλασφημία, ἡ, slander, defamatory speech, impious speech
 βλέπω, to see, look
 βοάω, to cry, call out, shout
 βοή, ἡ, shouting (of a crowd); outcry
 βοήθεια, ἡ, help; (naut.) reinforcing cables
 βοηθέω, to help, come to the aid of somebody (dat.), render assistance to somebody; to defend oneself
 βοηθός, ὁ, helper; protector
 βόθρος, ὁ, pit, trench
 βόσκω, to feed/tend domestic animals, graze (cattle)
 βουλεύομαι, to plan, resolve, decide; to be a member of the City Council (βουλή)
 βουλή, ἡ, plan, decision; τίθημι βουλήν, to reach a decision, decide; City Council (βουλή)

(which was subordinate to the ἐκκλησία [Assembly]); will (of God)
βούλομαι, 6. ἡβουλήθην (dep.): to will, wish, want; to mean (something)
βουνός, ὁ, hill; cf. Κοσκώβουνος, Hill of Kosko
βοῦς, βοός, ὁ/ἡ, ox, cow
βραβεῖον, τό, prize awarded by an adjudicator (βραβεύς)
βραχίων, -ονος, ὁ, arm; strength
βρέχω, to rain; to soak (in a liquid)
βροτός, ὁ, man (poet.)
βρῶμα, -ματος, τό, food (sg. and pl.)
βρῶσις, -εως, ἡ, eating/consumption; food
Βυζάντιον, τό, Byzantion
βωμός, ὁ, altar

Γαλιός, ὁ, Galius (Roman praenomen)
γάλα, τό, γάλακτος, milk
γαμέω, Att. ¹aor. ἔγημα / HGr ¹aor. ἐγάμησα: to marry
γάμος, ὁ (oft. in pl. w. no difference in meaning), wedding; πρὸς γάμον, in marriage
γάρ, for (postpos. conj.)
γαστήρ, -τρος, ἡ, belly, stomach; womb
γέ, even, at least, indeed
γελάω, to laugh
γελοῖος, -α, -ον, ridiculous, absurd
γεμίζω, to fill with (w. acc.)
γέμω (w. gen.), to be full of something
γενεά, -ᾶς, ἡ (Ion. γενεή, -ῆς), race, offspring
γενέθλιος, -ον, belonging to one's birth; ἡμέρα γενέθλιος, birthday celebration
γένεσις, -εως, τό, generation, offspring, birth; beginning, origin
γενναῖος, -α, -ον, high-born; noble; subst., τὸ γενναῖον, nobility
γεννάω, to conceive a child; pass. to be born
γένος, -ους, τό, family; race; nation, people; offspring, descendants; sort, kind
γερουσία, ἡ, Council of Elders, Senate
γέρων, -οντος, ὁ, old man, elder, senator (who often were experts on religious matters)
γεύομαι, to taste/eat something (gen.); to experience
γεῦσις, ἡ, taste
γεωργός, ὁ, farmer
γῆ, ἡ, earth, dirt
γίνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην: to become, come about, be
γινώσκω, γνῶσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην: to know, come to know
γλυκύς, -εῖα, -ύ, sweet; comp. γλυκερός, -ή, -όν
γλῶσσα, ἡ, tongue, language
γνώμη, ἡ, intention, purpose; resolution, decision; preliminary resolution (of a City Council);

opinion

γνωρίζω, 2. γνωριῶ: to make known; to gain knowledge of, recognize

γνῶσις, ἡ, knowledge; secret knowledge; personal acquaintance

γνωστός, -η, -ον, known; subst. knowledge

γογγύζω, to complain

γογγυσμός, ὁ, complainer; complaining

γόης, -ητος, ὁ, sorcerer

γονεύς, ὁ, pl. γονεῖς, parent

γόνυ, -νατος (Ep. and Ion. γούνατος, etc. nt. pl. γούνατα), τό, pl. γόνατα: knee

γοῦν, thus, then; at any rate

γράμμα, τό, letter, pl. τὰ γράμματα, literature, learning; letters

γραμματεὺς, ὁ, secretary/registrar (of an association, council, civic council, etc.); expert in Torah, scribe

γραμματεύω, to serve as a secretary/clerk (of Assembly or Council)

γραφή, writing, written/engraved text, passage of scripture (sg.), Scriptures (pl.)

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἔγραψην: to write

γυνή, γυναικός, ἡ, woman, wife

γρηγορέω, to wake up; to be alert, watchful; to watch over (ἐπί)

γυμνάζω, mid. to exercise oneself, train

γυμνάσιον, τό, gymnasium, center for schooling in athletics and Greek culture (i.e., a school for educating ἔφηβοι)

γυμνός, -ή, -όν, naked

γυμνῶ, to strip somebody naked

γύμνωσις, -εως, ἡ, nakedness

γυναικεῖος, -α, -ον, of a woman, matters pertaining to women; nt. pl. τὰ γυναικεῖα, menstruation

δαιμονίζομαι, to be possessed by a demon/hostile spirit

δαιμόνιον, τό, semi-divine god/spirit; demon, evil spirit

δαίμων, -ονος, ὁ, δαίμων (voc.): lesser god/spirit, “demon”; semi-divine being

δάκνω, ¹aor. ἔδηξα/ ²aor. ἔδακον: to bite

δάκρυον, τό / pl. δάκρυα, -ύων, -ύοις: tear

δακρύω, to weep

δάκτυλος, ὁ, finger

Δαμασκός, ἡ, Damascus

δέ (postpos.), but, and

δεῖ (impers.), pres. act. inf. δεῖν, 3rd sg. fut. δεήσει, impf. ἔδει, opt. δέοιμι: it is necessary, one must (w. inf.), should/must do something

δεῖγμα, -ματος, τό, example

δεῖδω, ²pf. inf. δεδιέναι, ²pf. ptc. δεδιώς: to fear

δείκνυμι, δείξω, ἔδειξα, δέδειχα, —, ἐδείχθην: to show, point out; reveal, explain, prove

δεῖνα, ὁ/ἡ, τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα: so-and-so

δεινός, -ή, -όν, terrible, fearful; τὸ δεινόν, evil
 δεξιός, -ά, -όν, right; δεξιά, on the right; δεξιά, ἡ, right (hand), authority; right (leg); τὰ δεξιὰ
 (sc. μέρη), on the right side
 δεῖξις, -εως, ἡ, calling up a god (gen.), making a god (gen.) appear
 δειπνέω, to dine
 δεῖπνον, τό, meal, dinner
 δέκα, ten
 δεκαπέντε, fifteen
 δεκατέσσαρες, -ων, fourteen
 δέκατος, -η, -ον, tenth; δέκατον μέρος, ten percent (10%)
 δεκτός, -ή, -όν, acceptable, favorable
 Δελφοί, -ῶν, οἱ, Delphi
 δένδρον, τό, tree
 δεξιός, -ά, -όν, right; δεξιά, on the right; δεξιά, ἡ, right (hand), authority; right (leg); τὰ δεξιὰ
 (sc. μέρη), on the right side
 δέομαι, s.v. δέω (2)
 δέρμα, -ματος, τό, skin; leather, hide
 δερμάτινος, -η, -ον, leather (adj.)
 δεσμός, ὁ, pl. δεσμοί/δεσμά: shackles/chains (of prison), sandal straps; (fig.) a hindrance that
 deafens or physically handicaps
 δεσμοτήριον, τό, prison
 δεσμώτης, ὁ, prisoner
 δεσπότης, master, lord, ruler; owner
 δεῦρο (adv.), here; come here
 δεύτερος, -α, -ον, second; secondary
 δέχομαι, to receive, accept
 δέω, 3. ἔδησα, pf. pass. δέδεμαι, pf. pass. ptc. δεδεμένος: to bind/tie, put in chains; to
 imprison; pass. to be bound, to be bound to somebody in marriage
 δέομαι, ¹aor. pass. ptc. δεηθείς (dep.): to ask for (w. gen.), to plead for something (w. gen.),
 beg of somebody
 δῆ, really, indeed; of course; then, therefore; now, at this point; τί δῆ; what is going on?
 δηλονότι, it is plain that, clearly, of course
 δῆλος, -η, -ον, clear, plain, evident; s.c., ἐστὶ (impers.), it is plain/evident
 δηλόω, to reveal; to explain, make clear/evident; pass. to be announced
 δημιουργέω, to create
 δημιουργημα, -ματος, τό, piece of workmanship, created world
 δημιουργός, ὁ, builder; Creator; Demiurge
 Δημήτηρ, -τερος/-τρος, ἡ (Dor. Δαμάτηρ): Demeter
 δῆμος, ὁ, people, crowd; the People (i.e., the full citizen body of a Greek *polis*, as represented
 by the ἐκκλησία)
 δημόσιον, -α, -ον, public; nt. subt. τὸ δημόσιον, the state; ἡ δημοσία, public court; (adv.)

δημοσίᾳ, publicly
 δηνάριον, τό, denarius (Lat. loanw.)
 διαβαίνω, ²aor. ptc. διαβάς: to cross over
 διάβολος, ὁ, slanderer, adversary
 διαβούλιον, τό, counsel, deliberation; debate
 διάγραμμα, instructions, ordinances (containing specific directions or schedules rather than general legislation)
 διάθεσις, ἡ, placing in order, arrangement
 διαθήκη, ἡ, treaty, covenant; last will and testament
 διακονέω (w. dat./gen.), to serve, render assistance to
 διακονία, service; aid, support, distribution
 διακοσίοι, -ίαι, -ία, two hundred
 διακρίνω, to judge, decide; pass., to bring an issue to a decision; to doubt
 διαλέγω, aor. pass. ptc. διαλεχθείς (dep.): to examine, check; mid. to converse with (dat.), to discourse, instruct, lecture
 διαλογίζομαι, to consider, ponder
 διαλογισμός, ὁ, debate, talk; estimation, consideration
 διαλύω, to dissolve into elements; to break up, separate
 διαμένω, 3. διέμεινα: to persist, remain, continue unchanged, survive
 διάνοια, ἡ, understanding, mind, thoughts
 διανοίγω, 6. διηνοίχθην: to open; to explain, interpret
 διαρρήγνυμι/ διαρρήσσω, 3. διέρρηξα, 6. διεράγην: to tear something; to tear something to pieces; to break (shackles)
 διασπείρω, pf. pass. ptc. διεσπαρμένος: to disperse; pass. to be scattered
 διαστρέφω, pf. pass. ptc. διεστραμμένος: to turn away; to pervert, distort
 διασώζω, to bring safely through, convey to safety
 διατάγμα, -ματος, edict, decree
 διατάσσω, to direct, appoint; to put in order
 διατελέω, to continue to do something
 διατίθημι, mid. to establish a covenant
 διαφέρω, to carry through, spread through; (impers.) διαφέρει τινί, it matters to somebody, it makes a difference; pass. to drift about in the sea
 διαφόρον, τό, money; pl. revenues
 διδασκαλία, ἡ, teaching
 διδάσκαλος, ὁ, teacher
 διδάσκω, διδάξω, ἐδίδαξα, —, —, ἐδιδάχθην: to teach
 διδαχή, ἡ, teaching, instruction
 δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην: to give
 διέρχομαι, to go through; to come/go toward a destination; to cross over
 διηγέομαι, 3. διηγησάμην: to recite, relate, tell
 διήγησις, -εως, ἡ, narrative, story, account
 δίστημι, pres. pass. δίσταμαι: to separate; pass. to be separated

δικαιόω, to declare somebody to be justified; pass. to be acquitted
 δίκαιος, -α, -ον, just, righteous, upright; (adv.) δικάως, uprightly; honestly, righteously; fairly, justly
 δικαιοσύνη, ἡ, justice, uprightness, righteousness; honesty
 δικάωμα, -ματος, τό, statute; righteous act
 δικαστήριον, τό, court of justice
 δίκη, ἡ, judgment, punishment
 διό, therefore, for this reason
 διοίκησις, ἡ, administration, government
 διοικητής, ἡ, administrator; financial administrator (Egypt); pl. (cosmic) Governors (i.e., the seven known planets)
 Διόνυσος, ὁ, god Dionysos
 διόπερ, therefore (emphatic for διό)
 Διός, see Ζεύς
 διότι, for, because; therefore
 δίσκος, ὁ, disk; sun disk (i.e., sun); discus event
 διψάω, to be thirsty
 διωγμός, ὁ, persecution; persecution against (ἐπι)
 διώκω, to pursue, chase; to persecute; to strive for; to recite (a spell)
 δόγμα, -ματος, τό, statute
 δοκέω, 3. ἔδοξα, pf. mid. inf. δεδόχθαι: to think, suppose, consider; to seem to (w. inf.), regard to be (something); δοκεῖ + inf., it seems (to somebody) that, he purportedly; εἰ δοκεῖ (w. dat.), if it pleases (somebody); ἔδοξε/δοκεῖ, it was/is resolved (by); to seem good/appropriate/best; to propose/make (a request); pass. to be decided; pass. mid. inf. δεδόχθαι, “be it resolved that (re a motion)”
 δοκιμάζω, to approve for (membership)
 δόλος, ὁ, cunning, deceit
 δόξα, ἡ, glory, honor
 δοξάζω, to think, imagine; glorify; mid. to display one’s greatness; pass. to be supposed to be; to be held in honor
 δόρυ, -ατος, τό, spear
 δουλεία, ἡ, slavery
 δουλεύω, to be a slave to somebody (dat.); to serve somebody (dat.)
 δούλη, ἡ, female slave
 δοῦλος, ὁ, slave, servant
 δραπέτης, ὁ, runaway slave
 δραχμή, ἡ, drachma (abbrev. δρ.), light drachma
 δρόμος, ὁ, racing, running; the course of (one’s) life/of a season (καιρός)
 δύναμαι (dep.), impf. ἠδυνάμην/ἔδυνάμην, 6. ἔδυνήσθην: to be able
 δύναμις, ἡ, power
 δυνατός, -ή, -όν, strong, powerful; able, capable of; subst. ruler; δυνατώτερος, stronger
 δύο, dat. pl. δυσί(ν), two

δύνω (also δύω), mid. δύομαι, 2. δύσομαι, ²aor. ἔδυν: to go down/set (of the sun); mid. set (of the sun); to sink

δώδεκα, twelve

δωρεάν, without payment, without reason/cause, in vain

δώρημα, τό, gift

δῶρον, τό, gift

ἐάν, if

ἐαυτου, him-/herself, his own

ἐάω, pres. mid. inf. ἐᾶσθαι, impf. εἶων, 2. ἐάσω, 3. εἵασα: to allow, permit; to leave, let go; mid. to be left to oneself

ἐβδομήκοντα, seventy

ἑβδομος, -η, -ον, seventh

Ἑβραῖος, -ου, ὁ, Hebrew person

ἐγγίζω, to approach, come near (in either a spatial or temporal sense)

ἐγγύς (adv.), near, close to; on the verge of

ἐγείρω, ἐγερῶ, ἡγείρα, —, ἐγήγερμαι, ἡγέρθην: to raise up; intrans., rise

ἐγκαθεύδω, to sleep in a temple (seeking prophetic dreams and a cure for a disease), “to incubate”

ἐγκαλέω, to bring a charge against somebody (dat.); pass. to be charged with (w. gen.)

ἐγκατακοιμάομαι (= ἐγκοιμάομαι), aor. pass. (dep.), ἐγκατεκοιμάθην, ¹aor. fem. ptc.

ἐγκατακοιμαθεῖσα to sleep in a temple (seeking prophetic dreams and a cure for a disease), “to incubate”

ἐγκαταλείπω, ¹aor. ἐγκατέλιπα/²aor. ἐγκατέλιπον: to forsake, abandon, desert

ἐγκρατεία, ἡ, self-control, esp. withdrawal from sexual activity, sexual abstinence

ἐγκυος, -ον, pregnant

ἐγώ (pron.), I

εἶδος, -ους, τό, form, appearance

ἔθνος, -ους, τό, people, nation; pl. gentiles

ἔθος, -ους, τό, custom(s)

ἔθω, to be accustomed to (pres. only in ptc.), εἶωθα (pf. used in place of pres.), to be in the habit of doing something (w. inf.)

εἰ, if

εἰμί, to be

εἰδωλολατρία, -ας, ἡ, idolatry

εἰκάζω, ¹aor. inf. εἰκάσαι, 5. εἵκασμαι: to represent by a likeness; to liken to; to perceive something as something else; pass., to take the form of

εἴκοσι, twenty

εἴκω, ¹aor. act. inf., εἵξαι: to yield to somebody; to give way to (a passion or impulse)

εἰκών, -όνο, ἡ, image; statue

εἶλον, s.v. αἰρέω

εἰμάτιον, s.v. ἱμάτιον

εἶμι, inf. ἰέναι: to come/go, go into, come into contact with
 εἴπερ, since; if really/indeed
 εἰρήνη, ἡ, peace
 εἶργω, s.v. ἔργω
 εἰς (w. acc.), into, to, as; for (expressing the goal of an action)
 εἷς, μία, ἓν, one
 εἰσερχομαι, εἰσελεύσομαι, εἰσῆθον, εἰσελήλυθα: to go/come in, enter
 εἰσάγω, to lead in, bring in; to introduce
 εἰσακούω (w. gen.), to hear, obey
 εἴσειμι (fr. εἶμι), impf. εἰσῆεν, inf. εἰσιέναι: to enter; to come before, enter before
 εἰσέρπω, to go into, enter
 εἴσοδος, -ου, ἡ, entrance; entrance door, entrance hall; entering, access
 εἰσοράω (also ἑσοράω), pres. ptc. εἰσορῶν, εἰσορῶντος: to look upon (w. admiration), gaze toward (πρός)
 εἰσπλέω (Att. ἑσπλέω), 3. εἴσπλευσα: to sail in/into
 εἰσπορεύομαι, to go in(to), enter; to have sexual intercourse with
 εἰσφέρω, to bring in/to (εἰς); to introduce; to enter into (πρός) the presence of a high official; mid. to contribute/pay, provide
 εἴτα, then, next; and so, therefore
 εἴωθα (pf. of obsol. pres. ἔθω; pf. w. pres. meaning), 2pf. ptc. εἰωθώς, -υῖα, -ός: to be accustomed to; nt. ptc. subst., τὸ εἰωθός, custom
 ἐκ, ἐξ, out of, from
 ἕκαστος, -η, -ον, each, every
 ἑκατόν, one hundred
 ἑκατοντάρχης, ὁ, centurion (cf. κεντυρίων)
 ἑκατοστός, -ή, -όν, hundredth
 ἐκβάλλω ἐκβαλῶ, ἐκέβαλον, ἐκβέβληκα, ἐκβέβλημαι, ἐκεβλήθην, to throw out, cast out
 ἔκβασις, -εως, ἡ, result, outcome; a way out, escape
 ἐκβοάω, to call out, shout out
 ἐκδέχομαι, to expect, look forward to, wait for somebody (acc.); to take/receive
 ἐκδίδωμι, to surrender; to pay for something
 ἐκδύω, 6. ἐξεδύθην: to strip, take off; mid. to strip/undress oneself; pass. to be stripped (of one's clothing)
 ἐκεῖ, there
 ἐκεῖθεν, from there
 ἐκεῖνος, -η, -ο, that
 ἐκζητέω, to seek out, require
 ἐκκλησία, assembly, community, congregation
 ἐκλάμπω, 2. ἐκλάμπω, 3. ἐξέλαμψα: to blaze up; to shine, beam forth
 ἐκλέγω, 1aor. mod. ἐξελέξαμαι: to collect revenue (money); mid. to choose, select
 ἐκλείπω, 3. ἐξέλιπον, 4. ἐκλέλοιπα: to forsake; to remain, be left; to pass away (die); to

abandon, quit

ἐκλεκτός, -ή, -όν, chosen, elect; precious

ἐκπέμπω, to send out; to issue an edict (ἄκτον)

ἐκπίπτω, impf. pass. ἐξεπεμπόμην, 3. ἐξέπεσον: to fall off; to lose, forfeit; to run off course, run aground; to be issued/published (of a decree); to resolve that (w. inf.); pass. to come forth from

ἐκπλήσσω, impf. ἐξεπλησσόμην, 6. ἐξεπλάγην, aor. pass. ptc. πλαγείς: to amaze; pass., to be amazed

ἐκπορεύομαι, to go away, come out (of gods/evil spirits)

ἔκστασις, ἡ, a spell; ecstasy

ἐκτείνω, ¹aor. inf. ἐκτείνειν, pf. ptc. ἐκτετακώς: to stretch out, lay out, spread out; to hold out

ἐκτέμνω, 4. ἐκτέμηκα, pf. pass. inf. ἐκτεμῆσθαι: to cut out (trees, a diseased part)

ἕκτος, -η, -ον, sixth

ἐκτός (w. gen.), out of

ἐκφάινω, 6. ἐξεφάνην: to bring light, reveal; pass. to show oneself

ἐκφέρω, 3. ἐξήνεγκον, 6. ἐξηνέχθην, aor. pass. subj. ἐξενέχθω: to lead out, take out; to produce; to carry out (the dead for burial); to declare one's opinion

ἐκφεύγω, ²aor. ἐξέφυγον: to escape

ἔλαιον, τό, olive oil

ἐλάσσων, -ονος (m./fm.), ἔλασσον (nt.), smaller, less

ἔλεγχος, ὁ, proof, legal argument; accusation

ἐλέγχω, to reprove, reproach

ἐλεάω/έω, to be merciful; to feel pity; pass. to be shown mercy

ἐλεήμων, -ον, -ονος (gen.), merciful, compassionate

ἔλεος, -ους, τό, mercy, compassion

ἐλευθερία, ἡ, freedom

ἐλεύθερος, -έρα, -ον, free; subst. freeman/freewoman

ἐλευθερόω, to set free, liberate

ἔλκω, ¹aor. εἴλκυσα: to pull an object/person; to attract; to stretch something; to spin thread

Ἕλλην, -ηνος, ὁ, / pl. Ἕλλησι (dat.): Greek (person), Gentile

Ἑλληνικός, -ή, -όν, Hellenic, Greek (adj.); τὰ Ἑλληνικά, Greek customs

ἐλπίς, ἐλπίδος, ἡ, hope

ἐμαυτοῦ, – ἡς, (reflexive pron.) myself; (poss. pron.) my own

ἐμβαίνω, 4. ἐμβέβηκα, pf. ptc. ἐμβεβηκώς: to embark (in a boat); to plunge into water; to march/process

ἐμβάλλω, to throw in/against

ἐμβλέπω, to look at (dat.), gaze on; to consider

ἔμμενω, ¹aor. ἐνέμεινα: abide in, persevere in, stay fixed in; abide by, stand by, be true to

ἐμός, -ή, -όν, mine, my

ἐμπίπλημι/ἐμπιπλάω (w. gen.), pres. ptc. ἐμπιπλῶν, 2. ἐμπλήσω, ¹aor. mid. impv. ἔπλησαι: to fill full of something

ἐμπίπτω, 2. ἐμπέσουμαι, ²aor. ἐνέπεσον, ²aor. inf. ἐμπεσεῖν: to fall into (a state/condition);

to intrude into/among
 ἐμπνέω, ἐνέπνευσεν, 1aor. ptc. ἔμπνευσας, 1aor. pass. ptc. ἐμπνευσθείς: to blow/breathe upon
 ἔμπροσθεν (w. gen.), before, in front of; previously
 ἐμφανίζω, to explain; to inform, make a report; to present evidence, show plainly
 ἐμφυσάω, 3. ἐνεφύσησα: to blow in, breathe into
 ἐν (w. dat.) in, among, with; when, while, during
 ἔναντι, in the sight of, before (w. gen.)
 ἐναντίος, -α, -ον (w. gen.), contrary, against, opposed; ἐναντίον, before; τὸ ἐναντίον, on the other hand; subst. οἱ ἐναντίοι, τὰ ἐναντία, the opposites
 ἐνάρετος, -ον, virtuous, excellent
 ἐνάρχομαι, to begin, make a beginning
 ἔνατος, -η, -ον, ninth
 ἔνδεκα, eleven
 ἐνδέκατος, -η, -ον, eleventh
 ἔνδον, inside, within
 ἔνδοξος, -ον, held in honor, of high repute; glorious; subst. glorious features; (adv.) ἐνδόξως, gloriously
 ἔνδυμα, τό, clothing; garment
 ἐνδύω, aor. inf. ἐνδύσθαι: to dress, put on (clothing); mid. to clothe (oneself), wear
 ἐνείλω, 3. εἵλησα: to wrap in something; to roll up something
 ἔνειμι (fr. εἰμί), 3rd pers. impf. ἐνῆν, to be possible, in one's power
 ἔνεκα/ἔνεκεν (w. gen.), because of, for the sake of, on account of; in honor of; for this reason; τίνος ἔνεκα, why?
 ἐνενήκοντα (indecl.), ninety
 ἐνέπω (also ἐννέπω), impf. ἔννεπον: to tell, pronounce that
 ἐνέργεια, ἡ, activity, (divine) action, force/energy
 ἐνεργέω/έομαι (w. impers. subject): to be at work (in something), be operative, to activate
 ἐνέργημα, -ματος, τό, effect
 ἔνθα (adv.), here, where
 ἐνθάδε (adv.), here, in this place
 ἐνιαυτός, ὁ, year; κατὰ ἐνιαυτόν, annual, yearly
 ἐνίστημι, 2pf. act. ptc. ἐνεστώς, ἐνεστῶσα, ἐνεστός: to be present, to be impending (at the time of writing)
 ἐννέα, nine (indecl.)
 ἐννοέω, to reflect on, occupy one's mind with
 ἔννοια, ἡ, thought, insight
 ἐνοχλέω, to trouble, annoy; pass. to be disturbed, troubled
 ἐνταῦθα, here, there; then
 ἐντέλλω/ομαι (w. dat.), 2. ἐντελεῖμαι, 3. ἐντετελέσθαι, 5. ἐντέταλμαι: to command somebody
 ἐντεῦθεν, from there/here (of place); from then (of time), from that (of cause); ἐντεῦθεν... ἐντεῦθεν..., on this side ... on that side

ἐντόλη, ἡ, commandment, instruction
 ἐντός (w. gen.), within, among; within (a period of time); inside
 ἐντρέπω, 6. ἐνετράπην: to show deference to, respect
 ἐντυγχάνω, 3. ἐνέτυχον, 2^{aor.} inf. ἐντυχεῖν: to bring a charge against; to appeal, petition; to happen to meet with/run into somebody; to happen to read
 ἐνύπνιον, τό, a dream
 ἔνωσις, -εως, ἡ, union
 ἐνώπιον (w. gen.) before, in the presence of
 ἕξ, six
 ἐξάγω, to lead out, bring
 ἐξαιρέω, 3. ἐξεῖλον (fr. √ ἐξελ-), 2^{aor.} mid. ἐξειλόμην, 2^{aor.} ptc. ἐξελὼν: to remove; mid. to take away, destroy, bring to naught; to rescue, deliver, save
 ἐξαίφνης (adv.), suddenly (Dor. ἐξαπίνας)
 ἐξάνιστημι, mid. ἐξανίσταμαι: to raise up; to establish; to arise, get up, awake
 ἐξαποστέλλω, to send somebody off/away; to send on a mission, commission a senator
 ἐξεγείρω, to awaken; to raise from the dead; pass. to be awakened, wake up; to be raised up
 ἔξιμι (fr. εἶμι), inf. ἐξιέναι, ptc. ἐξιὼν, -οῦσα, -όν: to go out, leave, depart from a place
 ἐξέρχομαι, to come or go out or forth, get out
 ἐξηγέομαι, to tell (in detail), report
 ἐξήκοντα (indecl.), sixty
 ἐξῆς (adv.), next, following; τὰ ἐξῆς, the following things; that which follows, the consequences
 ἐξίστημι, 2. ἐκστήσω/ομαι, 3. ἐξέστησα: (trans.), to amaze; (intrans.) to be amazed/astonished; to be out of one's mind
 ἐξομολογέομαι, to confess, acknowledge
 ἐξορκίζω (= ἐξορκόω), to make somebody swear/taken an oath; to conjure by (κατά) a god
 ἐξουδενόω (= ἐξουδενέω), to despise, treat with contempt
 ἐξουθενέω, s.v. ἐξουδενόω
 ἐξουσία, ἡ, authority, right
 ἔξω, out, outside; (prep. w. gen.) out of, outside; ὁ ἔξω, outsider, unbeliever
 ἔοικα (pf. w. pres. sense), pf. inf. εἰκέναι, ptc. εἰκώς: to be like, resemble (w. dat.)
 ἑορτή, ἡ, festival, feast
 ἐπαγγελία, ἡ, a promise
 ἐπαγγέλλω, 1^{aor.} mid. ἐπηγγειλάμην, 1^{aor.} ptc. ἐπαγγελιάμενος: to promise
 ἐπαινέω, to commend somebody, praise; approve (statutes)
 ἐπαῖνος, ὁ, praise, commendation of something
 ἐπαίρω, 3. ἐπῆρα, 1^{aor.} ptc. ἐπάρας: to lift up something, hoist
 ἐπαισχύνομαι, to be ashamed
 ἐπακούω, to hear, listen to; to heed
 ἐπάνω, above, over; on top of; onward
 ἐπαιδῆ, s.v. ἐπωδῆ

ἐπαρχία, ἡ, province (Lat. *provincia*)

ἐπαύριον (adv.), the next day

ἐπεγείρω, to awaken; to excite, rise up against, assault; pass. to wake up

ἐπεί, when, after; because, since; ἐπειδήπερ, intensive form of ἐπεί

ἐπείγω, to hasten on, press on; pass., to hurry oneself toward (ἐπί)

ἐπειδή, since, because; after

ἔπειτα/ἔπειτεν, then, next

ἐπέρχομαι, to come upon, against; to arrive at

ἐπερωτάω, to ask a question, question somebody; to put the question (with respect to a formal motion); to consult a god/oracle about something

ἐπέχω, 2aor. act. impv. ἐπίσχες: to hold firmly to; to stay, halt; to stay on (for a period of time); to offer, extend

ἐπί, ἐπὶ, ἐφ' (w. gen.) on, at the time of; (w. dat.) on, on the basis of; (w. acc.) on, around

ἐπιβαίνω, to set foot on, walk on; to get upon, mount on; to embark (in a ship)

ἐπιβάλλω, to lay on; to put on something; to board a ship

ἐπιβλέπω, to look at/upon (gen.); to consider

ἐπιγινώσκω, to recognize

ἐπίγραμμα, -ματος, τό, inscription

ἐπιγράφω, to write on/in; to inscribe on

ἐπιδείκνυμι/ἐπιδεικνύω, pres. mid. inf. ἐπιδείκνυσθαι, 3. ἐπέδειξα, 1aor mid. ἐπεδειξάμην: to show, point out, discuss; to prove that (ὅτι)

ἐπιδημέω, to come to stay in a city, reside temporarily in a place; to live at home; to stay at home

ἐπιδίδωμι, 6. ἐπεδόθην, pf. ptc. ἐπιδεδωκώς: to give into one's hands; to give somebody one's hand; to surrender, give up control; to give back/return; to increase/grow in size

ἐπιζητέω, to seek after, desire

ἐπιθυμέω, to desire; pass. to attract

ἐπιθυμητός, -ή, -όν, desirable; costly, precious

ἐπιθυμία, ἡ, desire for good things (longing); negative desire (lust, covetousness, craving)

ἐπιθύω, to offer a sacrifice/spell for (acc. / ἐπί) something

ἐπικαλέω, to call upon; mid. to call in as a helper; pass. to be called

ἐπικατάρατος, -ον, accursed

ἐπικέμαι, to set over (w. dat.), to set/lay upon; to adorn with; (of an impersonal force) to confront

ἐπικρατέω, to have power/mastery over (w. gen.)

ἐπιλαμβάνω, 5. ἐπέλημμαι: to take hold of something, overtake, seize; pass. to be imprisoned

ἐπιλανθάνομαι (w. gen.), 2. ἐπιλήσομαι, 3. ἐπελαθόμην, pf. pass. ptc. ἐπειλημμένος: to forget; to neglect, overlook

ἐπιλέγω, 3. ἔπειπον, to utter a spell/magical word

ἐπίλεκτος, -ον, chosen, choice

ἐπιμαρτυρέω/ομαι, to bear witness to something; mid. to call upon somebody (acc.) to witness to somebody (dat.)

ἐπιμέλεια, ἡ, care, attention; responsibility
 ἐπιμελέομαι (w. gen.) pass. (dep.): to take care of something (gen.)
 ἐπιμελής, -ές, careful, attentive; (adv.) ἐπιμελῶς, diligently
 ἐπιμένω, 3. ἐπέμεινα: to stay on, remain
 ἐπιπίπτω, 4. ἐπιπέτωκα: to fall on/over
 ἐπιπληρόω, to fill up with
 ἐπιποθέω, to long for somebody (acc.), earnestly desire
 ἐπισκέπτομαι (= ἐπισκοπέω), to inspect/examine something; to visit somebody (acc.)
 ἐπισκευάζω, to repair, restore (a building)
 ἐπισκοπέω, to watch over, inspect, observe
 ἐπίσκοπος, ὁ, bishop
 ἐπισπᾶω, to be responsible for bringing something on/making something happen; to pull the foreskin over the head of the penis (in order to hide the marks of circumcision)
 ἐπίσταμαι, to know, understand
 ἐπιστάτης, ὁ, overseer, manager; ἐπιστάτης τῶν βοῶν, cowherd; ἐπιστάτης τῶν ποιμνίων, shepherd
 ἐπιστήμη, ἡ, knowledge
 ἐπιστολή, ἡ, letter
 ἐπιστρέφω, to return; to turn (in religious/moral sense), turn around/back; pass. (dep.), to pay attention to, care about
 ἐπιτάσσω (Att. ἐπιτάττω), pres. ptc. ἐπιτασσόμενος,¹aor. inf. ἐπιτάξαι, aor. pass. ptc. ἐπιταχθείς; to instruct/order somebody to do something; to impose regulations; subst. ptc. regulations, things decreed
 ἐπιτελέω, to complete; to perform, accomplish; to perform a ritual; to celebrate (a birthday)
 ἐπιτίθημι, ²aor. ptc. ἐπιθείς; to lay/put something (acc.) on (ἐπί) somebody/something (acc.); to give something (acc.) to somebody (dat.)
 ἐπιτιμάω, to warn, speak seriously; to rebuke
 ἐπιτίμιον, τό, assessment of damages, penalty, punishment
 ἐπιτρέπω, to allow somebody (dat.) to do something (inf.); to permit somebody to do something; to tolerate, put up with; pass. to be entrusted as a legal guarantor
 ἐπιφαίνω, ²aor. pass. ptc. ἐπιφανείς; to show, appear; to divinely manifest
 ἐπιφανής, -ές, appearing, manifest (of a god); used as title by Antiochus IV Epiphanes; notable, distinguished
 ἐπιφέρω, ¹aor ptc. ἐπενέγκας; to lay upon; to hover over; to carry (on one's person); to bring on/about; to bring legal action (κρίσιν) against (κατά) somebody; to compel; pass. to be hovering over
 ἐπιχωρέω, to move over/toward; to grant somebody permission to do something
 ἐπιψηφίζω, 3rd sg. ¹aor. ἐπεψηφίζεν, aor. mid. inf. ἐψηφισθαι: to put (a motion) to a vote
 ἐπός, ὁ, word; speech
 ἐπουράνιος, -ον, heavenly
 ἐπτά, seven
 ἐπωδή (= ἐπαοιδή), enchantment, spell

ἔρᾶω (act. only in pres. and impf.), pres. ptc. ἔρώμενος, 6. ἡράσθην: to be in love with (w. gen.), fall in love; subst., pass. ptc., an object of love, a lover
 ἐργάζομαι, 3. ἐίργασαμην, 1aor. mid. inf. ἐργάσασθαι: to work, labor, till; to produce an effect, be productive; to bring about
 ἐργασία, ἡ, production; business
 ἐργάτης, ὁ, worker, a worker in a trade
 ἔργον, τό, work, deed, task
 ἔργω / εἴργω, to shut out; pass. to be shut out of (gen.)
 ἐρευνᾶω, *see* ἐραυνᾶω
 ἐρίζω, to quarrel; to engage in philosophical disputation
 ἔριον, τό, wool
 ἐρμηνεία, ἡ, interpretation
 ἐρμηνεύω, to interpret
 Ἑρμῆς, -οῦ, ὁ, Hermes (messenger of the gods); Mercury (planet)
 ἐρπετόν, τό, reptile
 ἔρρωσο, s.v. ῥώννυμι
 ἐρύω, mid. ἐρύομαι/ῥύομαι, 2. ῥύσομαι, 3. ἐρρυσάμην: mid. to rescue, save, deliver
 ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα: to come/go
 ἔρως, -ωτος, ὁ, love; Ἑρως, god of love
 ἐρωτάω, to ask (a question), request, beg
 ἐσθίω, 2. φάγομαι, 3. ἔφαγον: to eat
 ἐσθός, -ή, -όν, good, morally good, faithful
 ἔσχατος, -η, -ον, last, final; lowest, most insignificant
 ἔσω, inside, within (adv.)
 ἐταῖρος, ὁ, a companion, friend; ἐταῖρα, ἡ, prostitute
 ἕτερος, -η, -ον, another, different, one of two
 ἔτι, still, yet (adv.)
 ἐτοιμάζω, to prepare; pass., to be ready
 ἔτοιμος, (-η), -ον, prepared, ready; at hand; at hand
 ἔτος, ἔτους, τό, year
 εὖ (adv.), well
 εὐαγγελίζω/ομαι, to announce good news, make a joyful announcement
 εὐαγγέλιον, a joyful announcement, good news
 εὐγενής, -ές, of noble birth, high social status
 εὐδοκία, ἡ, goodwill, purpose; desire
 εὐδοκέω, to take pleasure in, be pleased with; be pleased (to do something), consider somebody/something good
 εὕδω, to sleep, rest
 εὐεργεσία, ἡ, benefaction
 εὐεργετέω, to confer (benefits)
 εὐεργέτης, ὁ, benefactor

εὔθετος, -ον, fit, suitable, qualified
 εὐθύς, εὐθεῖα, εὐθύ, straight; (adv.) εὐθύς, immediately, at once
 εὐλαβής, -ές, prudent; reverent, pious; comp. εὐλαβέστερος; adv. εὐλαβῶς, cautiously, piously keeping clean from
 εὐλογέω, to bless
 εὐλογητός, -ή, -όν, blessed, praised
 εὐλογία, ἡ, blessing
 εὐνοια, ἡ, affection, enthusiasm; goodwill
 εὐρίσκω, εὐρήσω, εὔρον, εὔρηκα, —, εὐρέθην: to find, discover
 εὐσέβεια, ἡ, reverence toward the gods, piety
 εὔσεβέω, to worship/reverence (the gods)
 εὐσεβής, -ές, discharging sacred duties; pious, devout; superl. εὐσεβέστατα, most pious
 εὐτυχέω, to be prosperous, have good fortune; εὐτύχει, “farewell”
 εὐφραίνω, to make glad; pass. to rejoice, celebrate
 εὐφροσύνη, ἡ, joy, cheerfulness
 εὐχαριστέω, to do a favor for somebody (dat.); to give thanks
 εὐχή, ἡ, prayer; vow, oath; εὐχῆς ἕνεκεν, in fulfillment of a vow
 εὐχομαι, 3. ηὐξάμην, 1aor. mid. impv. εὕξαι: to pray; to vow
 εὐωδία, ἡ, aroma, fragrance; perfume
 εὐώνυμος, -α, -ον, honored; euphem. for “left”
 ἐφάλλομαι, ἐφηλόμην: to leap/spring upon
 ἐφάπτω, mid. to claim somebody (w. gen.) as one’s property
 Ἐφέσιος, -ία, -ιον, Ephesian; subst. Ephesians
 Ἐφεσος, ἡ, Ephesos (Ionia)
 ἐφέςτιον, τό, household, family
 ἔφηβος, ὁ, an ephebe/adolescent enrolled in a system for educating young men for citizenship and military service
 ἐφικνέομαι, 2aor. ἐφικόμην: to reach (to); to attain (to)
 ἐφίστημι, pres. mid. ἐφίσταμαι, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκε: to stand on; to stand near, stand beside (w. παρά); to approach somebody (w. dat.); to come upon, attack; mid. (intrans.), to come upon somebody (w. dat.), overtake somebody
 ἔχθρα, ἡ, hatred, enmity
 ἐχθρός, -ά, -όν, enemy, hated; ὁ ἐχθρός, an enemy
 ἔχω, ἔξω, ἔσχον, ἔσχηκα: trans. to have, hold; intrans. to be, feel
 ἕως, (1) conj. until (w. any tense); while (w. pres. ind. only); (2) prep. (w. gen.) to, until, as far as

ζάω (ῥίζη), ζήσω / ζήσομαι, ἔζησα: to live
 Ζεύς, Διός (gen.), Δί (dat.), Δία (acc.), Ζεῦ (voc.), Zeus
 ζῆλος, ὁ, also ζήλος, -ους, τό, jealousy; zeal
 ζηλόω, to strive; to be filled with envy or jealousy
 ζημία, ἡ, loss, damage; fine, financial penalty

ζημιόω, to fine somebody (dat.); pass. to suffer a loss, forfeit

ζητέω, to seek, look for

ζμύρνα, s.v. σμύρνα

ζωή, ἡ, life

ζῷον, τό, animal, living creature

ζωοποιέω, to give life to, make alive

ἢ, or, than

ἡγεμών, -όνος, ὁ, leader; imperial governor (of a Roman province)

ἡγέομαι (w. inf.), to lead the way; to consider, regard; to regard as necessary; subst. ptc. leader, chief; pass. to be led

ἤδη, now, already

ἡδονή, ἡ, enjoyment, pleasure

ἡδύς (m.), -εῖα (fm.), -ύ (nt.), pleasant; pleasant to the taste/sweet, welcome; comp. ἡδίω (nom.), ἡδίω (acc.); superl. ἡδιστος, -η, -ον, pl. ἡδιστα, most gladly, most delicious (food); most pleasant to the taste; ἡδιστα μᾶλλον, all the more; (adv.) ἡδέως, with pleasure, gladly

ἠθικός, -ή, -όν, ethical; (adv.) ἠθικῶς, ethically

ἥθος, -ους, τό, customs and manners, way of life

ἦκω, pres. inf. ἦκειν, 2nd sg. pres. impv. ἦκε, 2. ἦξω: to have come/arrived, be present

ἡλικία, ἡ, life span, years of age; maturity, εἰς ἡλικίαν, to one's life span; ἐπέρχομαι εἰς

ἡλικία, to come of age; παρὰ καιρὸν ἡλικίας, past the normal age

ἥλιος, ὁ, sun; Ἥλιος, ὁ, Helios (sun god)

ἡμεῖς, we

ἡμέρα, ἡ, day

ἡμέτερος, -α, -ον, our

ἡμισυς, -εια, -υ, half; μέχρι τοῦ ἡμίσους, up to the middle (of one's body)

ἡρεμέω, to be quiet, to not speak with (ἐκ)

ἡρῶν, τό (uncontr. ἡρῶιον), grave/shrine of a hero (ἥρως)

ἡσάομαι (Att. ἡττάομαι), 6. ἡσσήθην: to overcome; pass. to give way to, give into (w. dat.), succumb to

ἥσσων, -ον (Att. ἥττων, -ον), lesser, inferior, weaker; (adv.) nt. ἥσσον, less

ἡσυχάζω, to keep quiet; to find rest

ἡσυχία, ἡ, quietness, silence; decorum; rest

ἦχος, ὁ, echo; sound

θάλασσα, ἡ, sea, lake

θάλλω, to keep warm, inflame (the passions), comfort

θάμνος, ὁ, bush, shrub

θάνατος, ὁ, death

θάπτω, 2. θάψω, 3. ἐτάφησα, 1aor. inf. θάψαι, pf. pass. ptc. τεθαμμένος, 6. 1aor. ἐθάφθην/2aor. ἐτάφην: to bury somebody; to provide a funeral for (πρὸς) somebody (dat.)

θαρσέω (Att. θαρρέω), to be of good courage
 θάσσων (Att. θάττων), s.v. ταχύς
 θαῦμα, τό, a wonder
 θαυμάζω, intrans. to marvel, wonder, be amazed; trans. to marvel or wonder at, admire
 θαυμάσιος, -α, -ον, wonderful, excellent; superl. θαυμασιώτατος, -η, -ον, most admirable/excellent/wonderful; τὰ θαυμάσια, marvels, wonders
 θαυμαστός, -ή, -όν, wonderful, marvelous
 θεά, ἡ, goddess
 θεάομαι, 3. ἐθεασάμην: to see, look at, notice, observe
 θέατρον, τό, theater
 θεῖος, θεῖα, θεῖον, divine; τὸ θεῖον, deity, the Divinity, divine substance; τὰ θεῖα, acts of the gods; (adv.) θείως, divinely
 θέλω, 3. ἔθελξα, ¹aor. inf. θέλξαι: to bewitch, enchant
 θέλημα, το, will, desire
 θέλω, impf. ἤθελον, 2. θελήσω, 3. ἠθέλησα: to wish, want, desire
 θεμέλιος, ὁ, foundation
 θεοπρόπος, ὁ, public messenger sent to inquire of an oracle
 θεός, ὁ, God, god
 θεοσεβής, -ές, pious; subst. god fearer
 θεραπεία, ἡ, worship of a god; pl. divine services; medical treatment, healing
 θεραπεύω, to serve a deity, perform a ritual for a god; to heal
 θερμός, -ή, -όν, hot; τὸ θερμός (= θερμότης), heat
 θέσις, -εως, ἡ, position, setting down; resting place
 θεσπέσιος, -α, -ον, divine, oracular
 θεωρέω, to see, watch, observe
 Θῆβαι, αἱ (var. Θήβη), Thebes
 θηλυκός, -ή, -όν, female, woman-like, feminine (gram. gender)
 θῆλυς, -λεια, -λυ, female; she- ; subst. woman
 θηρεύω, to hunt, catch
 θηριομαχία, ἡ, to fight with wild beasts (as a spectator event) (Lat. *venatio*)
 θηρίον, τό / θηρσί (dat. pl.): wild animal
 θησαυρός, ὁ, treasury, storehouse; pl. treasures
 θίασος, ὁ, private religious association
 θιασῶτης, ὁ, member of a θιασός
 θιγγάνω, ²aor. ἔθιγον: to touch (w. gen.), take hold of; pass. to be touched
 θλίβω, pf. pass. ptc. τεθλιμμένος: push; to oppress, afflict; pass. to be oppressed, experience pain
 θλίψις, ἡ, distress, affliction, tribulation (apocalyptic term)
 θνήσκω, 3. ἔθανον, ²aor. ptc. θανών, pf. act. inf. θνηκέναι: to die, be dead; subst. the deceased
 θνητός, -ή, -όν, mortal; subst. a mortal; stillbirth (when the fetus has died in the uterus); τὰ

θνητᾶ, things affecting mortals
θορυβέω, to trouble/bother somebody; to create a disturbance, clamor for somebody (acc.);
pass. to be troubled, distressed
θόρυβος, ὁ, uproar, public disturbance
θρεπτός, ὁ / θρεπτή, ἡ, house slave
θρίξ, -τριχός, ἡ, hair
θρόνος, ὁ, chair, seat, throne
θυγάτηρ, -τρος, ἡ, daughter; female descendant
θῦμα, -ματος, τό, sacrificial victim, sacrifice
θυμός, ὁ, soul/spirit (as the principle of life); soul/heart (as shown by feelings and passions,
esp. joy and grief); passion, desire; anger, rage
θυμώω, to make angry, provoke; pass. to be angry
θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); ἐπὶ θύραις, lit. “at the doors”
(i.e., impending)
θυρίς, -ίδος, ἡ, window
θυσία, ἡ, sacrifice
θυσιαστήριον, τό, altar of burnt offerings (in the forecourt of the Jerusalem temple)
θύω, to sacrifice (a victim)
θώραξ, -ακος, ὁ, (soldier’s) breastplate, coat of mail

ἴαμα, -ματος, τό, healing, cure
ἰάομαι, 2. ἰάσομαι, 3. ἰασάμην, 6. ἰάθην: to heal/cure; to find a remedy
ἱατρός, ὁ, physician
ἴδε, ἴδου, ἴδετε, look! see!
ἰδέα, ἡ, idea, kind, form
ἰδίᾳ (adv. of ἴδιος), -α, -ον, privately
ἴδιος, -α, -ον, one’s own, belonging to one, personal
ἰδρύω, 2. ἰδρύσομαι, 3. ἰδρυσάμην, 5. ἰδρυμαι: to found, dedicate; to set up
something (altar, statue); mid. to establish (a temple); to dedicate
ἱέρεια, ἡ, priestess
ἱερόν, temple, temple precincts
ἱερεύς, -έως, ὁ, pl. ἱερῆς (later ἱερεῖς), priest; ἐπὶ ἱρέως, during the priesthood of so-and-so
ἱεροποιός, ὁ, magistrate who oversees the temples and sacred rites
ἱερός, -ά, -όν, sacred, holy
ἱεροσόλυμα, -ματος / ἱερουσαλήμ, Jerusalem
ἱερόσυλος, -ον, sacrilegious; subst. temple robber, sacrilegious person
ἱκανός, -ή, -όν, sufficient, considerable; many, a number of; (adv.) ἱκανῶς, sufficiently,
adequately
ἱκέτης, -ου, ὁ / ἱκέτις, -ιδος, ἡ, suppliant (i.e., one who comes seeking help or protection)
ἱκόνιον, τό, Ikonion (Lat. Iconium)
ἱλάσσκομαι, to appease, conciliate
ἵλεως (adv.), merciful, gracious, kindly

ἱμάς, -άντος, ὁ, strap
ἱμάτιον, τό, outer garment, cloak, robe; pl. clothes; grave clothes, funeral shroud
ἱματισμός, ὁ, clothing
ἵνα, in order that (w. subj.), that (introducing an indirect statement)
ἰόβακχος, ὁ, Iobakchos, member of the Bakcheion
ἰός, ὁ, poison

Ἰουδαῖος, -α, ον, Jewish/Judean (adj.); Jew/Judean (noun)

Ἰούλιος, Julius (Roman nomen)

ἵππεύς, -έως, ὁ, horseman, cavalryman (as a collective noun)

ἵππος, ὁ, horse; cavalry (collective noun); pl. ἵπποι, bouncers (in a men's drinking club)

Ἰσις/ Εἰσις, ἡ, Ἰσιδος (gen.), goddess Isis

Ἰσραήλ, ὁ, Israel

ἴσος, -η, -ον, same, equal, equivalent; nt. pl., on an equality; (adv.) ἴσως, equally

ἵστημι, στήσω, ἔστησα ἔστην, ἔστηκα, ἔσταμαι, ἐστάθην: trans. to set, establish; intrans. to stand

ἱστορέω, to visit somebody, get to know somebody; pass. to be recorded

ἱστορία, ἡ, story, account

ἰσχυρός, -ά, -όν, strong, powerful; comp. ἰσχυρότερος, stronger

ἰσχύς, -ύος, ἡ, strength, might

ἰσχύω, to be able/strong; to defeat, overcome; to prevail against (κατά); to be valid, be in force; to be able to, have the power to (w. inf.); subst., something strong; dissolution, breaking up

Ἰταλία, ἡ, Italy

ἰχθύς, -ύος, ὁ, fish

Ἰωνία, ἡ, Ionia (coastal region of west Anatolia)

καθαίρω, to tear down, destroy; pass. to suffer loss of (w. gen.)

καθαίρω, ¹aor. ἐκάθηρα, to wash, clean; to purge, perform a purification

καθάπερ (= καθά), just as, in the same way, in accordance with

καθαρεύω, to be pure, clean; to be free from

καθαρίζω, to purify from (ἀπό), cleanse

καθαρμός, cleansing, ritual to remove defilement (once it has been contracted)

καθαρός, -ά, -όν, pure, clean, innocent; superl. καθαρώτατος, purest

καθέδρα, ἡ, chair, seat

καθέζομαι, ¹aor pass. ptc. καθεσθείς, -θείσα, -θέν: to sit, sit down; to sit by (w. ἐπί); to sit as a suppliant (in a sacred service)

καθεύδω, to sleep; to die; to have sex with (πρός) somebody

καθηγέομαι, to lead, command (w. gen.)

καθῆκω, to be appropriate, suitable, proper; nt. ptc. (τὸ) καθῆκον, what is appropriate

κάθημαι, to sit, sit down

καθιδρύω, to consecrate, dedicate; to found/establish something

καθίζω, (intrans) to sit down, take one's seat; stay; (trans.) to cause to sit, set

καθίστημι, 3. κατέστησα, 6. κατεστάθην, ¹aor. pass. ptc. καθεσθείς: to appoint somebody; to constitute, make
 καθότι, to swear (an oath) that; because (= διότι)
 καθώς, just as
 καί, and; also, even (adv.)
 καινός, -ή, -όν, new; strange; comp. καινότερος
 καιρός, ὁ, period of time, favorable/proper time, fixed time (for an event)
 καίπερ, although (w. ptc.)
 Καῖσαρ, -αρος, ὁ, emperor, caesar; Caesar (as a name of a month in the Province of Asia)
 καίτοι, although, and yet
 καίω (Att. κάω), 3. ἔκασα: to light something, kindle a fire, burn
 κακία, ἡ, wickedness, evil
 κακώω, to do evil, hurt/harm
 κακῶς (adv.), wrongly, wickedly; κακῶς ἔχειν, to be sick/ill
 κάλλιστος, -η, -ον (superl. of καλός), best, especially noble/fine
 κάλλος, -ους, τό, beauty
 καλύπτω, pf. pass. ptc. κεκαλυμμένος: to cover, hide, conceal
 καλέω, καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην: to call, name, invite
 καλός, -ή, -όν, useful, praiseworthy, excellent, fine; beautiful
 καλῶς, rightly, well; καλῶς ἂν ποιήσας/ποιήσεις, lit. “you would do well (to)”; fig. “please” (epistolary formula expressing a polite request); hurrah for, bravo for (to approve the words of a speaker)
 καπνός, ὁ, smoke
 καρδία, ἡ, the center of physical, spiritual, and mental life; fig. heart
 καρπός, ὁ, fruit, grain, harvest
 καρτερέω, to be steadfast, persist
 κασίγνητος, ὁ / κασιγνήτη, ἡ, brother, sister
 κατά, (w. acc.) according to; (w. gen.) against, down from
 καταβαίνω, καταβήσομαι, κατέβην, καταβέβηκα: to go down, descend
 καταβάλλω, to lead/bring down; to contribute something to
 καταγγέλλω, to announce, preach
 κατάγω, 3. κατήγαγον, 6. κατήχθην: to bring down; to carry in procession; pass. (naut.) to call in at a port, put into shore
 κατασχύνω, to humiliate, shame, disgrace
 κατακαίω (Att. κατακάω), impf. κατέκαιον, 2. κατακαύσω: to burn completely, burn up
 κατάνημι, to lie down in/on (dat. / εἰς)
 κατακλίνω, to make somebody lay down; pass. to recline at table, to banquet
 κατακολουθέω, to obey (commandments) (dat.)
 κατάκριμα, τό, condemnation, punishment, penalty
 κατακρίνω, to condemn; to sentence somebody to do something
 καταλαμβάνω, to obtain, attain, seize; to catch up to somebody (acc.), overtake; to understand; to fall (of night)

καταλλάσσω, 6. κατηλλάγην, aor. pass. subj. καταλλαγῶ, aor. pass. ptc. καταλλαγείς: to reconcile; pass. to become reconciled

καταλείπω / καταλιμπάνω, 3. κατέλιπον, ²aor. ptc. καταλι(μ)πών, 6. κατελείφθην, aor. pass. inf. κατελείφθηναι: to leave behind; to abandon, forsake; to have remaining; to leave alone

καταλιμπάνω, see καταλείπω

κατάλυσις, ἡ, disruption

καταλυσμός, ὁ, flood, deluge

καταλύω, to destroy, abolish; to eradicate

κατανοέω, to observe; to gaze at

καταντάω, to come to, arrive at, reach; to attain to something

καταξιόω, to consider somebody worthy

καταπίπτω, pf. καταπέπτωκα: to fall, drop; to descend

καταργέω, to deactivate, render ineffective, make powerless (contrasting ἐνεργῶ); to release from, estrange from

κατασείω, to wave one's hand, signal

κατασκευάζω, to construct, build; to prepare

καταφεύγω, ¹aor. κατέφυγα/²aor. κατέφυγον: to flee; to take refuge

καταφιλέω, to kiss, caress; to kiss somebody in greeting/farewell

καταφρονέω, to despise, treat with contempt

καταφυγή, ἡ, place of refuge

καταφυτεύω, to plant

καταχράομαι, to make full use of something, have full ownership of something (dat.)

κατεργάζομαι, 3. κατεργασάμην: to bring about, accomplish; to prepare; to work out

κατέρχομαι, 4. κατελήλυθα: to go down; to derive from, descend from; (naut.) to put into port

κατεσθίω, impf. κατήσθιον, 3rd pl. impf. -θοσαν, 3. κατέφαγον: to eat, devour

κατέχω, ²aor. κατέσχον, ¹aor. pass. ptc. κατασχεθείς: to possess, occupy; to hold back, bind, confine; to understand that (ὅτι); to hold (a ship) on a certain course

κατηχέω, 3. κατήχησα: to teach, instruct

κατισχύω, to overpower; prevail over (acc.), become master of

κατοικέω, to settle, dwell in; subst. inhabitants

κατοικία, ἡ, dwelling place; territory (for habitation)

κατοικίζω, to settle, establish; pass. to be settled, dwell

κάτω, down (adv.)

καυχάομαι, to boast, take pride in

καύχημα, -ματος, τό, boast; a ground for boasting, object of boasting

κείμεναι, 2. κείσομαι: to stand/be standing; to recline; to lie sick; to lie buried; to be appointed, established; subst. (τά) κείμενα, something established/existing

κελεύω, to command (officially) + inf. to order that

κενός, -ή, -όν, empty, void (space); τὸ κενόν, the void; no purpose; κενῶς / διὰ κενῆς / εἰς κενόν, in vain, to no purpose

κεντυρίων, -ωνος, ὁ, centurion (Lat. loanw., cf. ἑκατοντάρχης)

κέρας, -ατος, τό, horn (of an animal), container made from the horn of an animal

κερδαίνω, 3. ἐκέρδησα/ἐκέρδανα: to gain, profit; to spare oneself, avoid

κέρδος, -ους, τό, gain, profit

κεφαλή, ἡ, head

κῆδος (Aeol. κᾶδος), -εος, τό, performing funeral rites for the dead

κῆπος, ὁ, garden

κηρύσσω, κηρύξω, ἐκήρυξα, κακήρυχα, κεκήρυγμαι, ἐκηρύχθην: to proclaim, make known, preach

κῆρυξ, -υκος, ὁ, herald, public messenger; trumpet shell (seashell with sharp edges used in torture)

κιβωτός, ἡ, chest, treasure chest; sacred depository, Ark (of the Covenant); boat, ark (barge)

κιθαριστής, ὁ, kithara player

Κιλικία, ἡ, province of Cilicia

κινδυνεύω (impers.), there is a danger/risk that + inf.

κινέω, to move; to stir up; pass. to be moved/resolved (of an inward personal disposition)

κίνησις, -εως, ἡ, motion, movement

κλαίω, pres. ptc. κλάων, 3. ἔκλαυσα: to weep (for), cry

κλάω, 6. ἐκλάσθην: to break, break off; pass. to be damaged

κλείω, 6. ἐκλείσθην: to close up, shut up

κλέπτης, -ου, ὁ, thief

κλέπτω, to steal

κληρονομέω, to inherit, acquire possession of something

κληρονομία, inheritance

κληρονόμος, ὁ, heir, inheritor

κληρώω, to obtain by lot, appoint by lot; pass. to be assigned

κληῖρος, ου, ὁ, that which is assigned by lot, a share, portion; inheritance, inheritable estate

κληῖσις, ἡ, calling, vocation

κλητός, -ή, -όν, called

κλίνη, ἡ, couch, bed

κλίνω, 3. ἔκλινα: to bend down; κλίνω τὴν κεφαλὴν, to bow one's head; ἔκλινεν τὰ γόνατα, to fall on one's knees

κλύω, aor. impv. κλῦθι: to hear, attend to

κοιλία, ἡ, belly, womb

κοιμάομαι, ¹aor. pass. ptc. κοιμηθείς (dep.): to fall asleep; to sleep; subst. one who has fallen asleep; (fig.) to die

κοινός, -ή, -όν, common, shared; public; κοινῇ σωτηρίᾳ, for common safety; subst. τὸ κοινόν, treasury; religious association; τὰ κοινά, common funds, public money; κοινῇ (adv.), in common, as a group; in public

κοινωνέω, to have a share of something (w. gen.)

κοινωνία, ἡ, fellowship, partnership; sexual intercourse with (πρός)

κοίτη, ἡ, bed

κοιτών, -ῶνος, ὁ, bed chamber

κόκκινος, -η, -ον, scarlet, red; τὸ κόκκινον, scarlet cloth,
κολάζω, to punish, chastise; to punish for (ἐπι)
κολακεία, ἡ, flattery
κόλασις, ἡ, punishment, torture
κολυμβάω, to swim
κομίζομαι, to get back, recover; to bring into (ἐν) a place, introduce
κοπιάω, ¹aor. ἔκοπίασα: to work hard, labor
κόπος, ὁ, labor, work; reward for labor; produce/harvest
κόπτω, 3. ἔκοψα: to cut, beat (one's breast); to strike somebody, fight; mid. to mourn
Κορίνθιος, -α, -ον, Corinthian; subst. a Corinthian person
Κόρινθος, ἡ, Corinth
κόρος, ὁ, boy; κόρα, ἡ, girl; pl. pupils (of the eyes)
κοσμέω, to put in order, arrange; to adorn, dress
κοσμικός, -ή, -όν, earthly, worldly
κόσμος, ὁ, world (as a place of habitation); good order; ornament, ornamentation
κουφίζω, to lighten
κούφος, -η, -ον, light (in weight), airy
κράζω, to scream, screech; to call out, cry out, shout
κρᾶσις, -εως, ἡ, mixing, blending of things (that form a compound)
κραταιός, -ά, -όν, powerful, mighty
κρατέω, to attain something; to conquer, master, rule over (w. gen.), subdue; take possession of (w. gen.); to take custody of; to hold something (w. gen.)
κρατίστος, -η, -ον, most excellent, noblest; most excellent; "his Excellency" (official title given to senators and magistrates)
κράτος, -ους, τό, power; κατὰ κράτος, powerfully, mightily
κρέας, ὁ, κρέως, meat/flesh
κρείσσων (Att. κρείττων), -ον, gen. -ονος (comp. of ἀγαθός): stronger, better, of higher rank/value ; subst. τὸ κρεῖσσον, something better
κρεμάννυμι/κρεμάζω, 1. pres. mid. κρέμαμαι, pres. mid. ptc. κρεμάμενος, 3. ἔκρεμασα, aor. mid. inf. κρέμασθαι, aor. pl. ptc. κρεμάσαντες, 6. ἔκρεμάσθην: to hang up something, hang something from (gen.); to hang somebody in execution; mid. to hang, be suspended; pass. to be hung up, suspended
κρημνός, ὁ, cliff, precipice
Κρήτη, ἡ, Crete
κρίμα, τό, legal case; judgment
κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἔκρίθην: to judge, reach a decision, decide; pass. to be decided
κρίσις, -εως, ἡ, judgment, judging; condemnation
κρίσμα, *see* κρίμα
κρυπτός, -ή, -όν, hidden
κρύπτω, impf. pass. ἔκρυβόμην, 3. ἔκρυψα, 6. ἔκρύβην, ²aor. pass. inf. κρυβῆναι, pf. pass. ptc. κεκρυμμένος: to cover, hide, conceal; pass. to be hiding

κτάομαι, 3. ἔκτησάμην, 1aor. mid. inf. κτήσασθαι, pf. κέκτημαι, plpf. pass. ἐκέκτημην: to get, acquire; to possess; subst. οἱ κεκτήμενοι, owners
κτηῖμα, -ματος, τό, anything gotten; pl. possessions,
κτηῖνος, -ους, τό, domestic animal; mostly pl. τὰ κτήνεα, herds, cattle, livestock
κτήσις, -εως, ἡ, property, possessions
κτίζω, to found, create, make; to build; pass. to be created, constructed
κτίσις, -εως, ἡ, creation, that which is created; creature, created thing
κυβερνήτης, ὁ, shipmaster (who is responsible for the crew)
κυέω, 1aor. inf. κυῖσαι: to be pregnant; to conceive a child
κύκλος, ὁ, circle; pl. heavenly bodies
κυκλόω, to encircle, surround
κύκλω, in a circle, around; all around
κυλίω, to roll something up/down; mid., to roll oneself upon something; to pour down
κύμα, -ματος, τό, wave (of the sea)
Κύπρος, ἡ, Cyprus
κυρία, ἡ, lady
κυριακός, -ή, -όν, belong to the Lord, the Lord's
κυριεύω (w. gen.), to have power over, rule over; to gain mastery over; to control
κύριος, earthly master or lord; Lord (as title of God and Christ)
κύριος, -α, -ον, valid/good (re law and statutes); ἄγορά κυρία, regular meeting/assembly
κυρίως (adv.), with full authority; comp. κυριώτερος, greater authority; superl. κυριώτατος, supreme authority
κύων, ὁ, κυνός (gen.), κύνα (acc.): dog
κωλύω, to hinder, prevent; to prohibit
κώμη, ἡ, village; pl. countryside
κῶμος, ὁ, carousing, wild partying
κωφός, -ή, -όν, deaf, unable to speak

λαγχάνω, 2aor. ἔλαχον, subj. λάχῃν, ptc. λαχών: to receive (an inheritance/honor); to obtain an office; to choose by lot
λάθρα, secretly (adv.)
λαμβάνω, λήμψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήμφθην: to take, take hold of, receive
λαμπρός, -ά, -όν, bright, shining; superl. λαμπροτάτος, -η, -ον, brightness, splendor; most excellent (w. titlature)
λάμπω, 3. ἔλαμψα: to shine, shine forth; to shine upon somebody (dat.)
λανθάνω (also λήθω), 2aor. ἔλαθον, 2pf. ptc. λεληθότως: to escape notice, be unknown to somebody (acc.); pf. ptc. as adv., secretly
λαός, ὁ, people, nation
λατρεύω (w. dat.), to serve somebody (as a religious duty), worship
λέγω, ἔρῳ, εἶπον, εἴρηκα, εἴρημαι, ἐρρέθην/ἐρρήθην: to speak, say
λειτουργέω, to provide service (during sacrifices)

λειτουργία, ἡ, public service, public liturgical service; priestly ministry
λεπτός, -ή, -όν, light (in weight); light (diet), thin; fine, delicate, subtle; τὸ λεπτὸν δρ., light drachma (= 1 obol); superl. λεπτότητος
λευκός, -ή, -όν, white; comp. -τερος, whiter
λέων, -οντος, ὁ / λέαινα, ἡ, lion, lioness
λήθη, ἡ, forgetfulness
ληστής, ὁ, robber, pirate
λίαν, very, exceedingly
λιθάζω, ¹aor. ptc. λίθασας: to stone somebody (as a means of execution)
λίθινος, -α, -ον, made of stone
λίθος, ὁ, stone; precious stones, jewels
λιμήν, -μένος, ὁ, harbor
λίμνη, ἡ, lake
λογίζομαι εἰς (w. acc.), to estimate, reckon; to have regard for, esteem
λογικός, -ή, -όν, rational; τὰ λογικά, rational beings
λόγιον, τό, saying, oracle; omen
λογισμός, ὁ, deliberation, reasoning; reasoning (as a faculty of the mind); λογισμοί, financial accounts
λόγος, ὁ, statement, saying, utterance, discourse; proposal; complaint; (magical) spell, formula
λοιδορέω, to rebuke, abuse somebody
λοιμός, ὁ, plague
λοιπός, -ή, -όν, remaining, rest; (τὸ) λοιπόν, from now on, finally; (adv.); οἱ λοιποί/τὰ λοιπά the rest/others
λούω/λόω, to bathe, wash; mid. to bathe oneself (the contr. impf. mid. forms, ἐλοῦμην and ἐλοῦτο, to belong to λόω); to bathe (as a baptism)
λύπη, ἡ, sorrow; affliction; pl. pains, labor pains
λυπέω, to cause pain/grief; pass. to be sorrowful, distressed
λύσις, ἡ, a releasing; divorce; breaking (of spells); interpretation; solution (of a riddle)
λυτρόω, mid. to release by payment of a ransom, redeem
λύχνος, lamp (of metal or clay)

μαγικός, -ή, -όν, magical; pl. subst. works of sorcery
μάγος, ὁ, magician
μαθητής, ὁ, pupil, disciple
μαῖα, ἡ, midwife
μαινάς, -άδος, ἡ, maenad, female bacchante
μακαρίζω, 2. μακαριῶ: to call/consider blessed; to pronounce blessed for (w. gen.)
μακάριος, -α, -ον, blessed, happy
Μακεδονία, ἡ, Macedonia
Μακεδών, -όνο, ὁ, Macedonian person
μακράν (adv.), far (away)

μακροθυμέω, to be long-suffering, patient
 μάλα, very; comp. μᾶλλον, more, all the more; instead of/rather than; by all means; μᾶλλον ἢ, more than; μᾶλλον...ἢ...; πολλῶ μᾶλλον, much more; superl. μάλιστα, most of all, above all, especially
 μάλιστα, most of all, above all, especially
 μᾶλλον, more, rather; μᾶλλον...ἢ, more...than, cf. μάλα
 μανθάνω, ²aor. ἔμαθον, ²aor. inf. μαθεῖν, 4. μεμάθηκα, pf. ptc. μεμαθηκώς: to learn; to learn something from (ἀπό / gen.) somebody
 μαραίνω, to quench; pass. to die out (of a flame); to waste/wither away
 μαρτυρέω, to bear witness, testify; to speak favorable of; to approve of somebody (dat.); to approve of somebody; pass. to gain approval for something, be approved of by somebody
 μαρτυρία, ἡ, evidence; martyrdom
 μαρτύριον, τό, testimony, proof; martyrdom
 μάρτυς, -υρος, ὁ, witness; martyr
 μαστιγῶ, to whip, flog
 μαστίζω, to strike with a whip, scourge
 μαστός, ὁ, woman's breast; man's breast
 μάταιος, -α, -ον, empty, useless, powerless; foolish
 μάχαιρα, ἡ, sword, dagger
 μάχη, ἡ, a fight/fighting, quarrel, dispute; battle
 μάχομαι, to quarrel, dispute; to fight; μάχομαι ἐν, fight with (ἐν/dat.), be in conflict with; οἱ
 μαχόμενοι, those who fight, combatants
 μεγαλύνω, to praise, glorify, exalt
 μέγας, μεγάλη, μέγα, large, great
 μέγεθος, -ους, τό, size, magnitude, greatness
 μέγιστος, -η, -ον (superl. of μέγας, μεγάλη, μέγα): best, extraordinary; topmost, foremost; mighty
 μεθερμηνεύω, to translate
 μεθίστημι, 3. μετέστησα: to remove; to seduce (to apostasy), shift somebody over to (a particular way of life)
 μεθύσκω, 3. ἐμέθυσα: to make somebody drunk; pass. to become drunk
 μεθύω, to be drunk
 μ(ε)ίγνημι, 3. ἔμ(ε)ιξα, ¹aor impv. μῖξον, ¹aor. pass. ἐμ(ε)ίχθην, more oft. ²aor. pass. ἐμ(ε)ίγην: to mix; to bring together; pass. to be brought into contact with, be intermingled
 μειδιάω, to smile
 μείρομαι, pf. pass. εἵμαρμαι, pf. pass. ptc. εἵμαρμένος: pass. to be decreed by Fate; fm. ptc. ἡ εἵμαρμένη, Fate
 μέλαν, -ανος, τό, ink
 μέλας, -αινα, -αν, black, dark
 μελέτη, ἡ, care
 μέλι, -ιτος, τό, honey
 μέλλω (w. inf.), to be about to, intend to

μέλος, -ους, τό, melody, music; bodily frame (usually pl.)
 μέλω, (impers.) μέλει τινι, it is a care/concern to somebody; pass. to be of special interest to somebody (dat.)
 μέντοι (Dor. μάντοι), yet, nevertheless
 μένω, μενῶ, ἔμεινα, μεμένηκα: to remain, stay
 μερίζω, 2. μεριῶ, 6. ἐμερίσθην: to divide; to assign
 μεριμνάω, to be anxious to do something
 μέρος, -ους, τό / nom. and acc. pl., τὰ μέρη: part, piece; one's part/role; place; a separate part (in contrast to the whole)
 μέσος, -η, -ον, middle, in the middle/midst; ἄνὰ μέσον, between, within (w. gen.)
 μεστός, -ή, -όν, filled with, full of (gen.); subst. something that is full/filled
 μετά, (w. gen.), with; (w. acc.), after, behind
 μεταβάλλω, to change; to turn/transform into (εἰς) something
 μεταβολή, ἡ, change, changing
 μεταδίδωμι, to give a share, impart
 μετανοέω, to repent
 μετανοία, ἡ, repentance
 μεταξύ (w. gen.), between
 μεταπέμπω, to send for, summon; to arrest somebody
 μεταστρέφω, to change, turn (somebody's mind) to; to pervert something
 μετατίθημι, to put in another place, transfer to another place; mid. to change one's mind, turn away
 μετέχω, to partake of (gen.), participate in
 μετουσία, ἡ, participation, partnership
 μέτρον, τό, measure; size
 μέχρις, (prep. w. gen.) until, to; to the extent; (conj.) until
 μή, not (w. non-ind. verbs)
 μηδαμῶς, by no means, not at all
 μηδέ, nor, but not, not even (with non-indicative moods)
 μηδείς, μηδεμία, μηδέν (w. non-ind.), no one, nothing; μηδέν (adv.), not at all, in no way
 μηδέποτε, never
 μηδέπω, not yet (w. non-ind. moods)
 μήκιστος, -η, -ον, longest (time)
 μὴν (= εἰ μὴν), surely, indeed (used in combination w. various particles); καὶ μὴν, furthermore
 μῆν, ὁ, μηνός, month
 μηνύω, 3. ἐμήνησα, ¹aor. pass. ptc. μηνυθείς: to disclose a secret, report
 μήποτε, that ... not, lest
 μήπως, that perhaps, lest somehow
 μήτηρ, -τρός, ἡ, mother
 μηχανάομαι, to plot against, contrive against somebody
 μιάινω, 3. ἐμίανα, 5. μεμίαμμαι: to defile, contaminate; mid. to defile oneself

μῖγνυμι, s.v. μέγνυμι

μικρός, -α, -ον, little, small, of little importance

μιμνήσκομαι (w. gen.) (also μνήσκομαι), 3. ἐμνήσθην, 4. μέμνημαι, 6. ἐμνήσθην: to remember somebody, recollect; to make mention of (w. gen.); pass. (dep.) remembered/to be remembered

μισέω, hate, despise

μισθός, ὁ, wages, pay; physician's fee

μνᾶ, ἡ, μνᾶς (gen.), μνῆν (acc.) / pl. μναῖ, μνέων (gen. pl. > NW μνᾶν), mina (= 100 drachmae)

μνῆμα, -ματος, τό, grave, tomb

μνημεῖον, τό, tomb, sepulchre

μνημονεύω (w. gen.), to remember, think of; to make mention of (περί); μνημονευτέον (verbal adj. expressing necessity), must be remembered, must be kept in mind

μνημόσυνον, τό, memorial, remembrance, legacy

μνηστεύω, to betrothe; pass. to be betrothed, engaged

μοῖρα, ἡ, portion, share; ἱερὰ μοῖρα, sacred share (that is rightfully due); destiny, fate

μοιχεία, ἡ, adultery

μόλις, with difficulty, scarcely; only rarely, not readily

μονογενής, -ές, only, unique

μόνος, -η, -ον, only, alone

μορφή, ἡ, form, outward appearance

μουσικός, -ή, -όν, musical

μύω, to initiate somebody (into the mysteries); pass. to have performed mysteries, be initiated into the mysteries; subst. ceremony of initiation into the mysteries

μῦθος, ὁ, story, narrative

μυριάς, -άδος, ἡ, ten thousand; a myriad; (mostly pl.) countless thousands

μυσαρός, -ά, -όν, foul, dirty; subst. polluted thing

μυστήριον, τό, mystery, secret knowledge; pl., secret rituals

μύστης, ὁ, / μύστις, ἡ, an initiate

μωρία, -ας, ἡ, foolishness

μωρός, -ά, -όν, foolish, stupid; subst. foolish thing

ναός, ὁ, temple, inner part of Jewish temple, sanctuary

ναῦς, ἡ, ναός (gen., Att. νεώς), ναῦν (acc.), ship (of larger vessels)

ναύτης, ὁ, sailor

νεανίσκος, ὁ, a youth, young man; servant

νεκρός, -ά, -όν, dead, lifeless; pl. the dead

νέος, -α, -ον, new; ὁ νεός, boy/young man; ἡ νέα νομβηνία, New Year

νεότης, -ητος, ἡ, youth, state of youthfulness

νεύω, to nod, beckon with the hand

νεφέλη, ἡ, cloud

νεώτερος, ὁ (comparative of νέος), young man

νῆ, by (particle of strong affirmation, w. acc. of divinity being invoked)

νῆσος, ἥ, island

νηστεία, ἥ, day of fasting, esp. the Day of Atonement

νηστεύω, to fast, observe a fast

νικάω, to defeat; to win a court case

νίκη, victory; Νίκη, goddess Nike

νιν (encl.), Dor. acc. of 3rd pers. pron. for αὐτός/αὐτή (him/her)

νοερός, -ή, -όν, intellectual

νοέω (w. acc.), aor. pass. ptc. νοηθείς: to perceive, understand (that); mid. to bear in mind, think; pass. to be thought of, be perceived

νομίζω, to think, suppose, assume; to institute a custom; pass. ptc. customary; subst. (nt. pl. ptc.), customary things

νόμιμος, -η, -ον, to conform to the law, legal; pl. τὰ νόμιμα, laws, statutes

νόμος, ὁ, law, Torah

νοσέω, to be ill, sick

νόσος, ἥ, disease, illness

νουθεσία, ἥ, warning, instruction, admonition

νουθετέω, to instruct; to warn, admonish

νουμηνία, ἥ, new moon; first day of the lunar month; ἡ νέα νουμηνία, the New Year

νοῦς ὁ, νοός, (gen.), νοῦ/νῶ (dat.), νοῦ (gen.), νοῦν (acc.): mind, understanding; κατὰ νοῦν, in one's mind

νύμφη, ἥ, bride, young wife

νυμφίος, ὁ, bridegroom

νῦν, now, at the present

νυνί, strengthened form of νῦν, now, at this time

νύξ, νυκτός, ἥ, night

ξενίζω, to entertain/host as a guest; to surprise, startle; subst. (nt. pl. ptc.), strange things/notions

ξένιος, -α, -ον, hospitable; epithet of Zeus, “protector of the rights of hospitality”

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

ξύλον, τό, wood, tree (collective, trees); cross

ξηρός, -ά, -όν, dry; paralyzed

ὁ, ἡ, τό, the

ὀβολός, ὁ, pl. ὀβολοί: obol

ὀγδοήκοντα, eighty

ὅγδοος, -η, -ον, eighth

ὀγκόω, pass. to swell (through pregnancy); to be pregnant

ὅδε, ἧδε, τὰδε, this

ὀδεύω, to travel

ὀδηγέω, to guide, lead; to lead to (πρός/εἰς)

ὁδός, ἡ, way, road, journey

ὀδοῦς, -όντος, ὅ, pl. teeth

ὅθεν (adv. of place), from where, from which; for which reason

οἶδα, fut. εἰδήσω, plpf. ᾔδεν: to know, understand, perceive

οἶκος, -α, -ον, of a household; belonging to the same kin/family; proper to a thing, suitable; individual; οἱ οἱκεῖοι, family members

οἰκέτης, household slave

οἰκέω, to live with (gen.); to inhabit/dwell (acc.)

οἰκίζω, ¹aor. ὤκισα, poet. ὤκισσα, 4. ὤκικα, pf. pass. ὤκισμαι: to found a city/colony; to build (a temple)

οἰκοδομέω, pf. pass. ὤκοδόμημαι: to build/construct; to form/fashion; (fig.) to build up, encourage

οἰκονομία, ἡ, management of a household; administration of an office; economy; arrangement, structure (of parts), “anatomy”

οἶκος, ὅ, also οἰκία, ἡ, house, home

οἰκουμένη, ἡ, inhabited world

οἶνος, ὅ, wine

οἶμαι (also οἶμαι), impf. ὤμην: to think that, suppose; to feel like (w. inf.)

οἶος, -α, -ον, what kind (of), such as; οἶον + inf. (implying fitness, possibility), it is possible

ὀκνέω, 3. ὤκνησα: to hesitate

ὄλεθρος, -ου, ὅ, destruction

ὀλίγος, -η, -ον, little, few; pl. δι’ ὀλίγων, in a few (words), briefly; (πρὸς) ὀλίγον, a short while; μετ’ ὀλίγον, after a brief (time)

ὀλοκαυτώμα, -ματος, τό, a whole burnt offering

ὅλος, -η, -ον, whole, all

ὁμιλία, ἡ, conversation

ὄμμα, -ματος, τό, eye

ὅμνυμι (later ὁμνύω), 2. ὁμοῦμαι, 3. ὥμοσα, aor. subj. ὁμόσω: to swear/confirm an oath, swear by (ἐν or + acc.) a god

ὅμοιος, -α, -ον (w. dat.), like, similar to (w. dat. or gen.); subst. τὰ ὅμοια, the same things

ὁμοιόω, to make like, become like (w. dat.)

ὁμοίωμα, -ματος, τό, likeness, form, appearance

ὁμοίως (adv.), likewise, in the same way

ὁμοῦ (adv.), in the same place/time, together

ὅμως, nevertheless

ὀνειδίζω, to mock, insult, heap insults upon

ὀνειδισμός, ὅ, reproach, contempt

ὄνειρος, ὅ, a dream

ὄνομα, -ματος, τό, name

ὀνομάζω, to name/call something (by a certain name); to utter a name (acc.) (for magical purposes) on (ἐπι)

ὄντως, actually, really
 ὀξύς, -εῖα, -ύ, sharp; swift, quick (of spirit/mind); comp. -τερος
 ὅπερ, s.v. ὅσπερ
 ὅπῃ, by which; ὅπῃ ἢ ὅπως, a way by which
 ὀπλίζεται, s.v. ὀπλον
 ὀπλον, τό, tool, large shield; pl. τὰ ὅπλα, weapons, arms
 ὀποῖος, -α, -ον, of what sort, such as
 ὀπόσος, -ον, as much/many, how much/many
 ὅπου, where (non-interogative)
 ὅπως, that, in order that
 ὄραμα, -ματος, τό, a vision
 ὄρασις, ἡ, seeing, sight; appearance; pl. eyes
 ὀράω, ὄσομαι, εἶδον, ἑώρακα / ἐώρακα, —, ὤφθην: to see
 ὀργάνον, τό, tool, bodily organ, device; musical instrument
 ὀργή, ἡ, anger, wrath
 ὄργια, -ίων, τά, secret religious rites, religious mysteries
 ὀργίζω, pass. to become angry
 ὀργίλος, -η, -ον, inclined to anger, quick-tempered; subst. hot temper; one of violent temper
 ὀρθός, -ή, -όν, upright, erect; straight, true, correct; ὀρθῶς, correctly, rightly, strictly; normally, in good order
 ὀρθόω, to set upright; pass. to be erected
 ὀρίζω, to set limits; to appoint, set; to administer an oath; pass. to be fixed/determined; to be limited
 ὄριον, τό, boundary, τὰ ὅρια, region, district
 ὀρκίζω: to make somebody swear an oath to somebody (acc.), swear by the name (τῷ ὀνόματι τοῦ) of somebody; conjure by (acc.), magically invoke by (acc.)
 ὄρκος, ὁ, oath
 ὀρμάω, to rush
 ὄρος, -ους, τό, mountain, hill
 ὅς, ἧ, ὅ, who, which, what
 ὀσμή, ἡ, smell, fragrance
 ὅσος, -η, -ον, as much as; pl. as many as, all; + ἅν (or ἐάν), whoever, whatever
 ὅσπερ, ὅνπερ (acc.) / ἧπερ (fm.) / ὅπερ (nt.) / ἅπερ (nt. pl.): the very man/woman/thing(s); which indeed/exactly; ὅνπερ τρόπον, in the same way
 ὅστις, ἧτις, ὅτι, who, which, whoever
 ὀστοῦν, τό (uncontr. ὀστέον), pl. ὀστᾶ, ὀστῶν (uncontr. ὀστέων), bone
 ὄστρακον, τό, potsherd
 ὅταν, when, whenever
 ὅτε, when, while
 ὅτι, that, because
 οὗ, where

οὗ, whose (gen. of relative pronoun ὅς)
 οὐ, οὐκ, οὐχ, not, no
 οὐαί (w. dat.), woe/alas; concerning, by reason of (dat.)
 οὐδαμὸς, -ή, -όν, not anyone, not any; οὐδαμοῦ, nowhere, not anywhere
 οὐδέ, not even; οὐδέ... οὐδέ...neither ... nor ...
 οὐδεὶς, οὐδεμία, οὐδέν, no one, nothing, no
 οὐδέποτε, never
 οὐκέτι (adv.), no longer, no more
 οὖν, then (temporal), therefore (in a discourse or line of argument)
 οὕτω, not yet
 οὐράνιος -ον, heavenly, from heaven; meteorological
 οὐρανός, ὁ, sky, heaven
 οὖς, τό, ὠτός (gen.), ὠτί (dat.) / pl. τὰ ὦτα: dim. ὠτίον: hearing
 οὐσία, ἡ, being, essence; substance
 οὐτέ, not, nor; οὐτέ... οὐτέ..., neither...nor...
 οὗτος, αὕτη, τοῦτο, this
 οὕτω, οὕτως, (1) adv. in this way, thus, so; (2) adj. such; (3) as follows
 οὐχί, not, not so, no indeed
 ὀφειλῆτης, ὁ, a debtor, one who is under obligation, one who is guilty/liable for
 ὀφείλω (and -έω), 2. ὀφειλήσω, 3. ὠφείλησα: to owe somebody something, be indebted to
 somebody; to be obligated to, should/must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), to incur sin
 against
 ὀφθαλμός, ὁ, eye
 ὄφις, -εως, ὁ, serpent, snake
 ὅφρα, that, in order that
 ὄχλος, ὁ, crowd; army; pl. peoples
 ὀψέ (adv.), late, late in the evening; as prep. (w. gen.), late for something
 ὀψιά, ἡ, evening
 ὄψις, -εως, ἡ, appearance, countenance, face; vision, apparition

πάθος, -ους (uncontr. -εος), τό, misfortune, calamity; emotions, passions; pain; pl. τὰ πάθη,
 feelings; οὐράνιος πάθος, meteorological disturbance
 παιδάριον, young man; small boy
 παιδεία, ἡ, teaching, education; discipline, correction
 παιδευτής, ὁ, instructor of youths
 παιδεύω, to teach, instruct; to correct, discipline
 παιδίον, τό, child, infant
 παιδίσκη, ἡ, female slave, maidservant
 παῖς, παιδός, ὁ/ἡ, child (in relation to parents); slave/servant (in relation to a master/God); ἐκ
 παιδός, from childhood
 παλαιός, -ά, -όν, old, former

πάλιν, again, once more
 πανταχοῦ, everywhere
 πάντῃ (adv.), in every way, on every side
 παντοκράτωρ, -ορος, ὁ, almighty one
 πάντοτε, always (adv.)
 πάντως (adv.), certainly, doubtless; strictly
 πάππος, ὁ, grandfather
 παρά, (w. gen.) from, by, (w. dat.) with, in the presence of; (w. acc.) beside, along
 παραβολή, ἡ, parable, proverb; discourse
 παραγγέλμα, τό, commandment
 παραβαίνω, 3. παρέβην: to transgress
 παραβάλλω, to throw to (esp. of fodder to animals); to venture to (do something)
 παράβασις, -εως, ἡ, disobedience, violation of a boundary or norm
 παραγγέλλω, to command, instruct somebody (dat.); subst. ptc. instructions, things announced
 παραγίνομαι, to be beside, be present with, visit with (πρός); to come to one's side/aid; to arrive at/in/from (εἰς/ἐν/ἐκ)
 παράγω, to march by; to introduce; to (make) pass by
 παράδεισος, -ου, ὁ, garden, orchard (in Eden); a place of blessedness above the earth, "Paradise"
 παραδέχομαι, to accept, receive
 παραδίδωμι, to hand over to another, transmit
 παραιτέομαι, to ask for, entreat, beg, request; to excuse oneself (παραιτοῦμαι, "excuse me")
 παρακαλέω, to beg, request; to urge, encourage; to console, comfort; to appeal to; to summon
 παράκειμαι, to be ready; to have available, have in stock
 παράκλησις, -εως, ἡ, encouragement, comfort
 παρακολουθέω, pf. ptc. παρηκολουθηκώς: to follow, accompany; to follow (in a course of events); to follow in the mind, understand
 παρακούω, to ignore, pay no attention to; to disobey
 παραλαμβάνω, to receive, accept; to take, take charge of; to take over/receive somebody as a prisoner; to inherit sacred objects; to succeed to an office
 παραμένω, to remain (in a place); to remain/stay (of slaves whose manumission was deferred)
 παραμονή, ἡ, obligation of a slave to continue to serve his or her master after manumission
 παράνομος, -ον, lawless, unlawful
 παράπτωμα, τό, an offense, wrongdoing
 παρασκευάζω, to provide, prepare for somebody/something (dat.)
 παρασπείρω, to be interspersed/dispersed in
 παρατίθημι, to serve up (food), provide
 παρατυγχάνω, 2aor. ptc. παρατυχών: to be somewhere by chance, be present at
 παραχρῆμα, immediately, instantly; recently
 πάρεμι (fr. εἰμί), pres. ptc. παρών, -ούσα, -όν, impf. παρῆν, opt. παρείην: to be present, be here; (impers.) to come to/upon, arrive; πάρεμι + inf., to be possible to (do something); subst. ptc. the present; bystander

παρεμβολή, ἡ, army; battalion

παρέρχομαι, pf. inf. παρεληλυθέναι: to walk past, pass by; to pass away; (of time) to be past; (of a past) to be over; to disobey

παρέχω, 3. παρέσχον, 2aor. ptc. παρασχών, 2aor. mid. impv. παράσχου: to provide/give; + inf., to allow somebody (dat.) to do something

παρθένος, ἡ, virgin, unmarried girl

παρίστημι (also παριστάνω), pf. ptc. παρεστώς: to stand before (w. dat.); to approach, come near; to render, present oneself, offer, supply; to show

παρό > παρ' ὅ, for what reason

παρουσία, ἡ, coming, arrival; technical term for the second “coming” of Christ; (personal) presence

παροχή, ἡ, supply of something

παρρησία, ἡ, confidence, boldness; (adv.) παρρησίᾳ, freely, openly, plainly

παρρησιάζομαι, to speak openly/freely

πᾶς, πᾶσα, πᾶν, (w/o article) each, every (pl. all); (w. article) entire, whole, all; everyone, everything

πάσχω, πείσομαι, 2aor. ἔπαθον, ptc. παθών, πέπονθα: to suffer, endure, undergo; to experience

πατάσσω, 1aor. inf. πατάξαι: to strike, slay

πάτηρ- τρός, ὁ, father

πάτριος, -α, -ον (= πατρικός), derived from one's fathers, hereditary; customary; subst. τὸ πάτριον, tradition; τὰ πάτρια, ancestral customs

πατρίς, -ίδος, ἡ, homeland; hometown

πατρώος, -α, -ον, of one's father(s), hereditary (privileges/honors)

παύω, to make to end, bring to an end; mid. to stop doing something, cease

πεδίον, τό, plain

πέδον, τό, ground, plain

πείθω, πείσω, ἔπεισα, πέποιθα, ἐπείσμαι, ἐπείσθην: to persuade, convince; (pass.) to obey; (pf. act. and pass.) to trust, rely on, have confidence

πείνῶ, to be hungry

πειρασμός, ὁ, period/process of tempting, trial, test

πέμπτος, -η, -ον, fifth

πέμπω, πέμψω, ἔπεμψα, —, —, ἐπέμφθην: to send, appoint

πένης, -ητος, ὁ, poor person

πενθέω, to be sad, grieve, mourn; πενθῶ ἐπί, to mourn over

πένθός, -ους, τό, mourning, sorrow

πεντήκοντα, fifty

πεντακόσιοι, -αι, -α, five hundred

πέρα, beyond (w. gen.); πέρα τῆς ὥρας, beyond the season (i.e., unseasonably)

πέραν, on the other side, across; τὸ πέραν, the opposite side

πέρας, -ατος, τό, limit, end (of the earth), boundary; (adv.) πέρας, finally, in conclusion; as a result

περάω, ¹aor. inf. περῆσαι: to pass through
 περί (w. gen.), about, concerning; (w. acc.) around, near
 περιάγω, ²aor. ptc.: περιαγαγόντες: to go about; to lead around/about
 περιαιρέω, aor. inf. περιελεῖν, ptc. περιελών, impf. 3rd sg. περιηρεῖτο: to take away, remove; to cut away (of anchors)
 περιβάλλω, ²aor. περιέβαλον, pf. ptc. περιβεβλημένος: to lay something around, put around; to clothe with something; to encircle; mid. to throw around oneself, Acts 98:6; to embrace, clothe oneself
 περίβολος, ὁ, enclosing wall of a temple
 περιεργάζομαι, to meddle in
 περιέρπω, to walk about
 περιέχω, ²aor. ptc. περίσχω, ²aor. pass. inf. περισχέσθαι: to include; to encompass, surround; to come upon, befall
 περίλοιπος, -ον, remaining, surviving; οἱ περίλοιποι, remnant (of Joseph)
 περιμένω, to wait (for)
 περιπατέω, to walk about, go about, live
 περιπλέκω, pf. inf. περιπλακῆναι, 6. περιεπλάκην: to embrace; pass. to be embraced
 περισσεύω, to be present in abundance, increase, overflow
 περισσός (Att. περιττός), -ή, -όν, abundant, profuse; comp. περισσότερος, -α, -ον, abundantly, still more
 περισσότερον, see περισσός
 περιστερά, ἡ, dove
 περιτέμνω (Dor. περιτάμνω), pf. ptc. περιτετμηκώς, -κυῖαι, -κός, pf. pass. ptc. περιτετμημένος: to cut off; to circumcise a man, circumcise a woman
 περιτίθημι, to put around, wrap around
 περιτομή, -ῆς, ἡ, circumcision
 περίχωρος, -ον, neighboring, surrounding; subst. τὸ περίχωρον, surrounding region
 πετεινός, -ή, -όν, winged; τὸ πετεινόν, bird
 πέτρα, -ας, ἡ, rock
 πεύθομαι, *see* πυνθάνομαι
 πηγή, ἡ, running water; a spring source, fountain; source
 πήγνυμι, 3. ἔπηξα, ¹aor. ptc. πήξας, 6. ἐπάγην: to pitch a tent; pass. to become stiff, congealed
 πηδάω, to leap
 πιάζω, to catch (of an animal); to seize, arrest (a person)
 πικρός, -ά, -όν, bitter, harsh; fierce (animal); πικρῶς, bitterly, fiercely
 πίμπλημι, 3. ἔπλησα, ¹aor. inf. πλάσαι, ¹aor. impv. πλῆσον, 6. ἐπλήσθην, fut. pass. πλησθήσομαι: to fill, fulfill; pass. to be filled with (w. gen.)
 πίναξ, ὁ, πίνακος, flat wooden plaque (plastered or primed, then painted and inscribed)
 πίνω, πίομαι, ἔπιον, πέπωκα, —, ἐπόθην: to drink
 πιπράσκω, 3. πέπρακα, 6. ἐπράθην: to sell something
 πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα: to fall, fall down

πιστεύω, to believe in, have confidence in; to entrust oneself to, entrust something to somebody, trust

πίστις, -εως, ἡ, confidence, faithfulness, belief

πιστός, ἡ, ὄν, trustworthy, faithful; this term is related to the practice of making oaths; it refers to one who can be “trusted” to take an oath and is “faithful” to the agreement undertaken.

πλανάω, to lead astray; pass. to wander, be led astray

πλάνη, ἡ, error, deceit

πλάσμα, τό, anything formed; a body, molded thing

πλάσσω (Att. πλάττω), 3. ἔπλασα, pf. pass. inf. πεπλάσθαι: to form, mold, fashion

πλατεῖα, ἡ, street

πλατύς, -εῖα, -ύ, wide

πλείστος, -η, -ον, most, greatest, chief

πλεῖων (m./fm.), πλείονα (m./fm. acc.), πλεῖον/πλέον (nt.); pl. πλείονες (nom.), πλειόνων (gen.), πλείοσιν (dat.), πλείους (m. acc.): more; more (than + gen.); better/greater; ἐπὶ (τὸ)

πλεῖον, all the more; ἐπὶ πλεῖον, at greater length; ἐπὶ πλείονα χρόνον, for a long time; adv. (nt. pl.), πλείονα, all the more; (superl.), πλείστος, -η, -ον, most; subst., πλείστοι, the majority

πλεονάζω, ¹aor. ἐπλεόνασα: (trans.) to increase, cause to grow, multiply, (intrans.) become more/abundant

πλευρά, -ᾶς, ἡ, side; rib

πλέω, inf. πλεῖν, 3. ἔλευσα: to sail, travel by ship

πληγή, ἡ, a blow, wound; plague; ἔρχομαι πληγῶν, to come to blows; sudden calamity

πληθός, -ους, τό, great number, multitude; abundance, great quantity

πληθύνω, to multiply, increase, grow in number

πλήν, nevertheless; but only, except

πλήρης, -ες / pl. -εις (m.), -ες (nt.): full; solid

πληρόω, to fill, fulfill

πλησίον (w. gen.), near, nearby; ὁ πλησίον, neighbor; ἡ, female companion

πλήσσω, ²aor. pass. ptc. πληγείς: to wound, strike; to sting (of bees); to bite

πλοῖον, τό, boat

πλόος (contr. πλοῦς), ὁ, πλόος (gen.) / pl. πλοῖ (nom.), πλῶν (gen.): sailing, voyage; “voyage” (of life)

πλούσιος, -α, -ον, rich, wealthy; ὁ πλούσιος, rich man; comp. πλουσιώτερος, -ον, richer

πλοῦτος, ὁ, wealth, riches

πνεῦμα, τό, breath, human spirit, one’s inner self, ghost, Spirit/Breath (of God)

πνευματικός, -η, -ον, spiritual

πνέω, 3. ἔπνευσα: to blow (of wind)

πνοή, ἡ, wind, breath

πόθεν (interrog. adv.), from where? how? in what way? why?

ποθέω, to long for, have a great desire (to do something)

ποιέω, to do, make

ποιητής, ὁ, author, maker

ποικίλος, -η, -ον, various, various kinds

ποιμαίνω, to herd, tend flocks
 ποιμήν, -ένος, ὁ, herd
 ποῖμνιον, τό, flock (of sheep/goats)
 ποῖος, -α, -ον, what? which? what sort/kind of? (interr. pronoun)
 πολεμέω, to wage war, go to war with
 πολεμῖος, -α, -ον, hostile; subst. enemy; superl. πολεμιώτατος, most bitter enemy
 πόλεμος, ὁ, war, battle
 πόλις, -εως, ἡ, city
 πολιτεία, ἡ, citizenship; way of life, conduct
 πολιτεύω (often mid.), mid. inf. πολιτεύεσθαι: to conduct one's life in a particular way; to live under a certain set of laws; to deal with in one's private affairs
 πολίτης, ὁ, citizen, countryman
 πολλάκις, often, repeatedly
 πολύς, gen. πολλοῦ, πολλή, πολύ, much, many; πολυ (adv.), often
 πομπεύω, to walk in a procession
 πομπή, ἡ, solemn procession
 πονηρός, -ά, -όν, evil, bad
 πόνος, ὁ, hard labor; pain, affliction
 πορεύομαι, to go, proceed
 πορνεία, ἡ, unlawful sexual practice, sexual promiscuity/immorality
 πορνεύω, to engage in prohibited sexual activity, commit sexual immorality; (fig.) to practice idolatry
 πορ'νη, ἡ, prostitute, whore
 πόρρω (= πόρσω) (adv.), far away, far off
 πορφύρα, ἡ, purple dye; purple cloth; purple stripe
 πόσος, -η, -ον, how great? how much/many?
 ποταμός, ὁ, river
 πότε, when? (in direct question); when (in indirect question); ἕως πότε, how long?
 ποτέ (encl.), once, former, formerly, sometimes, ever; at last; ὅσον ποτέ, whatever; whenever, ὅταν ποτέ
 πότερον, whether
 ποτήριον, τό, cup
 ποτί, Dor. > πρόσ
 ποτίζω, 2. ποτιῶ, 3. ἐπότισα: to give somebody a drink
 ποτόν, τό, drink
 πού (enclit.), (adv. of place) somewhere; "I suppose," "perhaps"
 ποῦ, where?
 πούς, ποδός, ὁ, foot
 πράγμα, matter, event, affair; thing
 πράξις, -εως, ἡ, way of acting/conducting; action/deed; (magical) ritual
 πράσσω (Att. πράττω), 3. ἔπραξα, 1aor. ptc. πράξας, 1aor pass. ptc.πραχθείς: to do

something; to commit an act; to achieve, accomplish, be busy with; τὰ περίεργα πράσσειν, to practice magic; to charge somebody money for something; pass. to take place, happen
 πραῦς, πραεῖα, πραῦ, mild, soft, gentle; meek, unassuming
 πρεσβεία, ἡ, embassy, mission
 πρεσβύτερος, -α, -ον, older: ὁ πρεσβύτερος, old man; elder/official; ancestor
 πρεσβυτής, ὁ, old man; ambassador
 πρίν (ἤ), before, until
 προάγω, to draw near to, approach; to bring up to; to lead forward
 προβαίνω, pf. ptc. προβεβηκώς: to advance, make progress; to pass (of time)
 πρόβατον, τό, sheep
 προγινώσκω (Att. προγινώσκω), to foresee, have foreknowledge of
 πρόγνωσις, -εως, ἡ, foreknowledge, ability to know beforehand,
 προγράφω, to write above; to set forth as a public notice, advertise; to exhibit in a public place; to register/record (names)
 προέδρια, ἡ, front seat (i.e., seat of honor)
 πρόεδροι, οἱ, presiding officers
 πρόειμι (fr. εἶμι): to go forward; proceed, continue
 προέρχομαι, to go forward, approach; to come/go before; to come/go forth; to go (read) forward
 πρόθεσις, -εως, ἡ, plan, purpose; offering, “(the Bread of) Presence”
 προθυμία, ἡ, willingness, eagerness
 πρόθυμος, -ον, ready, eager; (adv.) πρόθυμως, zealously, earnestly
 προθύω, to sacrifice on somebody’s behalf; to perform an opening sacrifice
 προΐστημι, pf. act. ptc. προεστηκώς, 6. προεστάρθην > προὔστην: to set over, choose as one’s leader; pass. to be leader of, preside over something (gen.); subst. ptc. leader
 προλαμβάνω, to take something on one’s own; anticipate
 προλέγω, 3. προεῖπον, 4. προείρηκα: to warn in advance; say beforehand/above
 πρόνοια, ἡ, Providence
 πρός (w. acc.), toward, with (prep.)
 προσάγω, to bring to; to put in; to bring forward (committee business); to come near, approach, to draw near
 προσδέχομαι, to accept, receive; to welcome; to admit into membership; to wait for
 προσδοκάω (Ion. -έω), to wait in suspense; to anticipate
 προσέρχομαι, to come or go to, approach
 προσευχή, ἡ, prayer; (Jewish) prayer house
 προσεύχομαι, pray
 προσέχω, to pay attention to, notice; to take care of; mid. to cling to something (w. dat.);
 προσεχω τὸν νοῦν (w. dat.), to turn one’s attention/mind to
 προσήλυτος, proselyte, convert to Judaism (i.e., fully entitled members of the Jewish religious community)
 πρόσθεν, (τό), before, in front of; τὸ πρόσθεν, earlier, formerly
 προσίστημι, mostly pass. (dep.), προσίσταμαι: to set against; to set oneself against something,

encounter

προσκαλέω/έομαι (mostly mid.), 6. προσεκλήθην: to summon, entreat; to call to a special task; to encourage

προσκαρτερέω, to provide service to (w. dat.)

προσκεφάλαιον (NW ποτικεφάλαιον), pillow, head cushion

προσκόπτω, 2. προσκόψω, 3. προσέκοψα: to hit against; offend

προσκυνέω, worship, kneel

προσκύνημα, -ματος, τό, act of obeisance to (παρά) a god on behalf of somebody (gen.)

προσλαλέω, to speak to

προσλαμβάνω, mid. to take somebody aside; to partake of food

πρόσοδος, ἡ, access, approach; revenue, public revenue

προσπίπτω, to fall upon; to prostrate oneself before, fall down before (πρός)

προστάγμα, -ματος, τό, command

προστάσσω (Dor. ποιτάσσω), pf. pass. ptc. προστεταγμένος: to command, order (w. dat.); pass. to be fixed, determined

προστίθημι, aor. subj. προσθω, 2aor. inf. προσθεῖναι: to add to something; to continue, repeat (an action)

πρόστιμον, τό, penalty, fine

προσφέρω, 3. προσένεγκον: to bring to somebody; to offer something as a sacrifice; to offer/reach out one's hand

πρόσωπον, τό, face

πρότερος, -α, -ον, former, earlier, past; πρότερον/πρότερον ἢ (adv.), before, previously

προτιμάω, inf. προτιμᾶν: to prefer

πρόφασις, -εως, ἡ, motive, pretext, excuse; προφάσει ὥς, as a pretext, under the pretext of

προφήτης, ὁ, prophet

πρυτανεία, ἡ, period during which the *prytaneis* (πρυτάνεις) of each tribe (φυλή) presided in the Council and Assembly

πρύτανις, -εως, ὁ, member of the tribe presiding in the Council or Assembly; pl. πρυτάνεις, οἱ, *prytaneis*, one of the ten (or twelve) rotating executive committees of Council and Assembly

πρωῖ (adv.), early, early in the morning

πρωτεύω, to be pre-eminent, be first among

πρῶτος, -η, -ον, first, foremost, before; πρῶτον (adv.), first, before, earlier, to begin with; (adv.) πρῶτως, for the first time

πτωχεία, ἡ, poverty, Gos. Thom. 3

πτωχός, -ή, -όν, poor

Πύθιος, -α, -ον, Pythian (i.e., of Delphi), epith. of Apollo

πύλη, ἡ, gate

πυλών, -ῶνος, ὁ, city gate; gateway, door

πυνθάνομαι (older form πεύθομαι), 2. πεύσομαι, 3. ἐπυθόμην, 2aor. mid. ptc. πυθόμενος: to learn something from somebody (gen.), inquire concerning something (gen.); subst. a question

πῦρ, πυρός, τό, fire

πυρόω, to burn with fire; to heat to red hot: pass. to be set on fire, be purified by fire (of

metals)

πυρρός, -ά, -όν, yellowish-red, red; comp. -τερος

πωλέω, to sell, offer for sale; pass. to be for sale; subst. ptc. vendor

πώς (encl.), somehow, in some way

πῶς, interrog. particle how? in what way?

ῥάβδος, ἡ, rod, staff

ῥάδιος, -α, -ον, easy; (adv.) ῥάδιον, a light manner

ῥάπτω, 3. ἔρραψα: to sew (a garment); to alter (a garment)

ρέω, 3rd pl. 1aor. impv. ῥευσάτωσαν: to flow, stream, waft

ρήγνυμι/ρήσσω, fut. ῥήξω, aor. impv. ῥήξον, aor. ptc. ῥήξας, 2aor. pass. ptc. ῥαγείς, -εῖσα, -έν, 3rd sg. 2aor. pass. impv. ῥαγήτω, fut. pass. ῥαγήσομαι: to tear, tear in pieces; pass. to break out, burst, break in two

ῥῆμα, -ματος, what is said, a word, a saying

ρίζα, ἡ, root

ρίπτω, 3. ἔρριψα, 1aor. impv. ῥίψον, 6. ἐρρίφην: to throw, cast away; to lay/put something down

ῥόδον, τό, rose

ῥομφαία, ἡ, sword

ρύομαι, s.v. ἔρύω

ῥυπαρός, -ά, -όν, filthy, dirty

Ῥωμαῖος, -α, -ον, of the Romans, Roman; subst. Roman person

Ῥώμη, ἡ, Rome

ῥώννυμι, 4. ἔρρωμαι, pf. mid. inf. ἐρρωῖσθαι, pf. mid. ptc. ἐρρωμένος, pf. mid. impv. ἔρρωισο: to be in good health/well; ἔρρωσο, “farewell”; pass. to be strengthened

σαββατίζω, 2. σαββατιῶ: to keep the Sabbath; σαββατίζω τὸ σάββατον, to keep the Sabbath as a Sabbath

σάββατον, τό (often in pl.), the Sabbath

σάλπιγξ, -ιγγος, ἡ, trumpet

Σάραπις, ὁ, god Sarapis

σαρκοφάγος, -ον, flesh eating; subst. flesh eater; sarcophagus

σάρξ, σαρκος, ἡ, flesh, physical body

σατανᾶς, -α (gen.), ὁ, adversary, Satan (w. article), enemy of God

σβέννυμι, 3. ἔσβεσα, aor. inf. σβέσαι, aor. pass. impv. σβέσθητι: to extinguish, put out (a fire); pass. to be extinguished

σεαυτοῦ, -ῆς (reflexive pron.), yourself

Σεβαστός, -ή, -όν, Augustan (adj.); Σεβαστός for Lat. Augustus; pl. Augusti

σέβω/ομαι, to worship, reverence; mid. ptc. subst. σεβόμενοι, god fearers (i.e., Gentiles who took part in synagogue services without becoming full προσήλυτοι); subst. θεὸν σέβων, god fearer

Σεινᾶ, see Σινᾶ

σείω, to shake
 σελήνη, ἡ, moon
 σεμνός, -ή, -όν, solemn, reverent; honorable, above reproach; superl. σεμνότατος, -η, -ον, most solemn/holy; (adv.) σεμνῶς, reverently
 σημαίνω, 2. σημαίνω, 3. ἐσήμηνα, aor. impv. σήμανον: to give a sign/signal, indicate something (acc.) with a sign; to report, make known
 σημεῖον, τό, sign, token, distinguishing mark, portent; a marking (on approved sacrificial animals); pl. stripes
 σήμερον, τό, today; (adv.), today
 σιγάω, to be silent
 σιγή, ἡ, silence, quiet
 σίδηρος, ὁ, iron, anything made of iron
 Σιδών, -ῶνος, ἡ, Sidon
 Σινά/Σεινᾶ (indecl.), Sinai; Σίναιον ὄρος, Mount Sinai
 σιτίον, τό, food made from wheat, food; pl. diet, eating habits
 σιωπάω, to keep silent, say nothing, become quiet
 σκανδαλίζω, to cause to be caught/to fall; pass. to be led into sin
 σκάνδαλον, -ου, τό, obstacle, that which causes stumbling
 σκέλος, -εος, τό, leg (fr. the hip downward)
 σκέπη, ἡ, protection, shelter, shade
 σκεῦος, -ους, τό, vessel, container; instrument; kedge, driving anchor; τὰ σκευή, equipment, ship's tackle, possessions
 σκηνή, ἡ, tent, tabernacle
 σκηνωμα, -ατος, τό, tent, dwelling, tabernacle
 σκληρός, -ά, -όν, hard, difficult
 σκολιός, -ά, -όν, curved, crooked, coiled; dishonest; σκολιῶς, coiling; τὸ σκολιόν, intestine
 σκοτεινός, -ή, -όν, dark
 σκότος, -ους, τό, darkness; sin, evil
 σκῦλον, τό, pl. σκύλα: spoils, booty
 σκώληξ, -ηκος, ὁ, worm
 σμύρνα, ἡ (also ζμύρνα), myrrh (gum from an Arabian tree used for embalming the dead, as incense, and as a salve)
 σοφία, ἡ, wisdom
 σοφιστής, ὁ, master, expert
 σπείρω, 3. ἔσπειρα, 1aor. mid. ptc. ἐσπειραμένος, pf. pass. ptc. ἐσπαρμένος, 6. ἐσπάρην: to sow seed; to scatter, spread, extend
 σπέρμα, τό, seed, offspring, children; descendants
 σπεύδω, 3. ἔσπευσα: to hurry; to take an interest in somebody
 σπήλαιον, τό, cave
 σπλάγχχα, τὰ, inward parts, entrails (esp. heart, lungs, liver, kidneys); fig. affection, love
 σπλαγχνίζω (= σπλαγχνεύω), to eat the entrails of a sacrificial victim
 σπονδή, ἡ, drink offering, libation; donation of wine

σπουδάζω, to pay serious attention to; to study; to hurry, be in a hurry to do something
 σπουδαῖος, -α, -ον, good, excellent
 σπουδή, ἡ, diligence, concern, attention; haste, hurry; ἐν σπουδῇ, in concern
 στάδιον, τὸ, stadium, arena
 στάσις, -εως, ἡ, standing still; riot, rioting, uprising
 στατήρ, -ῆρος, ἡ, stater (coin)
 σταυρός, ὁ, cross
 σταυρόω, to crucify
 στεγάζω, to contain, enclose; subst. ptc., enclosure
 στεῖρα, ἡ, incapable of bearing children, infertile, barren
 στενάζω, to groan, sigh
 στέργω, to feel affection for somebody, show affection to
 στέφανος, ὁ, wreath; crown; crowing
 στεφανόω, to crown; to honor somebody; pass. to be crowned with; to be honored by (ὑπό)
 somebody for (some virtue [acc.]) with a crown (dat.)
 στῆθος, -ους (uncontr. -εως), τό, (breast of both sexes)
 στήλη, ἡ, stele, (inscribed) stone slab
 στηρίζω, to set up, establish, strengthen
 στοιχεῖον, τό, pl. components/elements into which matter is divisible
 στοιχέω, to correspond to, coincide
 στολή, ἡ, robe, garment
 στολίζω, to dress, adorn, decorate
 στόμα, -ματος, τό, mouth
 στρατηγός, ὁ, *strategos*, military commander; *strategos*, Egyptian (Ptolemaic) governor of a
nome (administrative unit)
 στρατιώτης, ὁ, soldier
 στρέφω, 6. ἐστράφην: to turn, turn around; to change into (w. εἰς) something; to make revolve,
 turn something around; mid. to turn oneself around in circles; pass (dep.), to turn toward
 σύ, you (sg.)
 συγγένεια, ἡ, kinship/relationship with/to (πρός)
 συγγενής, -ές, related to (gen.) somebody, akin to; subst. a relative, kinsman
 συγγίνομαι, pf. συγγεγενημαι, to associate with (w. dat.); to mingle with, have sexual
 intercourse with; to be a companion
 συγκαθεύδω, to have sex with somebody (dat.)
 σύγκρισις, -εως, ἡ, a compound, aggregate substance
 συχαίρω, to rejoice with/at
 συζητέω (w. dat.), to dispute, debate
 συκῆ, ἡ, fig tree
 συλλαμβάνω, 3. συνέλαβον, 2^{aor} act. inf. συλλαβεῖν, 2^{aor} mid. impv. συλλαβοῦ, 6.
 συνελήμφην: to lay hold of, seize; comprehend; to conceive a child; mid. to take part in
 something with somebody
 συμβαίνω, 3. συνέβην, 4. συμβέβηκα, pf. ptc. συμβεβηκώς: to happen; συνέβη (w. acc. +

inf.), it happened that (impers.); συμβαίνω τί τινι, something happens to somebody; subst. τὸ συμβεβηκός, a contingent attribute (“accident”) of something
 συμβάλλω, impf. συνέβαλλον: to converse with (dat.), engage in an argument; to communicate (a preliminary resolution)
 συμβουλεύω, to recommend
 συμβούλω, to advise, counsel
 συμμείγνυμι, pf. pass. ptc. συμμειγμένος: to mix together, mingle with; mid. to associate with; to be joined sexually with (gen.)
 συμπάθεια, ἡ, affinity
 σύμπας, σύμπασα, σύμπαν, all together (w. collective nouns); ἡ σύμπασα, the whole (world)
 συμπτώμα, -ματος, τό, attribute; faculty
 συμφέρω, to help, be advantageous; to bring together, collect; (impers.) it is useful/good/best; subst. nt. ptc. (τὸ) συμφέρον, what is useful/best/beneficial; the welfare
 συμφορά, ἡ, misfortune, calamity
 σύμφωνος, -ον, harmonious, in agreement (with)
 σύν (w. dat.) with, in company with
 συνάγω, gather together, assemble
 συναγωγή, synagogue
 συνδειπνέω, to dine with somebody
 συνδοκέω, to seem good also
 συνέδρος, ὁ, member of the Council (συνέδριον)
 συνείδησις, ἡ, conscience
 σύνειμι (fr. εἶμι) (1), 2. συνέσομαι, fut. inf. συνέσεσθαι: to be with; to join, catch up with somebody (dat.)
 σύνειμι (fr. εἶμι) (2), ptc. συνιών, συνιοῦσα, συνιόν, 3rd pl. pres. impv. συνίτωσαν: to meet together (on), assemble
 συνεργέω, to work together with somebody (attain something or bring about something), assist
 συνεργός, -ον, working together, ὁ/ἡ συνεργός, helper
 συνέρχομαι, to assemble, gather together
 σύνεσις, -εως, ἡ, understanding, discernment
 συνετός, -ής, -όν, intelligent, discerning
 συνέχω, to keep closed; to seize, torment
 συνίημι (fr. ἴημι), ptc. συνιείς, -εντος, pl. συνιέντες, 2. συνήσω, 3. συνῆκα, ¹aor. subj. συνῶ: to understand something (gen.); subst. wise ones
 συνίστημι/συνιστάνω, fut. συστήσω, ²aor. act. inf. συστήῃναι, ²aor. mid. inf. συστήσασθαι, ²aor. pass. subj. συστηθῶ: to demonstrate, show; to introduce/recommend somebody to somebody; to be composed of (gen.); mid. to establish; to join (in battle)
 σύνοδος, ἡ civic meeting (at which motions are deliberated); community
 συνουσία, ἡ, being with/together with; sexual intercourse
 συντάσσω, to arrange for something to be done, command; to prescribe (a medical treatment)
 συντέλεια, ἡ, completion, consumation
 συντελέω, ¹aor. pass. ptc. συντελεσθείς: to bring to an end, finish, carry out, accomplish; to

arrange, agree upon; to pay (toward common expenses); pass. to be brought to perfection

συντίθημι, aor. mid. συνεθέμην: mid. to agree to/on, consent to

Συρία, ἡ, Syria

συστέλλω, mid. inf. συστέλλεσθαι, ¹aor. συνέστειλα, pf. pass. ptc. συνεσταλμένος: to humiliate; (naut.) to fold up, furl a sail; mid. to be discouraged; pass. (of time), to grow shorter

συστήμα, -ματος, τό, the whole compounded of parts

σφάγιον, mostly pl. σφάγια, victims, offerings, sacrifices

σφάλλω, 6. ἐσφάλην: to make fall; pass. to stumble/fall over something (acc.), transgress; to fail

σφεῖς, σφέων (gen.), σφίσι(ν) (dat.), σφᾶς (acc.) (pl. pron.): they, them

σφοδρά, very (much), extremely, greatly (adv.)

σφραγίζω, to seal (for security), seal by impressing a seal with a signet ring

σφραγίς, -ῖδος, ἡ, (wax) seal

σχεδόν, adv. nearly, almost

σχῆμα, -ματος, τό, bodily form, shape; looks, outward appearance; a way of life; the character or property of a thing; style

σχίζω, to split, divide

σχίσμα, τό, crack, cleft; dissension, schism

σχοινίον, τό, rope

σώζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι / σέσωμαι, ἐσώθην: to save, rescue, deliver

σῶμα, -ματος, τό, body, physical body

σωματικός, -ή, -όν, bodily, of the body

σωμάτιον, τό, poor body (dim. of σῶμα)

σωτήρ, -ῆρος, ὁ, savior

σωτηρία, ἡ, deliverance, rescue, salvation

σωφροσύνη, ἡ, prudence, discretion; self-control, esp. sexual self-restraint

τάλαντον, τό, a talent (measure of weight ranging from 108 to 130 pounds)

ταμίας, ὁ, treasurer

τάξις, -εως, ἡ, arrangement; (official) appointment; position, order

ταπεινός, -ή, -όν, humble, lowly; undistinguished

ταπεινῶω, to humble, humiliate; to bring low, be made low

ταπείνωσις, -εως, ἡ, humiliation, humility

ταράσσω, pf. pass. ptc. τεταραγμένος: to agitate physically, pervert something; (fig.) to stir up, disturb mentally, throw into confusion; pass. to be troubled, vexed; to be thrown into disorder/confusion

τάσσω (Att. τάττω), pf. pass. τέτακμαι, pf. pass. ptc. τεταγμένος: to station, post somebody before; to set; to appoint; to determine; to undertake (a task); to restore; pass. to be ordained that (w. acc. + inf.); τὰ ταταγμένα, instructions

ταφή, ἡ, burial, burial place

ταφικόν, τό, burial fee

τάφος, grave, tomb

τάχα, quickly; perhaps

τάχηλος, ὅ, neck

ταχύς, -εῖα, -ύ, swift, quick, soon; ταχέως (adv.), quickly; comp. θάσσων (Att. θάπτων), θᾶσσον, quicker, sooner than (ἥ); superl. τάχιστος, -η, -ον, most quickly, as quickly as possible, as soon as

τέ, and; τέ...δέ..., both ... and ... (usually follows the word it coordinates)

τείνω, 3. ἔτεινα: to stretch, reach out, extend; to apply

τεῖχος (>τοῖχος), -ους, τό, city wall

τεκμαίρομαι, 3. ἔτεκμηράμην, 6. ἔτεκμήρην: to conjecture, guess; pass. to be indicated

τέκνον, τό, child

τέλειος, -α, -ον, complete, perfect; mature, full-grown (of persons); τὰ τέλεια, mature animals; superl. τελειότατος, -η, -ον, most perfect

τελειόω, to fulfill; pass. to be accomplished (of promises, prophecies); to become mature, perfect

τελετή, ἡ, initiation rite into sacred mysteries

τελευταίος, -α, -ον, last (of time)

τελευτάω, pres. impv. 2nd sg. τελεύτα: to die, pass away

τελέω, 6. ἔτελέσθην, pf. pass. ptc. τετελεσμένος: to finish, complete, fulfill; to perfect; to initiate (into a mystery religion), pass. to be accomplished

τέλος, -ους, τό, end; outcome, resolution, conclusion

τέμενος, -εος, τό, precincts of a temple

τέρας, -ατος, τό, portentous sign, a wonder

τεσσαράκοντα (Att. τετταράκοντα), forty

τέσσαρες, nt. τέσσαρα, gen. τεσσάρων, four

τέταρτος, -η, -ον, fourth

τέχνη, ἡ, trade, skill, craftsmanship

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

τηρέω, to keep, observe

τίκτω, 2. τέξομαι, 3. ἔτεκον, 4. τέτοκα, pf. pass. τέτεγμαι, fm. pf. pass. ptc. τετοκυῖα, 6. ἔτέχθην: to give birth (to)

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην: to put, set, lay

τιμάω, 1aor. ἐτίμησα, 1aor. ptc. τιμάς: to honor

τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.), at a price of

τίμιος, -α, -ον, precious, valuable; superl. τιμιώτερος, -α, -ον, more precious

τιμωρία, ἡ, retribution, vengeance

τίνω, 2. τίσω (also τείσω), 3. ἔτ(ε)ισα, to pay a penalty, undergo something (acc.) as a punishment

τίς, τί, who? which? what?

τις, τι (encl.), anyone, anything

τοίνυν, indeed, then; therefore; δὴ τοίνυν, "I suggest/submit (that)"

τοιοῦτος, -αύτη, -οῦτον, of such a kind, such as this, for example; τὰ τοιαῦτα, similar/related things

τοῖχος, s.v. τεῖχος
 τόκος, ὁ, birth; offspring; interest (on money owed)
 τόλμα/τόλμη, ἡ, audacity, recklessness
 τολμάω, to dare to, be bold enough to (w. inf.); to show boldness toward (ἐπί)
 τόπος, ὁ, place, location
 τοσοῦτος, -αύτη, -οῦτον, so much/great/large, etc.; pl. so many
 τότε, then, at that time
 τράπεζα, ἡ, table; τράπεζα τῆς προθέσεως, table of the Bread of Presence; offering table (for a god)
 τράχηλος, ὁ, neck
 τράγος, ὁ, goat
 τραχύς, -εῖα, -ύ, rough, rocky
 τρεῖς, τρία, three
 τρέμω: to tremble at (w. acc.), shake in fear, be in awe of
 τρέπω, 3. ἔτρεψα/ἔτραπον, 2aor. pass. ἐτρέπην: to incline/turn somebody toward (εἰς); to turn back to, go back to; mid. to turn/take oneself to (εἰς)
 τρέφω, 1aor. ἔθρεψα, pf. pass. ptc. τεθραμμένος: to rear/raise a child; to feed
 τρέχω, 2. δραμέομαι, 3. ἔδραμον: to run
 τριάκοντα, thirty
 τριακόσιοι, -αι, -α, three hundred
 τρίς (adv.), three times
 τρίτος, -η, -ον, third
 τρόμος, ὁ, trembling
 τρόπος, ὁ, way, manner; ὅν τρόπον, (just) as; καθ' ὃν τρόπον, in the manner that
 τροφή, ἡ, food
 τρώγω, to eat
 τυγχάνω, pres. ptc. τυχών, τυχόντος / τυχοῦσα / τυχόν, 2aor. ἔτυχον, 2aor. 3rd sg. subj. τήχη, inf. τυχεῖν, pf. τέτ(ε)υχα, pf. ptc. τετ(ε)υχώς: to gain, experience; to happen, turn out (as a result), happen to be; to gain/receive something (gen.); to attain to (ἐπί); to obtain one's request (w. gen.); ἔτυχεν δέ, and it came to pass that (w. acc.); adj. ptc. ordinary
 τύμβος, ὁ, sepulchral mound, grave
 τύπος, ὁ, image, form; type, prototype, pattern; pl. details
 τυπώω, to stamp a shape into something
 τύπτω, ἔτυπα: to beat, strike
 τύραννος, ὁ, tyrant, king, prince
 τύχη, ἡ, luck; ἀγαθὴ τύχη, "for good fortune"; Τύχη Ἀγαθή, Agathe Tyche (goddess)

ὑβρίζω, to insult, mistreat
 ὕβρις, -εως, ἡ, damage; acts of insolence, insolence; pl. insults
 ὑγιαίνω, to be in good health
 ὑγίεια, ἡ, health; Ὑγία, goddess Hygeia (daughter of Asklepios)

ὑγιής, -ές, healthy; τίθημι ὑγιή, to make well
 ὑγρός, -ά, -όν, wet, moist; subst. liquid, the wet/water
 ὕδωρ, -ατος, τό, water
 ὑετός, ὅ, rain
 υἱός, ὅ, son, descendant
 ὕλη, ἡ, matter
 ὑλικός, -ή, -όν, belonging to matter, material
 ὑμεῖς, you (pl.)
 ὑμέτερος, -α, -ον, your
 ὑμνέω, to sing hymns, celebrate in a hymn
 ὕμνος, ὅ, hymn
 ὑπάγω, to bring under one's power, induce somebody to do something; to bring before a court of law; to go away, depart
 ὑπακοή, ἡ, obedience; answer
 ὑπακούω, to obey (w. dat.); to be subject to
 ὑπάρχω, impf. ὑπῆρχον: to exist, be present; to belong to; to possess; subst. ptc. τὰ ὑπάρχοντα, possessions, property
 ὑπέρ, with: (w. gen.) for, in behalf of; about, concerning; (w. acc.) over and above, beyond
 ὑπερβάλλω, to exceed, surpass
 ὑπερβολή, ἡ, excess, extraordinary character, superiority, surpassing; surpassing quality, greatness; κα^Θ ὑπερβολήν, to an extraordinary degree
 ὑπερέχω, to be of more value, better than; to excel; ptc. subst. great value; to rise above; transcend
 ὑπερηφανία, ἡ, arrogance, pride
 ὑπεροράω, ²aor. ptc. ὑπεριδών: to overlook, disregard
 ὑπεροχή, ἡ, pre-eminence, dignity; state of superiority, κα^Θ ὑπεροχή, with superior (w. gen.)
 ὑπερῶν, τό, upper part of a house, upper portico
 ὑπηρέτης, -ου, ὅ, assistant, attendant; helper
 ὕπνος, ὅ, sleep; κα^Θ /κατὰ (τὸν) ὕπνον, in a dream
 ὑπνόω, to sleep
 ὑπό, ὑ^Π, ὑ^Φ (w. gen.), by, by means of; (w. acc.), under, below
 ὑπογράφω, to write below
 ὑποδείκνυμι/ὑποδεικνύω, 3. ὑπέδειξα: to show, reveal, indicate
 ὑποδέχομαι, to entertain as a guest; to provide hospitality for; to promise
 ὑποδήμα, pl. -ματα, sandal, shoe
 ὑποθέσις, -εως, ἡ, general theory
 ὑποκείμεαι, to lie under, below; to be subject to somebody/something
 ὑποκρίνομαι, aor. pass. inf. ὑποκριθῆναι: to play a part; to pretend, deceive
 ὑπόκρισις, ἡ, hypocrisy
 ὑπολαμβάνω, to reply; to believe, assume, suppose; to undertake to
 ὑπομένω, to remain, await; to endure, stand one's ground, hold out; bear an ordeal, put up with

ὑπόμνημα, -ματος, τό, reminder; memorandum
ὑπομονή, ἡ, endurance, perseverance
ὑπόστασις, -εως, ἡ, basis; frame of mind
ὑποστρέφω, to return, turn back
ὑποτάσσω, to make subject; to append; pass. to be subjected to
ὑποτίθημι, aor. mid. ptc. ὑποθέμενος: to suggest, advise
ὑποφέρω, fut. ὑποίσω: to bear up, endure
ὔστερος, -α, -ον, coming after; last; (adv.) ὕστερον, after, finally, later than (ἤ)
ὑψηλός, -ή, -όν, tall, high; proud, haughty
ὔψιστος, -η, -ον, highest; ὁ ὕψιστος, the Most High (God)
ὕψος, -ους, τό, height
ὑψόω, to lift up, raise; (fig.) to exalt

φαίνω, pres. pass. inf. φαίνεσθαι, 2. φανῶ/οὔμαι, 3. ἔφανα, 6. ἐφάνην, 2^{aor.} fm. pass. ptc.
φανείς, -είσα, -έν, aor. pass. impv. φάνηθι: to shine, give light; mid. to make one's
appearance, attend (a meeting); pass. to appear, be seen, become visible, appear to be, be
apparent (that)
φανερός, -ά, -όν, known, visible; evident, notable; (adv.) φανερώς, openly, publicly
φανερῶ, to make known, show, manifest, reveal
φαντασία, ἡ, fantasy; appearance, presentation
Φαρισαίος, Pharisee
φαρμακεία, ἡ, sorcery
φάρμακον, τό, drug, medicine; magic potion; spell cast using a magic potion
φέγγος, -ους, τό, light, radiance, flash
φείδομαι, 1^{aor.} mid. ἐφεισάμην: to refrain from, spare somebody (gen.) from something
φέρω, οἶσω, ἥνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην: to bring, bring along, carry; to endure,
bring against (of charges); to establish, validate
φεύγω, 2. φεύξομαι, 3. ἔφυγον: to flee, escape; to avoid, turn from
φήμη, ἡ, good report, fame
φημί, 3rd sg. φησίν, 3rd pl. φασίν, impf. 3rd sg. ἔφη: say; (impers.) it is said
φθάνω, 2. φθήσομαι, 3. ἔφθασα, 4. ἔφθακα: to attain, reach; to arrive, come/go first, come/go
before (others)
φθαρτός, -ή, -όν, perishable
φθείρω, fut. pass. φθαρήσομαι: to sexually seduce; to be dissolved
φθονέω, to be envious of somebody (dat.), be jealous
φθορά, ἡ, depravity, moral corruption; miscarriage
φιᾶλη, ἡ, phial (shallow bowl from which wine was poured onto an altar while prayers were
recited and then the remainder of the wine was consumed)
φιάνθρωπος, -ον, humane; τὰ φιάνθρωπα, humane concessions (technical term for
privileges given to ethnic communities); (adv.) φιλανθρώπως, humanely, kindly
φιλέω, to love; to kiss
φιλία, ἡ, friendship

φίλιος, -α, -ον, friendly; subst. friend
 φιληδονία, ἡ, love of pleasure
 φιλόδορος, -ον, generous, bountiful
 φίλος, -η, -ον, beloved, pleasant; popular; subst. friend
 φιλοσοφῶ, to study philosophy, speculate about (ὑπέρ); subst. ptc. student of philosophy
 φιλοσοφία, ἡ, philosophy
 φιλοσόφος, ὁ, philosopher; adj. φιλοσώφους, -ον; superl. φιλοσοφώτατος, most philosophical
 φιλοστορία, ἡ, tender love, strong affection
 φιλοτιμέομαι (pass. dep.): to strive after honor, be ambitious; make a sincere effort
 φιλοτιμία, ἡ, love of honor, generosity
 φίλτρον, τό, love potion
 φλέγω, to burn with fire; pass. to be on fire; to be filled w. (intense emotion)
 φλόξ, ἡ, φλογός, flame; πῦρ φλογός, flaming fire
 φοβέομαι (pass. dep.), to fear, be afraid of
 φοβερός, -ά, -όν, terrible, horrifying, dreadful
 φόβος, ὁ, fear, fright
 φοιτάω, to come in, go about
 φονεύς, -έως, ὁ, φονέα (acc. sg.) / φονέας (acc. pl.): murderer
 φονεύω, to murder, kill
 φόνος, ὁ, murder
 φορά, ἡ, payment, (membership) dues; tribute; rapid motion
 φορέω, to wear (clothing/armor); to bear, suffer
 φορτίον, τό, a load, cargo; burden
 φρονέω, to think, have in mind, set one's mind on, be concerned about
 φρόνησις, -εως, ἡ, practical wisdom
 φρόνιμος, -ον, prudent, wise; superl. -τατος, wisest
 φροντίζω, to consider, ponder; to be concerned about somebody (gen.); to pay attention to something (gen.)
 φύω, 4. πέφυκα: to bring forward, produce/form; to create, put forth
 φυλακή, ἡ, prison
 φύλαξ, -ακος, ἡ, guard; guardian, protector
 φυλάσσω (Att. φυλάττω), to keep; to guard, protect; to observe, follow; pass. to be kept
 φυλή, ἡ, tribe
 φύλλον, τό, leaf
 φυσικός, -ή, -όν, natural, inborn; comp. φυσικώτερος, more natural; (adv.) φυσικῶς, naturally, physically
 φύσις, ἡ, circumstance; nature (of something), natural condition; substance; natural being, creature; female genitalia
 φυτεύω, to plant something
 φύω, ¹aor. ἔφυσα/²aor. ἔφυν, aor. inf. φῦναι: to bring forth, be born
 φωνέω, to speak; to give (a speech)

φωνή, ἦ, sound, voice, language
φῶς, φωτός, ὁ, man
φῶς, φωτός, τό, light
φωστήρ, -ῆρος, ὁ, star

χαίρω, fut. χαρήσομαι, 2^{aor.} pass. ἐχάρην: rejoice; χαῖρε, greetings (spoken address), good day; (in letters) inf., χαίρειν (w. dat.), greetings; πολλὰ χαίρειν, many greetings

χαλάω, to lower, let down

χαλεπός, -ή, -όν, difficult; cruel, harsh; χαλεπῶς, with difficulty, with great discomfort

χάλκεος, -έα, -εον (later form, χαλεῖος, -α, -ον; Att. contr. χαλκοῦς, -ῆ, -οῦν), (of) bronze

χαλκός, ὁ, bronze; anything made of metal; χαλκός, a chalkos (copper coin; 8 chalkos = 1 obol)

χαλκοῦς, -ῆ, -οῦν, *see* χάλκεος

χαρά, ἡ, joy, happiness

χαρακτήρ, -ῆρος, ὁ, outward appearance; distinctive features

χαρίζομαι, impf. ἐχαρίζομην, 5. κεχάρισμαι: to show a favor/kindness to somebody; to freely grant, give, bestow favor upon somebody; to be pleasing/beloved; pass. to be given freely

χάριν (w. gen.), because of, by reason of (oft. follows the noun it modifies); ὧν χάριν, for which

χάρις, -ιτος, ἡ, gratuitous service (free from contractual obligations or counterservice), beneficent disposition, goodwill toward someone, sign of favor, benefaction

χάρισμα, τό, gift, something freely given

χαριτόω, to bestow favor upon

χορτάζω, to feed/fatten (cattle); pass. to eat one's fill

χεῖλος, -ους, τό / pl. τὰ χεῖλη: lips; edge, shore (of the sea), bank (of a river)

χειμάζομαι, to be tossed/battered by a storm

χειμών, -ῶνος, ὁ, storm

χείρ, χειρός, ἡ, hand

χείρων (m./fm.), χεῖρον (nt.), -ονος: worse; inferior to something (gen.); subst. the worst

Χερουβ, τό / χερουβιν/ειν/ιμ (pl.): cherub, cherubim, winged creatures (like the Egyptian sphynx), half human, half lion

χήρα, ἡ, widow

χθές, yesterday

χθόνιος, -α, -ον, under the earth; χθόνιοι θεοί, gods of the underworld/Hades

χιλιάς, -άδος, ἡ, thousand

χίλιοι, -αι, -α, thousand

χιτών, -ῶνος, ὁ, tunic

χλωρός, -ά, -όν, greenish-yellow; subst. green plant

χορτάζω, to feed/fatten (cattle); pass. to eat one's fill

χόρτος, ὁ, grass; χόρτος τοῦ ἀγροῦ, wild grass, hay

χοῦς, τό, χοός (gen.), dust, clay

χράω, pres. mid. inf. χρῆσθαι, 1^{aor.} mid. inf. χρήσασθαι: to proclaim (by gods in oracles); to

direct by an oracle (w. inf.); mid. to make use of something (dat.); to treat somebody with (w. dat. / ἐν); to be subject to, suffer from sickness; w. adv. to treat somebody (dat.) in a particular way (e.g., well/badly); to warn somebody (dat.)

χρεία, ἡ, the need, necessity

χρῆ (impers. or subject in acc.), impf. ἐχρήν: it is necessary for somebody (acc.) to do something (inf.)

χρηματίζω (w. dat.), to deliberate on (committee business); to give ear to (an oracle), make known a divine injunction/warning; to issue instructions to somebody; pass. to be warned

χρήσις, -εως, ἡ, use, employment of something

χρησμός, ὁ, oracular response, oracle

χρηστός, -ή, -όν, useful, good; pleasant to the taste; beloved; (adv.) χρηστῶς, well

χριστός, ὁ, messiah, anointed one; ὁ Χριστός, the anointed one, the Christ

χρόνος, ὁ, time (chronological), period of time

χρίω, 3. ἔχρισα, 4. κέχρικα, 5. κέχριμαι: to anoint (with); to rub/smear with

χρύσεος, -α, -ον (contr. χρυσοῦς, -ῆ, -οῦν), golden, gold

χρυσίον, τό, gold, money, anything made of gold, gold vessel

χρυσός, ὁ, gold, gold coin

χρυσοῦς, s.v. χρύσεος

χρῶμα, -ματος, τό, color

χωλός, -ή, -όν, lame, unable to walk

χώρα, ἡ, country, countryside; a place; land (as opposed to sea)

χωρέω, to go forward, make progress; (of money) to be spent; subst. ptc. payment; to hold, contain something (gen.)

χωρίζω, to divide, separate; to depart, go away from

χωρίον, τό, plot of land, property; place (to sit)

χωρίς, also χωρὶς ἢ (w. gen.), except for, apart from

ψαλμός, ὁ, psalm, song of praise

ψεύδομαι, to lie, tell a falsehood

ψεύδος, -ους, τό, lie, lying

ψηφίζω, freq. mid. ψηφίζομαι (for citation of formal motion), aor. mid. inf. ἐψηφισθαι, aor. mid. inf. ἐψηφισθαι: to approve a motion, to decree; aor. mid. inf. “be it resolved that”

ψήφισμα, -ματος, τό, decree

ψηφός, ἡ, vote

ψυχή, ἡ, soul, life, person, one's inmost being

ψυχόω, to give a soul to, to “be-soul”

ψυχρός, -ή, -όν, cold

ᾧδε, here; now, at this point; in this way

ὠδή, ἡ, song, ode

ὠδίν, -ῖνος, ἡ / pl. ὠδῖνες: labor pains

ὠδίνω, to suffer labor pains

ὥκύς, ὥκεῖα, ὥκύ, quick; superl. ὥκιστος, as quickly as possible,
ὥνή, ῆ, contract for purchase
ῥα, ῆ, moment, time, short indefinite period of time
ὥραῖος, -α, -ον, beautiful; gracious
ὥς, as, like, about (with numbers/time), when (with expressions of time)
ὥσει, like, as if, about, approximately
ὥπερ, as, just as, even as; like
ὥστε, so that, with the result that
ὠφελέω, to gain, profit, achieve (something); to help, benefit